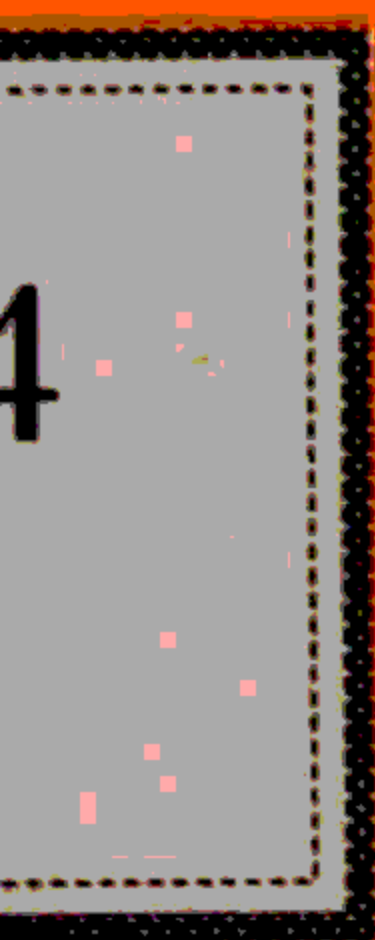


ENLIGHTENMENT ON NIBBĀNA (NIBBĀNAJOTIKA)

By

PYAY JOTIKARĀMA SAYĀDAW
BHADDANTA TEJANIYĀBHIVAMSA
(AGGAMAHĀPAṆḌITA)

ENGLISH TRANSLATED
By
U TIN SHWE



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EDITED BY

DR. U UTTARA ÑĀṆA

(AGGA MAHĀGANTHAVĀCAKA PAṆḌITA)

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U TIN SHWE

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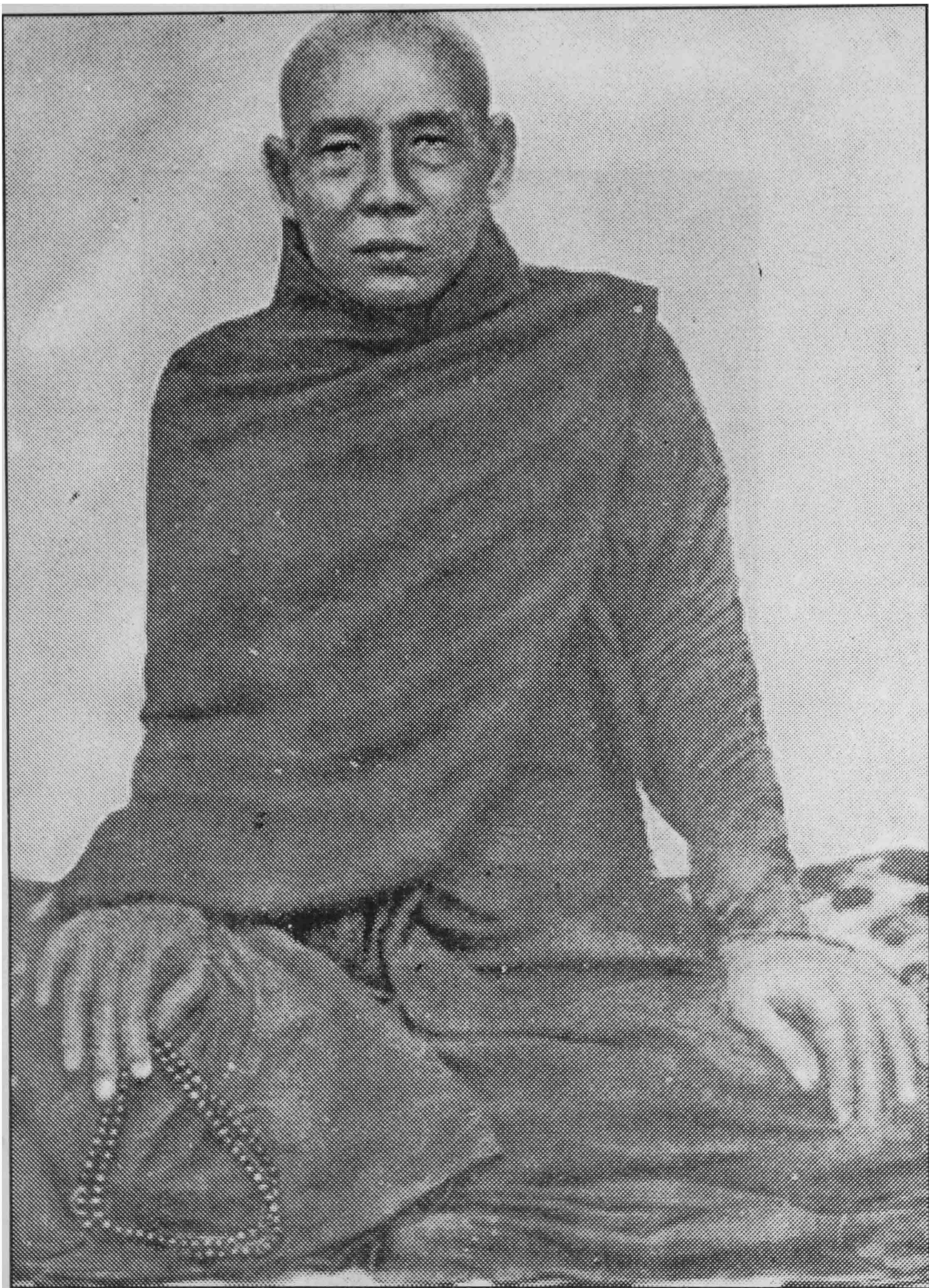
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ENLIGHTENMENT ON NIBBĀNA

(NIBBĀNAJOTIKA)



BHADDANTA TEJANIYABHIVAMSA
PYAY, JOTIKĀRĀMA SAYĀDAW



BHADDANTA TIKKINDARIYA
AMBĀRĀMA SAYĀDAW

Contents

1. Acknowledgement
2. Translator's Preface
3. Introduction To Nibbānajotika 6

Part I

- Enlightenment on Nibbāna (Nibbānajotika) 9

Part II

- Names of Nibbāna 67

ABBREVIATIONS

A	=	Anguttara Nikāya
AC	=	Anguttara Atthakathā
Abhi	=	Abhidhamma Patika
Ap	=	Apadāna
ApC	=	Apadāna Atthakathā
Itv.	=	Itivuttaka
Ud.	=	Udāna
Bud	=	Buddhavamsa
CNid.	=	Cūlaniddesa
D	=	Dīghanikāya
Dmpd	=	Dhammapaada
Khu.	=	Khuddaka nikāya
Khup.	=	Khuddaka pāṭha
M	=	Majjhima nikāya
Mnid	=	Mahāniddesa
Mūla	=	Mūlaṭīkā
Netti	=	Netti pāli
Ps	=	Patisambhidāmagga
PsC	=	Patisambhidāmagga Atthakathā
S	=	Samyutta Nikāya
SC	=	Samyutta Atthakathā
SCPD	=	Sub Commentary to
Sūci	=	Abhidhānattapadīpikā Sūci
Saṅgaha	=	Abhidhammattha Saṅgaha
Sammo	=	Sammohavinodanī
Sutta.	=	Suttanipāta
Thera	=	Thera gāthā
Vi	=	Vinaya Pitaka
Vibhāvinī	=	Abhidhammatthavibhāvinī
Vimāna	=	Vimānavatthu
Visuddhi	=	Visuddhimagga

Acknowledgement

What my late friend U Tin Shwe offered to me 14 years ago for a work that was in need of translating seemed strange at first. To find as many definitions in the O.E.D. for any word was beyond comprehension. But as much as this book was beyond the common grasp of those not engaged in learning about the development of language and education, as well as social anthropology, it seemed priceless for all interested in understanding the teachings of Gotama Buddha and his disciples. Now seeing that I have long lost a great hand in finding many valuable historical manuals it seems more important to show my gratitude to U Tin Shwe and any of his family or friends who may or may not be surviving. While I can't control my health as much as one would want, I apologize for the long delay. For all of us, what U Tin Shwe did, by making sure this was finished presents a great deal of information.

For anyone, interested in Buddhism or the simple practice of mediation this small manual will prove itself quite valuable. As a tool for research this book offers much to all. As an object for meditation Nibbanajotika offers much for those who need to better understand the definition Nibbana. For those who wish to teach what the Buddhists took as their central concern this is a great boon. My greatest thanks go again to U Tin Shwe, and to **Dr. U Uttara Ñāna** (AGGA MAHAGANTHAVACAKA PANDITA) for their efforts.

James Patrick Stewart Ross
THE HISTORICAL TEXTS OF
SOUTH-EAST ASIAN' CULTURES

THE TRANSLATOR'S PREFACE

THE MOST PROFOUND DISCOURSE

The discourses penetrated and preached by the Lord Buddha are very deep and subtle. Of these, the discourse on Nibbāna is the most profound one. Why? Because Nibbāna is in the unconditioned sphere and the knowledge of sentient beings is in the conditioned sphere and they are very far from each other.

The most profound and delicate state of Nibbāna has been a great problem from the lifetime of the Lord Buddha until the present day. Even the Lord Buddha was asked about Nibbāna. So were his successive disciples.

Once, Jambukhādaka, the paribbājaka, asked the Venerable Sāriputta about Nibbāna.

JAMBUKHĀDAKA: Friend Sāriputta, what's called Nibbāna?

SĀRIPUTTA: Friend, the cause of destruction of lust, hatred and dullness is called Nibbāna.¹

Once the Venerable Sāriputta was preaching to the bhikkhus that Nibbāna is pleasant. A bhikkhu named Udāyī asked him: "Friend Sāriputta, How can Nibbāna be pleasant

1. S.II, 447

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

as there's no feeling in Nibbāna?" Venerable Sāriputta replied, "Friend, having no feeling in Nibbāna is pleasant." Then, Venerable Sāriputta went on explaining about the sensual pleasure four kinds of Rūpa-jhāna, four sorts of Arūpa-jhāna and Nirodhasamāpatti with comparisons.¹

When over three hundred years after the demise of the Lord Buddha, there were disputes concerning Nibbāna such as:

"The aggregates are different from the personages of Nibbāna or they are the same. Nibbāna is different from the persons of aggregates or they are the same."²

Then the other problems arose whether the person who reaches Nibbāna at Nibbāna. If he is at Nibbāna, whether he is permanently there or whether he is prone to cease.³

Again, in consideration of Mulapariyāyasutta, the Mulapaṇṇāsa Pāli of Majjhima Nikaya, "Nibbāna is thought of as one's own possession and Nibbāna is delighted", there were assumptions that Nibbāna can be the object of fetters of bad states.

Thus, there were problems and confusion in connection with Nibbāna and Venerable Moggaliputtatissa explained and preached the treatise of Kathāvatthu.

After five hundred years from the demise of the Lord Buddha, the King Milinda asked the Venerable Nāgasena the following questions:-

1. A.III, 213

2. Abhi.IV, 53

3. Ibid. 54

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

- (a) Is cessation Nibbāna? ¹
- (b) Can everybody attain Nibbāna? ²
- (c) Can the pleasure of Nibbāna be known without attainment? ³
- (d) Is there the cause that gives rise to Nibbāna? ⁴
- (e) Is Nibbāna the mere pleasure? Or is there any suffering? ⁵
- (f) Has Nibbāna colour, appearance and size? ⁶
- (g) If Nibbāna is free from the past, future and present, which Nibbāna is taken as an object by the realizers of Nibbāna? ⁷
- (h) Where is Nibbāna? ⁸

The Venerable Nāgasena could satisfy the king with his explanations. In about 900 Sāsana Era, there was a theory that Nibbāna is the mere cessation of lust, hatred and delusion. It is mere nothingness.

The Venerable Buddhaghosa explained thoroughly that that theory was wrong in his commentary to Vibhaṅga.⁹

When Sāsana Era was over 2,000 the Venerable Jāgara also known as the First Shwekyin Sayādaw wrote **Gambhīrāgambhīra-Nibbuta dīpanī** quoting ninety treatises.

A few years later after the publication of the said Shwekyin Sayādaw's treatise, the Second Myopyingyee Sayādaw

1. Khu.XI.77

2. Ibid Khu.XI.78

3. Ibid.78

4. Ibid.326

5. Ibid 322

6. Ibid 326

7. Ibid.330

8. Ibid.336

9. (Abhi.A.II, 48).

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

wrote **Nibbāna Sarūpa Dīpaka** containing 472 pages and quoting ninety-five treatises as he had found some authors's presentations that were contrary to Pāli Texts, commentaries and sub-commentaries. Sayādaw solved mainly the following problems.

- (1) Is cessation of all processes of suffering Nibbāna?
- (2) Is the cessation of material and mental aggregates not giving rise to any further arising Anupādisesa-nibbāna?
- (3) Not being (1) and (2), is it the permanent, durable and eternal Nibbāna that can be realized and taken as an object by the Lord Buddhas and Arahantas before their Parinibbāna, the last passing away?

Mahāvisuddhārāma Sayādaw, the chief disciple of Shwekyin Sayādaw and Myopyingyee Sayādaw, explained briefly about Nibbāna in his **Paramattha Sarūpa bhedanī**.

In 1917, Ledī Sayādaw had been already famous, U Shwe Zan Aung, the translator of **Abhidhammattha-saṅgaha** (Compendium of Philosophy) and **Kathāvatthu** (Points of Controversy) asked Ledī Sayādaw fifteen questions concerning Nibbāna. Ledī Sayādaw answered in accordance with Pāli Texts, commentaries and sub-commentaries together with examples and similies. These questions and answers had been published as **Nibbāna-visajjanā**. Moreover, Ledī Sayādaw also wrote **NIBBĀNA DIPANĪ** that was quoted even by Visuddhārāma Sayādaw in his **Chidda-pidhānanī**.

In 1935, Sayādaw U Tikkhindriya of Shwedaung Ambārāma meditation Centre, explained fully about Nibbāna in his **SAM-UPĀDANIRODHAGA**(two volumes). In 1955, U

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

Vāsava, the close student of U Tikkhindriya wrote Nibbāna-cakkhu in compliance with requests of his disciples. It is a satisfactory book on Nibbāna as it is full of quotations and gramartical definitions.

In 1970, အမြတ်နိဗ္ဗာန် = THE SUPREME NIBBĀNA of Mūla-minkun Jetavanna Sayādaw came out for the first time. One of his disciples, Mahāsī Sayādaw also wrote a book on Nibbāna. Its English translation is a till available.

Nibbānajotika was written in 1974. It is a nutshell, but it points out how the discourses of the Lord Buddha are to be studied and understood. I think one hundred names of Nibbāna added to it, Nibbānajotika will be a complete work on Nibbāna.

May all be able to enjoy Nibbāna

With healthiness and wealth!

Tin Shwe

18.10 hr. 12.IV.91

INTRODUCTION TO NIBBĀNAJOTIKA

(Enlightenment on Nibbāna)

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

In accordance with the exposition of Pāli Texts and commentaries such as “Nibbānassa pakatiyā gambhīrabhāvato duddasabhāva-dīpanaṃ udānaṃ udānesi”¹ and so on Nibbāna has primarily profound and subtle nature. Therefore, it is very difficult to be known analytically by those who are of a few accumulated perfections.

The discourses of the Lord Buddha are of three kinds:

- (a) Vohāra-desanā = Conventional discourse called Suttanta-piṭaka preached in compliance with wishes of beings and common parlance,
- (b) Ānā-desanā = Ordered discourse called Vinaya-piṭaka preached and prescribed by order and
- (c) Paramattha-desanā = The discourse of ultimate realities called Abhidhammapiṭaka preached giving priority to the majority of ultimate realities.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

Of those three, Nibbāna and discourses in connexion with Nibbāna are mostly preached by Suttanta-desanā (discourse). Being conventional discourse, that Suttantadesanā is also preached in compliance with wishes, temperaments and sufficing conditions of sentient beings by many and varied methods and ways such as

Mukhya	=	certainty,
Upacāra	=	metaphor,
Nītattha	=	direct,
Neyyattha	=	inference and so on.

Those persons who have learnt Suttanta by heart and preach so many discourses are not called the real preachers (Dhamma-kathika) because they are prone to preaching in confusion and interference of one action with another, one resultant with another and the divisions of material and mental qualities. Those persons who have studied Abhidhamma well are certainly called the preachers even though they do not preach discourses because they are ready to preach and answer without confusion and interference when they are asked. Thus, Pāli Texts and commentaries mention and one cannot know the states as they really are by mere Suttanta discourse. The one who can consult Abhidhamma discourses can know the states as they really are.

Out of four ultimate realities, Nibbāna is the extremely profound subtle unconditioned element, the noblest or supremacy of all that can be realized and discerned only be the noble ones. Without proficiency in method of both Suttanta and Abhidhamma discourses, the common people cannot understand Nibbāna as it really is and some say that Nibbāna is inside the body. Some say that Nibbāna is a place of enjoyment for supreme personages of special materiality

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

and mentality. Some say that Nibbāna is Abhāva (nothingness). Some say that Nibbāna is the cessation of aggregates. Thus, there are so many theories and views concerning Nibbāna.

That was why many devotees and disciples of Pyay Jotikārāma Sayādaw supplicate him repeatedly to write an exposition to be noted distinctively about Nibbāna as well as the nature and pleasure of Nibbāna and Sayādawgyi wrote briefly in his short intervals of his affairs with purified compassion and straightforward volition this little treatise called NIBBĀNAJOTIKA after consulting Pāli Texts, commentaries and Sub-commentaries.

If any defects are found in this treatise of Nibbāna-jotika, please correct and peruse with clarified volition and developed loving-kindness.

(U Kuṇḍalābhivaṃsa)
Administrative Sayādaw
Jotikārāma Pāli University
Pyay, Myanmar.

PART I
ENLIGHTENMENT ON NIBBĀNA
(NIBBĀNAJOTIKA)

BY
PYAY JOTIKARĀMA SAYADAW
BHADDANTA TEJANIYĀBHIVAMSA
(AGGAMAHAṂPAṆḌITA)

ENLIGHTENMENT ON NIBBANA (NIBBANA JOTIKA)

CONTENTS

1. Chapter One	: Nibbānajotika	9
2. Chapter Two	: Basic Instruction	13
3. Chapter Three	: Analysis of the kinds of cessation	21
4. Chapter Four	: Two Different Meanings of Nirodha	27
5. Chapter Five	: Marvels of Discourses	31
6. Chapter Six	: The Cause to be called Nibbāna & Parinibbāna	37
7. Chapter Seven	: Brief Nature of Nibbāna	39
8. Chapter Eight	: The State Leading to Nibbāna	41
9. Chapter Nine	: Rightly Directed Consciousness	48
10. Chapter Ten	: Reaching Nibbāna & Time of Arrival	51
11. Chapter Eleven	: When is Nibbāna Reached	54
12. Chapter Twelve	: Mnemonic	61

Part I
Chapter One
NIBBĀNA JOTIKA
PAṆĀMA=ADORATION

1. PACCAKKHA KATA NIBBĀNAM,
SACCHIKĀTABBA DESAKAM.
BUDDHAM DHAMMAÑCA PŪJEYYAM,
NATVĀ SAṂGHAÑCA UTTAMAM.
2. PUÑÑANĀMAM MAHĀTHERAM,
AGGĀDIGUṆA MAṄḌITAM.
VANDITVĀ ME GURUM DHĪRAM,
KASSAM NIBBĀNAJOTIKANTI.

1. AHAM	= The so-called I of the five inferior aggregates
NATVĀ (NAMĀMI)	= pay homage with adored confidence, resting on insteps, knees, elbows, hands and forehead
BUDDHAM	= to the Lord Buddha who has realized five Neyya = knowable states with omniscience,

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

- PACCAKKHAKATA- = who has realized actually the real
NIBBĀNAM ultimate state of Nibbāna and
- SACCHIKĀTABBA- = who has preached about Nibbāna that
DESAKAM can not be reached by any worldly
vehicle.
- NATVĀ = Having paid homage to the Lord
Buddha with confident adoration
resting on five parts of the body,
- NATVĀ (NAMĀMI) = I pay homage with joined hands
- DHAMMAÑ CA = to the tenfold dhamma consisting four
kinds of Magga (path), four types of
Phala (fruition), Nibbāna and Pariyatti
(study of scriptures)
- PŪJEYYAM = that is worthy to be offered even by
the Lord Buddha, the leader of the
threefold world, with meditative
attention and meditation.
- NATVĀ = Having paid homage to the Tenfold
Dhamma with full confidence and
respect,
- NATVĀ (NAMĀMI) = I pay homage, after humbling down
my conceit with adored respect and
confidence
- SAMGHAÑCA = to the worldly bhikkhūs who are
equipped with morality as well as eight
kinds of noble bhikkhūs who have
attained four kinds of Magga (path)
and four types of Phala (fruition)

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

UTTAMAM	=	who are unsurpassable as they have eradicated and will extirpate the evil dark forest of ignorance.
NATVĀ	=	Having paid homage to the Samghā (bhikkhūs),
NATVĀ (NAMĀMI)	=	I pay respect repeatedly with that noble part of my body, the head,
ME (MAMA)	=	to my
GURUM CA	=	teacher and benefactor to whom I cannot pay back all my debts of gratitude even though I have learnt only insufficiently after I had studied many a time under his guidance,
PUÑÑĀ NĀMAM	=	who is known as PUÑÑĀBHIDHAJA MAHĀTHERA because of his glories, qualities and merits,
MAHĀ THERAM	=	who is Mahāthera (elder Sayādaw) as he is over eighty years old,
AGGĀDIGUṆA-	=	who is endowed with many titles such as Aggamahāpaṇḍita,
MAṆḌITAM	=	Ovādacariya (Admonition Sayādaw), author of treatises and head of a sect and
DHĪRAM	=	who is equipped with stable and durable morality and concentration like Mount Meru.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

- NATVĀ = Having paid humble and respectful
homage repeatedly with joined hands to
the triple treasure and teacher,
- KASSAM = I shall write, with preliminary
compassion and awareness,
- NIBBĀNAJOTIKAM = the treatise, Enlightenment on Nibbāna
called Nibbānajotika, exposition of
Nibbāna which is extremely profound
and very difficult to see and know
according to the teaching of the Lord
Buddha.
- ITI = This is the adoration of the triple
treasure and so on.



Chapter two

BASIC INSTRUCTION

Nibbāna that is desired and wanted by the Lord Buddhas, Pacceka-buddhas and Arahantas as well as by the good worldly persons is the truth of the cessation of suffering and is the last of the four types of Noble Truth. The good people who want to know the varieties, the natures, characteristics and all of the truth of cessation of suffering should, first of all, try and study to discriminate the various kinds of cessation.

SEVEN KINDS OF CESSATION

1. TADAṄGA NIRODHA = Temporary cessation,
2. VIKKHAMBHANA NIRODHA = Cessation by suppression,
3. SAMUCCHEDA NIRODHA = Cessation by extirpation,
4. PAṬIPASSADDHI NIRODHA = Cessation by serenity,
5. KHAṆA BHANGA NIRODHA = Cessation at the instant of dissolution,
6. SAÑÑĀVEDAYITA NIRODHA = Cessation of Perception and feeling and
7. SACCA NIRODHA = The truth cessation.

NAMES OF NIBBANA

Of those seven kinds, cessation at the instant of dissolution (Khaṇa bhaṅga Nirodha), is divided again into cessation at the instant of dissolution (Uppāda khaṇa bhaṅga nirodha) giving rise to further nascency or arising and cessation at the instant of dissolution not giving rise to any further nascency (Anuppāda khaṇa bhaṅga nirodha). Thus, cessation is of totally eight kinds to be known.

1. TADAṄGA NIRODHA = TEMPORARY CESSATION ¹

Of those eight kinds of cessation, the advent of a part of the cause, Kāma-kusala (good conscious states of desire) brings about the temporary cessation of those Akusala (bad and evil) states.

[NIRODHA = The cessation

TADAṄGA = due to the advent of a part of the cause,
the good conscious states of desire

TADAṄGA NIRODHA = is called the temporary cessation.]

For example, it should be noted like the disappearance of darkness at the advent of the flash of lightning.

Mnemonic: Like the flash of lightning suddenly
Dispels the darkness accordingly,
Good states of desire (kāma-kusala)
Destroys those evils (pāpa).

This is called temporary cessation (Tadaṅga nirodha).

2. VIKKHAMBHANA NIRODHA = CESSATION BY SUPPRESSION²

Suppression of hindrances (Nīvaraṇa) by the attainers of Jhanas starting from the first attainment of them until they are reduced or demoted from their own positions is called cessation by suppression (Vikkhambana-nirodha).

1. Paksam C.II, P.53

2. Patisam C. II, P. 121

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

For example, it should be noted like the avoidance of duckweeds when they are pushed aside by a water-pot until the driving force of it is exhausted.

Mnemonic: By a water-pot, as duckweeds are put aside,
By Jhānas, hindrances are prevented alike.
This is called the Vikkhambhana-nirodha,
The cessation by suppression of Jhānas.

3. SAMUCCHEDA-NIRODHA = CESSATION BY EXTIRPATION ¹

At the moment of the arrival of Magga-citta (path-consciousness) in the attainers of Magga, the power, influence and force of each of four kinds of Magga extirpate accordingly the latent tendencies once and forever.

This kind of extirpation of latent tendencies of corruptions is called cessation (nirodha) by extirpation (Samuccheda).

For example, it should be noted like the total destruction of big trees from the very roots when they are struck by thunder-bolt.

Mnemonic: Like the trees struck by thunder-bolt are totally destroyed,

At the advent of Magga latent tendencies are completely spoiled.

This is called cessation by extirpation.

4. PAṬIPASSADDHI-NIRODHA = CESSATION BY SERENTITY ²

To the attainers of fruition (Phala) by the power, influence and force of the consciousness of fruition the hot radiation and fume of kilesa (corruption) are extinguished

1. Ibid

2. Patisam C. II, P.53

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

again and it is called paṭipassaddhi-nirodha, cessation by serenity.

For example, it should be noted like the burnt ground that is pured upon again and again by water and it becomes cold without any hot fume and radiation.

Mnemonic: The burnt ground is poured again by water and hot radiation and fumes are extinguished forever.

Influence of corruptions is uprooted again by fruition (Phala)

That are already eradicated by path (Magga).

This is called Paṭipassaddhi-nirodha.

5. UPPĀDAKHANABHAṄGA- = CESSATION AT THE INSTANT
NIRODHA OF DISSOLUTION GIVING RISE
TO FURTHER ARISING OR NAS-
CENCY ¹

Except the dead conscious states of the Lord Buddhas, Pacceka-buddhas and Arahantas, the cessation of all conscious states at the instant of dissolution give rise to further or subsequent arising with forces of

ANANTARA	= proximity,
SAMANANTARA	= contiguity,
NATTHI	= absence and
VIGATA	= disappearance etc.
[NIRODHA	= are cessation
BHANGA	= at the instant of dissolution

1. Patisam C. I, P. 284

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

KHAṆA	= of three instants of nascency, stability and dissolution
UPPĀDA	= giving rise to further arising of subsequent conscious states or]
UPPĀDAKHAṆABHAṄGA NIRODHA	= Cessation at the instant of dissolution giving rise to further arising of subsequent conscious states.

For example, it should be noted like the death of the universal monarch that helps his eldest son, the crown prince, to become monarch quickly.

Mnemonic: At the death of the Universal Monarch he makes his eldest son to be King quickly, Cessations of preceding conscious states help the arising of subsequent conscious states.

This is called cessation at the instant of dissolution giving rise to further arising.

6. ANUPPĀDAKHAṆA- BHAṄGA NIRODHA	= CESSATION AT THE INSTANT OF DISSOLUTION NOT GIVING RISE TO ANY FURTHER ARISING
-------------------------------------	--

Cessations at the instants of the dead conscious states of the Lord Buddhas, Paccekabuddhas and Arahantas without any forces of

ANANTARA	= proximity,
SAMANANTARA	= contiguity,
NATTHI	= absence and
VIGATA	= disappearance etc.
[NIRODHA	= are called cessation

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

BHAṄGA	= at the instant of dissolution
KHAṆA	= of three instants
ANUPPĀDA	= without helping for any further arising of subsequent conscious states or]
ANUPPĀDAKHANABHANGA- NIRODHA	= Cessation at the instant of dissolution not giving rise to any further arising. For example, it can be noted, the extinguishment of a fire is due to the exhaustion of its wick or fuel not helping anything to arise.

Mnemonic: As extinction of fuel or wick
Makes extinguishment to be quick,
Exhaustion of twofold process of Kilesa and
Kamma is called Anuppādakhaṇabhaṅga-
nirodha.

7. SAÑÑĀVEDAYITA-NIRODHA = CESSATION OF CONSCIOUSNESS AND SENSATION ¹

When personages of Anāgāmī (non-returner) and Arahantas of the plane of Kāma (desire) and Rūpa (Brahma plane of form) who are furnished with eight kinds of Samāpatti (attainment) are enjoying Nirodhasamāpatti (attainment of cessation) their conscious states, mental factors and material qualities born of consciousness do not arise, but cease for seven days in the plane of desire and so long as they wish in the Brahma Plane of Form. Such kind of cessation is

1. Paṭisambhāsa. C.I. P. 284

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

[NIRODHA = cessation

SAÑÑĀVEDAYITA = of consciousness, mental factors and material qualities born of consciousness led by perception feeling (sensation) or]

SAÑÑĀVEDAYITA- = cessation of consciousness and sensation.
NIRODHA

For example, it is like the chloroformized patient who becomes unconscious so long as the doctor wishes according to the power of chloroform or anaesthetic.

Mnemonic: Non-returners (Anāgāmī) and the purified Arahantas
Whose consciousness, mental factors and materiality born of Citta
Are ceased for seven days in the plane of desire (Kāma)
And so long as they wish in the form (Rupa)
Because of the power or influence of Jhāna.

This is called Saññāvedayita-nirodha.

8. SACCA NIRODHA = TRUE CESSATION

Of four ultimate realities, conscious states, mental factors and material qualities are existing according to their natural characteristics at any time, during or beyond the Sāsana. Similarly, an unconditioned element with the nature of tranquility remains separately at any time, during or beyond the Sāsana, not mixing with the said three. This is called

SACCA = true

NIRODHA = cessation of latent tendencies of corruptions.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

For example, it should be noted like a complete cure of a very severe disease by a very powerful medicine.

Mnemonic: There's a continuous flux of conscious states, mental factors and material qualities that are happening at any time separately. Similarly, at the advent of path and fruition Presently, there's the true cessation of latent tendencies called Sacca-nirodha. This is the result of Magga-phala.



Chapter Three

ANALYSIS OF THE KINDS OF CESSATION

Of these kinds of Nirodha (cessation), which is the truth of cessation desired by the good people?

1. TADAṄGA-NIRODHA = Temporary cessation is non-arising of bad states due to Kāmakusala (the good states of desire) is not Nibbāna, the truth of cessation.
2. VIKKHAMBHAṆA-NIRODHA = Cessation by suppression is only the detachment of hindrances for a considerable time because of the states of Jhāna is not Nibbāna, the truth of cessation.
3. SAMUCCHEDA-NIRODHA = Cessation by extirpation is the eradication of latent tendencies on account of Magga (path) is not Nibbāna, the truth of cessation.
4. PAṬIPASSADDHI-NIRODHA = Cessation by serenity is only the extinction of fume and radiation of Kilesa (corruptions) due to consciousness of fruition (phala) and is not Nibbāna, the truth of cessation.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

5. UPPĀDAKHAṆA-BHANGA-NIRODHA = Cessation at the instant of dissolution on giving rise to further nascency (arising) does not cut off the root of the resultant process and it is only the cessation of conscious states, mental factors and material qualities at the instant of dissolution and it is not Nibbāna, the truth of cessation.
6. ANUPPĀDAKHAṆA-BHANGA-NIRODHA = Cessation at the instant of dissolution not giving rise to further nascency (arising) is only the cessation of dead conscious states of those who have cut off the root of resultant process. It is not Nibbāna, the truth of cessation.
7. SAÑÑĀVEDAYITA-NIRODHA = Cessation of consciousness and sensation is only the detachment or cessation of conscious states, mental factors and material qualities born of consciousness according to the limitation of the power or ability of Samāpatti(well attainment). It is not Nibbāna, the truth of cessation,
8. With the exception of those kinds of SANKHĀRA-NIRODHA = conditioned cessation. Only SACCA-NIRODHA = True cessation which is existing separately not mixing with the conditioned is one of the four ultimate realities and it should be noted as Nibbāna, the truth of cessation wanted and desired by the good people. The remaining kinds

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

of cessation are meant as the conditioned and this Sacca-nirodha (true cessation) is the unconditioned.

That is why, it is mentioned in the Sacca-yamaka Pāli Text:-

“NIRODHO NIRODHASACCANTI?
NIRODHASACCAṂ ṬHAPETVĀ AVASESĀ
NIRODHO NA NIRODHASACCAṂ.
NIRODHASACCAṂ NIRODHO C’EVA -
NIRODHASACCAÑCA-”¹

NIRODHO	= It is called cessation.
NIRODHASACCAṂ	= Is it called the truth of cessation?
SATI	= If there is
ITI PUCCHĀYAM	= the question like this,
ṬHĀPETVĀ	= with the exception of
NIRODHASACCAM	= the truth of cessation,
AVASESO	= the remaining kinds of cessation
NIRODHO	= are called the cessation,
NA NIRODHASACCAṂ	= but not the truth of cessation.
NIRODHASACCAṂ	= The truth of cessation
NIRODHO C’EVA	= is also called the cessation
NIRODHASACCAÑCA	= and the truth of cessation too.

1. Yamaka.I, 208

ENLIGHTENMENT ON NIBBANA (NIBBANA JOTIKA)

HOTI = There is

ITI VISAJJANĀ = this answer.

Here is the explanation. It is called cessation. Is it called the truth of cessation? Here is the question. With the exception of the truth of cessation the remaining kinds of cessation are called cessation but not the truth of cessation. Here is the answer.

The remaining kinds of nirodha (cessation) are expounded as follows:-

AVASESO NIRODHOTI TADAṄGA VIKKHAM-
BHANA SAMUCCHEDA PAṬIPASSADDHI NIRODHO
C'EVA, KHAṆABHAṄGA NIRODHO CA"¹

TADAṄGA = The temporary cessation,

VIKKHAMBHANA = The cessation by suppression,

SAMUCCHEDA = the cessation by extirpation,

PAṬIPASSADDHI = the cessation by serenity and
NIRODHO C'EVA

KHAṆABHAṄGA = the cessation at the instant of
NIRODHO CA dissolution

AVASESO NIRODHOTI = are called the remaining kinds of
cessation.

It means that there are five remaining kinds of cessation:-

- (i) The temporary cessation,
- (ii) The cessation by suppression,
- (iii) The cessation by extirpation,

1. Abhi.C.III, 311

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

(iv) The cessation by serenity and

(v) The cessation at the instant of dissolution.

Of those five kinds, the temporary cessation is again divided into

- (i) UPPĀDAKHAṆABHAṄGA-NIRODHA = Cessation at the instant of dissolution giving rise to further nascency and
- (ii) ANUPPĀDAKHAṆABHAṄGA-NIRODHA = Cessation at the instant of dissolution not giving rise to any further nascency so there are six kinds. If Sacca-nirodha (the true cessation) is added to them there are seven kinds.

Moreover, the Mulaṭīkā of Sacca-vibhaṅga mentions:-

“SAṆKHĀRA-NIRODHO CA NIRODHO-SAMĀ-PATTI
CA NIRODHO, NA ARIYA-SACCAṀ”¹

SAṆKHĀRA-NIRODHO CA = The cessation of the conditioned
and

NIRODHA-SAMĀPATTI CA = the attainment of cessation

NIRODHO = are called the cessation,

NA ARIYA-SACCAṀ = but they are not called the truth
of cessation.

Therefore, if the cessation of consciousness and sensation (Saññāvedayita-nirodha) is added to them totally there are eight kinds of cessation.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

In consideration of the said Pāli Text, Commentary and Sub-commentary, if analysis is carried out with natural knowledge (Nibbāna), it will be known as it is found actually.

The true cessation is Nibbāna. Nibbāna is the true cessation. In this case, it should be noted that the noble truth of cessation, Nibbāna, is the noble truth of cessation.



Chapter Four

TWO DIFFERENT MEANINGS OF NIRODHA = CESSATION

Of the various kinds of cessation, with the exception of Sacca-nirodha (the true cessation), other kinds of cessation are expressed as

“NIRUJJHANAM NIRODHO”

NIRUJJHANAM = Cessation, absence and not arising

NIRODHO = Cessation, absence and not arising.

Similarly in

RĀGAKKHAYO = destruction of lust,

DOSAKKHAYO = destruction of hatred,

MOHAKKHAYO = destruction of dullness,

TANHAKKHAYO = destruction of craving and

APAVATTI = Non-arising, the expression is

KHAYANAM KHAYO.

KHAYANAM = destruction, extinction, exhaustion

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

APAVATTANAM APAVATTI

APAVATTANAM = Non-arising

APAVATTI = Not arising.

Thus, it is expressed the resultants or effects of destruction of lust, exhaustion of hatred, extinction of dullness and exhaustion of craving are taken or meant.

However, Sacca-nirodha (the true cessation) or the truth of cessation (Nirodha-saccā) is mentioned as

“NIRUJJHANTI ANUSAYĀ ETTHĀTI NIRODHO.
NIRUJJHANTI VĀ ANUSAYĀ ETENĀTI NIRODHO”.

ETTHA = In this unconditioned state

ANUSAYĀ = the latent tendencies of
corruptions

NIRUJJHANTI = are ceased.

ITITASAMĀ = Because of the cessation of
latent tendencies of corruptions

SO ASAṆKHATA DHAMMO = that unconditioned state

NIRODHO = is called Nirodha (cessation)

VĀ = In another way,

ETENA ASAṆKHATA-
DHAMMENA = by this unconditioned state

ANUSAYĀ = the latent tendencies of
corruptions

NIRUJJHANTI = are ceased

ITI TASMĀ = As it is the cause of cessation of
latent tendencies of corruptions

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

SO ASAN̄KHATA DHAMMO = that unconditioned state

NIRODHO = is called Nirodha = cessation

Thus, it is expressed, meant or taken as cessation or the cause of cessation of the latent tendencies of corruptions. Here, cessation does not mean the cessation of the unconditioned state. It means the cessation due to the unconditioned state.

According to the aforesaid expressions, there are resultant-cessation and cause-cessation. Resultant-cessation (effect) is not Nibbāna. Only cause-cessation is Nibbāna. Being causeless (apaccaya) and unconditioned (asaṅkhata), Nibbāna never remains on the side of resultant effect. It is always on the side of cause. However, in those Pāli Texts and commentaries, the names of resultants such as

RĀGAKKHAYA = destruction of lust,

DOSAkkHAYA = destruction of hatred,

MOHAkkHAYA = destruction of dullness,

TAN̄HAkkHAYA = destruction of craving and their

APAVATTA = non-arising are used figuratively as Nibbāna in that it is the cause of the destruction of lust, the cause of the destruction of hatred, the cause of the destruction of dullness, the cause of the destruction of craving and their non-arising. Nibbāna is also mentioned in some texts as

RĀGAKKHAYA = destruction of lust,

DOSAkkHAYA = destruction of hatred,

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

MOHAKKHAYA = destruction of dullness

TANĦAKKHAYA = destruction of craving and

APAVATTA = non-arising, but such expressions are not mentioned as certainty, they are only figurative meanings and metaphors.

For example, in the sentence, “Cook the rice”, rice cannot be cooked. Rice-grains are to be cooked. The effect or resultant of cooking rice is used for uncooked rice-grains and that sentence is understood in the world to cook rice-grains.

Similarly, the resultants such as mentioned in some texts as

RĀGAKKHAYA = destruction of lust,

DOSAkkHAYA = destruction of hatred,

MOHAKKHAYA = destruction of dullness

TANĦAKKHAYA = destruction of craving and

APAVATTA = non-arising are preached figuratively and metaphorically as Nibbāna. Those who are skillful with

the methods and ways of discourses and equipped with sound knowledge will not assume that destruction of lust (Ragakkhaya) and so on is Nibbāna. They will certainly accept the ultimate reality of the unconditioned element that is the cause of destruction of lust, the cause of the destruction of hatred, the cause of the destruction of dullness and the cause of the destruction of craving as Nibbāna.



Chapter Five

MARVELS OF DISCOURSES

In accordance with the words“well endowed with marvelous methods” (vicitra sampannam), the discourses of the Lord Buddha are well endowed with various wonderful methods and ways such as

1. NIPPARIYĀYA-DESANĀ = Discourse without figuration,
2. SAPARIYĀYA-DESANĀ = Discourse with figuration,
3. NĪTATTHA-DESANĀ = Direct discourse with direct meaning,
4. NEYYATTHA-DESANĀ = Inferred discourse,
5. UJUKATTHA-DESANĀ = Discourse with straight forward meaning,
6. VAṆKATTHA-DESANĀ = Ambiguous discourse,
7. VYAÑJANABHĀSITATTHA-DESANĀ = Literal discourse,
8. SANDHĀYABHĀSITATTHA-DESANĀ = Referred discourse,

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

9. ATTAJJHĀSAYA-DESANĀ = Discourse preached in accordance with His propensity and

10. VENEYYAJJHĀSAYA- = Discourse preached according to the propensities of persons to be released.

1. NIPPARIYĀYA-DESANĀ = DISCOURSE WITHOUT FIGURATION

In that,

NIBBĀNAM = The Nibbāna

VIÑÑĀNAM = can be realized by the special knowledge of Magga-phala (path and fruition),

ANANTAM = is without extreme ends of initial arising, stability and dissolution,

ANIDASSANAM = cannot be seen by eye-consciousness and

SABBATO PABHAM = is always brilliant.

Such kind of discourse is preached certainly without figuration and it is called NIPPARIYĀYA-DESANĀ = discourse without figuration.

2. SAPARIYĀYA-DESANĀ = FIGURATIVE DISCOURSE

The kinds of discourses such as

SA UPĀDISESA = The element of Nibbāna
NIBBĀNADHĀTU with remainder of aggregates and

ANUPĀDISESA = the element of Nibbāna without
NIBBĀNADĀTU remainder of aggregates¹

1. (Paṭisam (C.I, 290)

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

that are preached using “saupādisesa, anupādisesa” = with and without remainder of aggregates” that are effects of Nibbāna as Nibbāna, the cause, are called Sapariyāya-desanā = figurative discourses.

3. NITATTHA-DESANĀ = DIRECT DISCOURSE WITH DIRECT MEANING

SABBE = all
SATTĀ = beings
MARISSANTI = will die.

Such kind of discourse has direct meaning to be known and it is called NĪTATTHA-DESANĀ = direct discourse with direct meaning.

4. NEYYATTHA-DESANĀ = THE INFERRED DISCOURSE

SABBE = all
SATTĀ = beings
BHĀYANTI = are afraid
MACCUNO = of death.

Such kind of discourse that has meant to be known by inference that with the exception of martyrs who are the Lord Buddhas, Pacceka-buddhas and Arahantas, all sentient beings are afraid of death is called NEYYATTHA-DESANĀ = the inferred discourse.

5. UJUKATTHA-DESANĀ = STRAIGHTFORWARD DISCOURSE

AJĀTASATTU = King Ajātasattu
HANATI = kills
PITARAM = (his) father.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

Such kind of discourse has the straightforward meaning to be known and it is called UJUKATTHA-DESANĀ = straightforward discourse.

6. VAṆKATTHA-DESANĀ = AMBIGUOUS DISCOURSE

HANTVĀ = Having killed

MĀTARAM = the mother and

PITARAM = the father ¹

Mother in discourse is not meant as the real mother, but craving that is similar to mother and father is not meant the real father, but conceit that is akin to father. Such kind of discourse has the ambiguous meaning to be known and it is called VAṆ-KATTHU-DESANĀ = ambiguous discourse.

7. BYAÑJANABHĀSITATTHA- = LITERAL DISCOURSE DESANĀ

RĀJĀ NĀMA = The king is

PATHABYĀ RĀJĀ = the kind who rules the whole country
and

PADESA RĀJĀ = the king who governs only a part of the
country. ²

Such kind of discourse has the literal meaning as it is preached and it is called BYAÑJANABHĀSITATTHA-DESANĀ = Literal discourse.

1. Dmpd (Khu.I, 55)

2. Vi.I.57

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

8. SANDHĀYABHĀSITATTHA- = REFERRED DISCOURSE DESANĀ

RĀJĀNO = The kings

GAHETVĀ = have caught hold of

CORAM = the thief. ¹

In this sort of discourse, “the kings” does not mean all kings, but it is referred only to King Bimbisāra and it is called SANDHĀ-YABHĀSITATTHA-DESANĀ = the Referred discourse.

9. ATTAJHĀSAYA- = THE DISCOURSE PREACHED DESANĀ ACCORDING TO HIS OWN PROPENSITY

SANTI = There are

PAÑCA = five

KHANDHĀ = aggregates. ²

This kind of discourse is preached according to His own propensity and it is called ATTAJHĀSAYA-DESANĀ = the discourse preached according to His own propensity.

10. VENEYYAJHĀSAYA- = THE DISCOURSE PREACHED DESANĀ ACCORDING TO THE PROPENSITIES OF BEINGS WHO ARE FIT TO BE RELEASED

UPACAYA = initial arising,

SANTATI = continuity. ³

1. Ibid

2. Dhātukathā 1.

3. Abid.I, 169

ENLIGHTENMENT ON NIBBANA (NIBBANA JOTIKA)

.This kind of discourse is preached about a newly born material quality dividing into two types according to the propensities and temperaments of beings to be released and it is called the discourse preached according to the propensities and temperaments of the beings to be released VENEYYAJJHĀSAYA-DESAÑĀ .

In this way, there are many and varied discourse that are so marvelous and those who are unskilful with methods and ways of discourses, as they really are, find it difficult to understand them. Therefore, please consult and learn from the wise people who are skilful with methods and ways of doctrinal discourses. Be careful not to be boastful. These are marvels of the discourses.



Chapter Six

THE CAUSE TO BE CALLED NIBBĀNA & PARINIBBĀNA

Why is it called Nibbāna?

NIBBĀTI RĀGAGGI ĀDIKO ETENĀTI NIBBĀNAM.

ETENA-DHAMMAJĀTENA	=	Because of this unconditioned state
RĀGAGGIĀDIKO	=	the fire of lust and the like
NIBBĀTI	=	become extinguished
ITI TASMĀ	=	As it is the cause of the extinguishment of cessation of the fire of lust and so on
TAM DHAMMAJĀTAM	=	that unconditioned state
NIBBĀNAM	=	is called Nibbāna.

In accordance with this expression, Nibbāna should be noted as the cause of extinguishment or cessation of the fire of lust and so on. Here, the cessation and the cause of cessation should be noted differently. The cessation is Parinibbāna. The cause of cessation is Nibbāna. The cessation is effect. The cause of cessation is cause.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

Of those, the cessation, Parinibbāna, is of three categories as follows:-

- (i) KILESA-PARINIBBĀNA = The cessation of corruptions,
- (ii) KHANDHA-PARINIBBĀNA = The cessation of aggregates and
- (iii) DHĀTU-PARINIBBĀNA = The cessation of the holy elemental relics.

Of those three, the total cessation of corruptions (Kilesa) because of Arahatta-magga-ñāṇa (knowledge) is called the cessation of corruptions (Kilesa-parinibbāna). That is also called the cessation with the remainder of five aggregates (Sa upādisesa-pari-nibbāna). The death of the Lord Buddha or an Arahanta is the cessation of aggregates and it is called Khandha-parinibbāna. That cessation without remainder of aggregates is also called Anu-pādisesa-parinibbāna = The cessation without the remainder of aggregates.

Using the resultants or effects, Sa upādisesa-parinibbāna and Anupādisesa, as Asaṅkhata-nibbāna the unconditioned Nibbāna, there are also metaphorical expressions and discourses mentioning Sa upādisesa-parinibbāna and Anupādisesa-parinibbāna. Be mindful of mukhya (certainty) and upacāra (metaphor). At the disappearance of the Sāsana, the holy elemental relics of the Lord Buddha will assemble at the Centre of Bodhi (Buddha Gāyā) and will be burnt up by the element of heat and this is called Dhātu-parinibbāna = the cessation of the holy elemental relics of the Lord Buddha. This is the brief account of what is to be called the cause of Nibbāna and Parinibbāna.



Chapter Seven

BRIEF NATURE OF NIBBĀNA

Having no uppāda (nascency), thīti (stability) and bhaṅga (dissolution), Nibbāna is kālavimutti (freedom from time) without present, past and future. Being devoid of the following eleven aspects,

1. PACCUPPANNA = present,
2. ATĪTA = past,
3. ANĀGATA = future,
4. AJJHATTA = internal,
5. BĀHIDDHA = external,
6. OḬĀRIKA = gross,
7. SUKHUMA = subtle,
8. HĪNA = inferior,
9. PAṆĪTA = superior,
10. DŪRA = distant and
11. SANTIKA = near, Nibbāna is not an aggregate (khandha) and it is free from aggregates (Khandha-vimutti).

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

Not having the causes (kamma), consciousness (citta), temperature (utu) and nutrient (āhāra), Nibbāna is the causeless (apaccaya). Not being subject to those kamma, consciousness, temperature and nutrient, Nibbāna is the unconditioned (Asaṅkhata). Being aloof from the bodies of the beings that are assemblies of consciousness, mental factors and material qualities, Nibbāna is external (bahiddha). Nibbāna exists during and beyond the Sāsana is permanent (nicca), durable (dhuva) and eternal (sassata). Nibbāna, the cause of pleasure, is pleasure (sukha). Not being a sentient being or person, Nibbāna is anatta (non-soul and egoless). Not being able to be seen by eye-consciousness, Nibbāna is invisible (ani-dassana). Nibbāna can be known only by the consciousness associated with magga-ñāṇa and phala-ñāṇa and manoviññeyya = it is to be comprehended only by mind. Not having form and appearance, Nibbāna is immaterial (Arūpa). Thus, there are so many and varied kinds of natures belonging to Nibbāna. This is the brief nature of Nibbāna.



Chapter Eight

THE STATE LEADING TO NIBBĀNA

What are those states and good practices leading to this Nibbāna, endowed with the aforesaid nature, and its characteristics? They are all good states (kusala) such as dāna (donation), sīla (morality) and meditation of samatha (calmness) and vipassanā (Insight). This is true.

If those good states such as donation and morality are practised improperly, not rightly and unskilfully they will not be the causes at attainment or reaching Nibbāna. If they are practised properly, rightly and skilfully they become surely the causes to attain or reach Nibbāna. All of them are the causes leading to Nibbāna. Thus, one should note with certainty.

That is why, the Anguttara Pāḷi Text mentions:-

“SEYYATHĀ PI BHIKKHAVE SĀLISŪKAṂ VĀ
YAVA-SŪKAṂ VĀ MICCHĀPAÑIHITAṂ HAT-THENA
VĀ PĀDENA VĀ AKKANTAṂ HAT-THAṂ VĀ
PADAṂ VĀ BHECCHATI, LOHITAṂ VĀ UPPĀDESSATĪTI

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

N'ETAM ṬHĀNAM VIJJATI, TAM KISSA HETU?
MICCHĀPAṆI-HITATTĀ BHIKKHAVE SŪKASSA.
EVAM'EVAM KHO BHIKKHAVE SO VATA BHIKKHU
MICCHĀPAṆIHI-TENA CITTENA AVIJJAM BHECCHATI,
VIJJAM UPPĀ-DESSATI, NIBBĀ-NĀMSACCHIKARISSATĪTI
N'ETAM ṬHĀNAM VIJJATI. TAM KISSA HETU?
MICCHĀPAṆI-HITATTĀ BHIKKHAVE CITTASSA" ¹

BHIKKHAVE	= Oh, Bhikkhūs!
SEYYATHĀPI	= that is to say,
AKKANTAM	= if one presses or tramples
HATTHENA VĀ	= either by palms
PĀDEANA VĀ	= or by foot
SĀLISŪKAM VĀ	= on the awn or bristle of paddy
YAVASŪKAM VĀ	= or on the awn or bristle of barley
MICCHĀPAṆIHITAM	= that is wrongly put upside-down
BHECCHATI	= it will break into
HATTHAM VĀ	= either the palm
PĀDAM VĀ	= or the foot or
UPPĀDESSATI	= will give rise to
LOHITAM VĀ	= bleeding.
NA VIJJATI	= There is no
ITI ETAM ṬHĀNAM	= this reason.
KISSA HETU	= What is the cause
TAM	= to be so?
BHIKKHAVE	= Oh, bhikkhūs! It is because

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

SŪKASSA	= the awn or bristle
MICCHĀPAṆITATTĀ	= is put wrongly.
BHIKKHAVE	= Bhikkhūs,
EVAM'EVA KHO	= in this way,
AVIJJĀ	= the ignorance
BHECCHATI	= will be destroyed
VIJJĀ	= the knowledge
UPPĀDESSATI	= will be given rise to and
NIBBĀNAM	= Nibbāna
SACCHIKARISSATI	= will be realized
CITTENA	= by the consciousness
MICCHĀPAṆIHITENA	= that is wrongly directed
NA VIJJATI	= There is not
ITI ETAM ṬHĀNAM	= this reason.
KISSA HETU	= What is the cause
TAM	= of not being so?
BHIKKHAVE	= Oh, Bhikkhūs!
MICCHĀPAṆIHITATTĀ	= it is because of the wrongly directed
CITTASSA	= consciousness. This is the meaning.

Here is the brief explanation. If the very small awn or bristle of paddy or barley is wrongly put upside-down and pressed by the palm and trampled by foot it will not pierce the palm and the foot and cause bleeding. Similarly, depending on the round process (vaṭṭa) or with the inclination to the round process (vaṭṭa), if practices were carried out and efforts were made by such good deeds they will not be able to destroy the ignorance. The Nibbāna cannot be realized and

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

they will not be the causes leading to the Nibbāna according to the preaching of the Lord Buddha.

Again, the Lord Buddha preached,

“SEYYATHĀPI BHIKKHAVE SĀLISŪKAM VA
YAVASŪKAM VĀ SAMMĀPAÑIHITAM HAT-THENA
VĀ PĀDENA VĀ AKKANTAM HATTAM VĀ PĀDAM
VĀ BHECCHATI, LOHITAM VĀ UPPĀDESSATĪTI
ṬHĀNA-METAM VIJJATI, TAM KISSA HETU?
SAMMĀ-PANIHITATTĀ BHIK-KHAVE SŪ-KASSA.
EVAM’EVA KHO BHIK-KHAVE SO VATA BHIKKHU
SAMMĀ-PANIHITATENA CITTENA AVIJJAM BHECCHATI,
VIJJAM UPPĀDESSATI, NIBBĀNAM SACCHI-KARIS-
SATĪTI ṬHĀNAMETAM VIJJATI, TAM KISSA HETU?
SAMMĀPANIHITATTĀ BHIK-KHAVE CITTASSA”¹

BHIKKHAVE	= Oh, Bhikkhūs!
SEYYATHĀPI	= that is to say (for example),
SĀLISŪKAM VĀ	= if either the awn or bristle of paddy
YĀVASŪKAM VĀ	= or the awn or bristle of barley
SAMMĀPAÑIHITAM	= that is rightly placed without perversion
AKKAMTAM	= if pressed or trampled
HATTHENA VĀ	= either by the palm
PĀDENA VĀ	= or by the foot
BHECCHATI	= it will break into
HATTAM VĀ	= either the palm
PĀDAM VĀ	= or the foot or

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

UPPĀDESSATI	= will give rise to
LOHITAM VĀ	= bleeding.
VIJJATI	= There is
ITI ETAM THĀNAM	= this reason.
KISSA HETU	= what is the cause
TAM	= of being so?
BHIKKHAVE	= Oh, Bhikkhūs,
SAMMĀPAṆIHITATTĀ	= it is because of rightly putting without perversion
SŪKASSA	= the awn or bristle.
BHIKKHAVE	= Oh, Bhikkhūs,
EVAM'EVA KHO	= in the same way,
SO BHIKKHU	= that bhikkhu
VATA	= really
BHECCHATI	= will destroy
AVIJJAM	= the ignorance,
UPPĀDESSATI	= will give rise to
VIJJAM	= the knowledge and
SACCHIKARISSATI	= will realize
NIBBĀNAM	= the Nibbāna
SAMMĀPAṆIHITENA	= by the well directed
CITTENA	= consciousness.
VIJJATI	= There is
ETAM THĀNAM	= this reason.
KISSA HETU	= What is the cause
TAM	= of being so?

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

BHIKKHAVE = Oh, Bhikkhūs,
SAMMĀPANIHITATTA = it is because of well directing
(without perversion)
CITASSA = of consciousness.

This is the meaning.

Here is the brief explanation. Even if the very small awn or bristle is rightly put the tip on the top and pressed by the palm or trampled by the foot it can pierce the palm or the foot and give rise to bleeding. Similarly, any good state that is practised and made effort longing for Magga, Phala and Nibbāna that are free from vaṭṭa (round process) can destroy ignorance, give rise to knowledge and enable one to realize Nibbāna and it is preached as the cause to reach or attain Nibbāna.

Why is it preached by the example of the very small awn or bristle of barley or paddy in this Pāli Text? Taking the example of the very small awn or bristle or barley or paddy, it is preached to show the ability of a little amount of good states that can bring about the attainment of Nibbāna that is free from vaṭṭa (round process). That is why, the commentary mentions:-

“APPAMATTAKASSĀPI KUSALASSA VIVAṬṬĀYA
SAMATTHABHĀVADASSANATTHAṂ GAHITAṂ”.¹

SAMATTHABHĀVADASSANATTHAṂ = To show the ability or
efficiency
KUSALASSA = of the good (kusala)
APPAMATTAKASSĀPI = that is of insignificant
small amount

1. A.C.I, 43

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

VIVAṬṬĀYA	= for the attainment of Nibbāna that is free from vaṭṭa, the round process,
BHAGAVĀ	= the Blessed Buddha
GAHITAṂ	= preaches, taking as an example,
SĀLISŪKAYAVASŪKAM'EVA	= only the awn or bristle of paddy or barley that is
SUKHUMAṂ	= subtle and
DUBBALAṂ	= feeble.



Chapter Nine

RIGHTLY DIRECTED CONSCIOUSNESS

Moreover, the rightly directed consciousness is expounded as follows:-

“APPAMATTAKAṂ TIṆAMUṬṬHIMATTA DĀNA-
KUSALAṂ VĀ HOTU, MAHANTAṂ VELĀMA
DĀNĀDI KUSALAṂ VĀ, SACE VAṬṬA SAMPATTIṂ
PATTHETVĀ VAṬṬA-SANNISSITA VASENA MICCHĀ
ṬHAPITAṂ HOTI, VAṬṬAṂ’ EVA ĀHARITUM
SAKKOTI, NO VIVAṬṬAṂ.

IDAṂ ME DĀNAṂ ĀSAVAKKHAYĀ-VAHAṂ
HOTŪ’TI EVAMAṂ PANA VIVAṬṬAṂ PATTHENTENA
VIVAṬṬAVASENA SAMMĀ ṬHAPITAṂ, ARAHATTAMPI
PACCEKABODHI-ÑĀṆAMPI SABBAÑÑUTA-ÑĀṆAMPI
DĀTUM SAKKOTIYEVA.”¹

HOTU = Let it be

APPAMATTAKAṂ = a little amount of

MUṬṬHIMATTA DĀNA-
KUSALAṂ VĀ = good states of the donation of
a handful of grass for roof or

1. A.C.I, 43

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

HOTU	= let it be
MAHATAM	= a large amount of
VELĀMA DĀNĀDI - KUSALAM VĀ	= the good states of such as the donation of the Brahma Velāma (Bodhisatta).
SACE ṬHAPITAM	= If consciousness is directed
MICCHĀ	= wrongly or perversely or with perversion
VAṬṬANISSITA VASENA	= depending on vaṭṭa (the round process),
(EVAM SATI	= if it is so),
SAKKOTI	= it is able
ĀHARITUM	= to bring about
VAṬṬAM'EVA	= only the vaṭṭa (round process).
NO SAKKOTI	= It is unable
ĀHARITUM	= to bring about
VIVAṬṬAM	= Magga, Phala and Nibbāna that are free from vaṭṭa, the round process.
PANA	= Moreover, the right direction of consciousness without perversion will be shown here.
HOTU	= May
IDAM DĀNAM	= this donation
ĀSAVAKKHAYĀVAHAM	= be able to bring about Magga, Phala and Nibbāna that are cessa- tions and causes of cessation of four sorts of defilements.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

ITI EVAM	= Thus,
PATTHENTENA	= aspiring to
VIVAṬṬAM	= Magga, Phala and Nibbāna free from vaṭṭa, the round process.
SACE ṬHAPITAM	= If consciousness is directed
SAMMĀ	= rightly or without perversion.
SAKKOTIY'EVA	= it is able
DĀTUM	= to give rise to
ARAHATTAMPI	= the Arahatta-phala or arahanta-hood,
PACCEKABODHIÑĀNAMPI	= the enlightened knowledge of Pacceka-buddha
SABBAÑÑUTAÑĀNAMPI	= or the omniscience. This is the meaning.

Here is the explanation like the thorn that is placed wrongly turning the pointed end downwardly can pierce nothing, a little amount or a large amount of donation with aspiration for vaṭṭa (the round process) and perverted consciousness cannot bring about Nibbāna or be free from the round process (vaṭṭa) and they cannot be the causes to reach Nibbāna.

However, if consciousness is rightly directed with the aspiration for his or her donation to enable to send him or her to Magga, Phala and Nibbāna freed from vaṭṭa (round process), it should be noted certainly that it is the real cause to attain or reach Nibbāna as it enables one to be either Arahanta or Paccekabuddha.



Chapter Ten

REACHING NIBBĀNA & TIME OF ARRIVAL

In reaching Nibbāna, How can that Nibbāna be reached?
When is Nibbāna reached?

“NA HI ETEHI YĀNEHI. GACCHEYA
AGATAM̐ DISAM̐”¹

DISAM̐	= The place of Nibbāna
AGATAM̐	= that cannot be reached
ETEHĪ YĀNEHI	= by these vehicles
NA HI GACCHEYA	= cannot be reached.

The Nibbāna cannot be reached by any vehicle.

“GAMANENA NA PATTABBO, LOKASSANTO
KUDĀCANAM̐”. ²

ANTO	= The end
LOKASSA	= of the world
NA PATTABBO	= cannot be reached
KUDĀCANAM̐	= at any time

1. Khu.I.(Dmpd) 59

2. A.I, 359

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

GAMANENA = by going. In compliance with this Pāli Text, the Nibbāna cannot be reached by going (on foot).

“N’EVA ĀGATIM VADĀMI”.¹

N’EVA VADĀMI = I do not declare
ĀGATIM = coming.

According to this Pāli Text, the Nibbāna cannot be reached by coming.

“NA GATIM VADĀMI”.²

NA VADĀMI = I do not declare
GATIM = going.

In accordance with the Pāli Text, the Nibbāna cannot be reached by going.

According to this Pāli Text, the Nibbāna cannot be reached by going.

“NA UPAPATTIM VADĀMI”.³

NA VADĀMI = I do not declare
UPAPATTIM = the rebirth.

In accordance with this Pāli Text, the Nibbāna is absent of rebirth and it cannot be reached by rebirth.

How can Nibbāna be reached if it cannot be reached by vehicles and so on. It can be reached by taking object. It is true. The Nibbāna is not the place to go and to reach. In reality, according to the following Pāli Text:

1. Udāna 179

2. Ibid

3. Ibid

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

“TAM KHO PANIDAM DUKKHANIRODHAM ARIYA-
SACCAM SACCHIKĀTABBANTI ME BHIKKHAVE” ¹

BHIKKHAVE = Oh, Bhikkhus,

TAM KHO PANIDAM = that Noble Truth of cessation of
DUKKHA NIRODHAM suffering
ARIYASACCAM

SACCHIKĀTABBAM = should be realized by the knowledge
of Magga, Phala and Pecca-vekkhaṇa.
(reflection),

it is the state to be realized and it can be reached by taking
object of it. Here, if the time after the enjoyment of
Parinibbāna (the last passing away) is called reaching, it
should not be noted as certainty, but as metaphor.



1. Vi.III,16

Chapter Eleven

WHEN IS NIBBĀNA REACHED?

On the occasion of arising of Paccavekkhanā-ñāṇa = knowledge of reflection that retrospects Magga-ñāṇa, Phala-ñāṇa and Nibbāna., Pubbenivāsā -nussati-abiññā (Supernatural knowledge of the remembrance of previous existences) that thinks Nibbāna and Phala-citta (consciousness of fruition) Nibbāna is reached by being taken as an object.

Before and after that occasion, either at the time of final liberation of Parinibbāna or after the last passing away (Parinibbāna) Nibbāna is not reached. It should be noted that they are only effects of reaching Nibbāna (attainment of Nibbāna) that are enjoyed at the arising of Gotrabhu-ñāṇa (knowledge of adoption or change of lineage), Magga-ñāṇa (knowledge of path) and Phala-ñāṇa (knowledge of fruition). There are reaching Nibbāna and the time of reaching Nibbāna.

THE PLEASURE OF NIBBĀNA

What is the pleasure of Nibbāna? According to “Nibbānaṃ paramaṃ sukham=Nibbāna is the supreme pleasure”¹ is even

1. D.II, 12

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

the Nibbāna pleasure? Or is there any kind of pleasure to be enjoyed by the realizers of Nibbāna? Or is it the pleasure arisen separately for the enjoyers of Parinibbāna after the last liberation (Parinibbāna) of the Lord Buddhas and Arahantas? There are not the aforementioned kinds of pleasure. They are not the pleasure of Nibbāna.

Here, I shall explain more. “Nibbānaṃ paramaṃ sukhaṃ”.

NIBBĀNAṀ = The Nibbāna is

PARAMAṀ = the supreme

SUKHAṀ = pleasure. This is the metaphorical meaning, but not the certain one. It is similar to “Jātipi dukkhā”

JĀTIPI = Rebirth is also

DUKKHĀ = the painful suffering “that is the metaphorical meaning”.

“NIBBĀNAṀ PARAMAṀ SUKHAṀ=NIBBĀNA IS THE SUPREME CAUSE OF PLEASURE” is the certain meaning like “JĀTIPI DUKKHĀ”= Rebirth is the cause of painful suffering”.

Therefore, Nibbāna is not pleasure, but only the cause of pleasure. Nibbāna is Appatitṭha (without location) and there is no attainable pleasure to be enjoyed in Nibbāna by the enjoyers of Parinibbāna (the last passing away). It is not the attainable pleasure. There are not special material qualities, mental qualities and personages of the enjoyers of Parinibbāna and the pleasure specially and separately arisen for their enjoyment. There is no pleasure of Nibbāna.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

If it is so, what pleasure is the pleasure of Nibbāna? Is there not the pleasure of Nibbāna? Oh, there is. If it is so, what is the pleasure of Nibbāna?

“NIBBĀNATO LADDHAM SUKHAM NIBBĀNASUKHAM”.

LADDHAM	= The attained
SUKHAM	= pleasure
NIBBĀNATO = NIBBĀNĀRAMMAṆĀ- RAMMANAKARAṆATO	= by taking the object of Nibbāna
NIBBĀNA SUKHAM	= is the pleasure of Nibbāna.

Thus, it is expressed and Nibbāna is taken as an object by path-knowledge (Magga-nāṇa) and fruition-knowledge (Phala-nāṇa) and there is a total cessation of the round process of suffering as a result that is the pleasure of appeasement (Upasama). Therefore, the pleasure of appeasement (Upasama) should be certainly noted as the pleasure of Nibbāna.

I shall explain more here. Aspiring for the pleasure of Nibbāna, the good deeds of donation, morality, meditation and so on are carried out and taking the object of the unconditioned element, the Supreme Nibbāna, the highest knowledge of Arahatta-magga arises after serial stage of each Phala (fruition). Taking the very pleasant, powerful and influential object of Supreme Nibbāna, the knowledge of Arahatta-magga becomes also very pleasant and dynamic.

In the process of aggregates (body) that is the dependable dwelling place of the supremely powerful and pleasant path-knowledge the evil and defiled corruptions (Kilesa) cannot arise and cease there totally once and forever as the dwelling

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

place, the gold-cave, of the Kesarājā-Lion King cannot be approached by the evil jackal.

Uprooting, non-arising and total cessation of corruptions (Kilesa) because of the influence, power and might of the path-knowledge in this way are called the eradication of corruptions. They are not eradicated by anything. That is the cessation of corruptions and it is called Kilesa-parinibbāna = the last passing away of corruptions. As it is the cessation with the remainder of five aggregates, it is called metaphorically Sa upādisesa-nibbāna = Nibbāna with remainder of aggregates.

That is also called the extinction of corruptions rooted in ignorance and craving. Kamma-vaṭṭa (the round process of actions) that is the good and bad actions done in many existences, like the big and small trees the taproots of which are cut off cannot give rise to flowers and fruit cannot bring about resultants because of the exhaustion of Kilesa-vaṭṭa (the round process of corruptions). Due to exhaustion of kamma-vaṭṭa (the round process of actions) vipāka-vaṭṭa (the round process of resultants), the rebirth, ceases accordingly.

Because of the cessation of vipāka-vaṭṭa (the round process of resultants) of rebirth, the many and varied kinds of suffering such as ageing, sickness, death, physical and mental pains, sorrow, lamentation, destructions as well as internal and external harms and dangers cease totally.

As absence of darkness is light and absence of heat is the cold, the absence or cessation of painful suffering is called pleasure. Such absence or cessation of suffering is the appeasement of pleasure is called the pleasure of Nibbāna. There is no separately arisen pleasure to be called the pleasure of Nibbāna.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

Here, I shall explain with an example. The miserable and wretched patient who is full of tumours, blotches and sores is groaning and moaning all day and night because of unbearable pains. That miserable patient is totally cured after having had good medicines. He would say he had pleasure only then. Where has that pleasure come? Is it generated from other sources other than cure of diseases? Similarly, the pleasure of Upasama (appeasement) that is the supreme, matchless and unsurpassable pleasure freed from corruptions and desired by the good personages should be noted certainly as the pleasure of Nibbāna.

It is very difficult for the worldlings who do not know and perceive the heat and burning of the process of various kinds of suffering to perceive and discern such real pleasure of Upasama (appeasement), the pleasure of Nibbāna that is freedom from the process of painful suffering. That is why, we should contemplate and cogitate to know and see the various sorts of the process of painful suffering. Here I shall express briefly how to contemplate.

Vipāka-vaṭṭa, the round process of resultants, is rebirth. If there is rebirth there are various sorts of suffering such as ageing, sickness, physical and mental pains, the painful suffering of hell, animal, Peta (hungry ghost) as well as the internal and external dangers and harms including the burden of body from morning to night are full and there is not even a gap free from painful suffering. If repeated contemplation is carried out with the thought when the painful suffering will be ended the real pleasure will be perceived when every happening in thirty-one planes is realized as the painful suffering. Then Upasama (appeasement) that is the

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

pleasure of Nibbāna will be perceived. Exert to the utmost to perceive so. This is the expression of the pleasure of Nibbāna.

THE VARIOUS THEORIES OF NIBBĀNA

1. Nibbāna is the cessation of corruptions and the cessation of aggregates.
2. Nibbāna is abhāva (nothingness) after the enjoyment of Parinibbāna (the last passing away) of the Lord Buddhas and Arahantas.
3. Nibbāna is sītisabhāva (the tranquilized nature) arisen after the enjoyment of Parinibbāna (the last passing away) of the Lord Buddhas and Arahantas for the enjoyment of Pari-nibbuta-puggala, the liberated ones.
4. Nibbāna is the special material and mental qualities arisen due to the power or influence of Vipassanā (insight).
5. Nibbāna is the real ultimate Asaṅkhata-dhātu (unconditioned element) that is always existing with Santi-lakkhaṇa (peaceful characteristic) during and beyond the Sāsana. This Nibbāna is the real Nibbāna. These are theories of Nibbāna.

ANALYSIS OF THEORIES OF NIBBĀNA

1. Of the said five theories, according to the first theory, the cessation of corruptions and aggregates is that of activities, the conditioned and only the resultant Nirodha (cessation), non-arising of them

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

and it is not the suitable theory as it opposes the supreme Nibbāna, the unconditioned element.

2. According to the second theory, Abhāva (nothingness) is Paññatti (conceptual designation) that opposes the ultimate reality of supreme Nibbāna. It is not proper or suitable.
3. According to the third theory, sīti-sabhāva (tranquilized nature) arisen for the final liberated personages (pari-nibbuta) are not really existing and “the arisen” is Anicca (impermanence) and it is not proper or suitable as it opposes the permanent supreme Nibbāna.
4. According to the fourth theory, Nibbāna is an impermanent state arisen due to the power or influence of Vipassanā (insight) and there are not special material and mental qualities. It is not proper or suitable as it opposes the permanent supreme Nibbāna.
5. Only the fifth theory is in consonance with both Suttanta and Abhidhamma and free from opposition it is right and suitable.

This is the analysis.



Chapter Twelve

MNEMONIC

Our Lord Buddha of matchless knowledge and great compassion

Delivered discourses with and without figuration:

Some are to be known directly,

As they are delivered for certainty.

Some are delivered in reference,

Some are delivered in inference,

Some are straightforward,

And some are ambiguous.

Some are according to His own propensity,

Some are according to those of sentient beings.

Even though discourses are delivered fully

With various ways and methods really,

Men of a little knowledge are

Very far to know them as they really are.

As the blind men touch the elephant

They believe and say they know it as they think.

Nibbāna is said to be the cessation

Of aggregates and defiled corruptions.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

That cessation is the unconditioned.
Opposing to the unconditioned.
Some said Nibbāna is Abhāva (nothingness)
It's not more than mere concept.
There's no sentient being in Nibbāna
Indeed, to be called the real Nibbuta.
Nibbāna is said to be "the arisen".
Due to the Insight Meditation.
"The arisen' that is impermanent
Opposes the Nibbāna that's permanent.
The state that is existing really
At any time, during and beyond the Sāsana
With peaceful characteristic and durable nature
Desired and wanted by Buddhas and Noble Ones,
Ariyā.
The rest are to be said
Only resultants or effects.
Of the total cession of all sorts of suffering, dukkha
That is originated from rebirth;
This is expressed as the real pleasure, Sukha
Of the eternal and tranquilized Nibbāna.
Moreover, expectation of particular pleasure of
eternity
For personages of special material and mental
qualities
Will be like the desire of dancers and singers
To reach the celestial plane of Pahāsa
But, they meet the contrary hellish Dukkha.
Similarly, the aim and wish to be free from the round
process
Will lead them there again without success.
To know Nibbāna and its pleasure actually

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

I write this treatise with good intention really.
Please listen, study and contemplate frequently.
Have good confidence as forerunner
To know them distinctly forever.

CONCLUSION

1. SIRĪKHETTAPURE RAMME,
JOTIKĀRĀMA NĀMAKE.
CHĀYŪDAKEHI SAMPUNṆE,
ĀVĀSĀDIKA SOBHITE.
2. VASATĀ JĀTIYĀ AṬṬHA,
SATTATINUPASAMPADĀ.
AṬṬHAPANṆĀSA VASSENA,
KATO NIBBĀNAJOTIKO.
3. NIṬṬHAM GATO TALĀBAKKE,
DURĀSALHASSA GIMHAKE.
PATHAME JUṆHAPAKKHASSA,
SUKKAVĀRA PUBBANHAKE.
4. YATHĀ AYAM GATO NIṬṬHAM,
ABHAYO NIRUPADDAVO,
TATHĀ PAPPONTU KICCĀNI,
ANAVAJJĀNI SADHUNAM.
5. IMINĀ PUNNAKAMMENA,
BHAVEYYAM DASAÑĀNIKO.
SATASAHASSIKE KĀLE,
PŪRITO SADDHASADDHIKO.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

6. YĀVA TIṬṬHATI NIBBĀNAM.
TĀVA TIṬṬHATU YAM GANTHO.
LOKAMHI SABBA SATTĀNAM.
DASSAYANTOVA NIBBĀNANTI.

1. JOTĪKARĀMA NĀMAKE = At the group of monasteries of
Pāli University called Jotikārāma
SAMPUNṆE = endowed with
CHĀYŪDAKEHI = shady bathing, resting and
dwelling places
ĀVĀSĀDIKA SOBHITE = of good and beautiful monas-
teries and Ordination Hall
RAMME = at delightful and pleasant
SIRĪKHETTAPŪRE = City of Sirīkhettarā or the city
of hide or the city of the Pyū
Nationalities,
2. VASATĀ = living appropriately in four
postures of going, standing,
sitting and lying down with
both practices of study and
meditation.
- ATṬHAPANṆĀSAVASSENA = having passed fifty-eight rainy
retreats
- UPASAMPADĀ = after holy and glorified
(UPASAMPADĀYA) ordination as a bhikkhu
ATTHA SATTATINĀ = at the age of seventy-eight
JĀTIYĀ = from eminent birth,
MAHĀTHERENA = the Mahāthera or Great
Sayādaw

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

KATO	= write with compassion for the unlearned,
NIBBĀNAJOTIKO	= the treatise called Nibbāna-jotika that enlightens the Nibbāna.
3. AYAM GANTHO	= This treatise called Nibbāna-jotika
NITTHAM GATO	= is finished and completed
SUKKAVĀRAPUBBAṆHAKE	= in the morning of Friday,
PATHAME	= on the first day
JUṆHAPAKKHASSA	= of the waxing portion
DURĀSAḤHASSA	= of the month of the second Wazo (Cancer)
GIMHAKE	= of the summer
TALĀBAKKE	= of 1936 Myanmar Era (on July 19, 1974.)
4. AYAM GANTHO	= This treatise
HUTVĀ	= is
NIṬṬHAM GATO	= finished and ended
ABHAYO	= harmlessly and peacefully
NIRUPADDAVO	= without any danger or calamity.
TATHĀ	= Similarly,
ANAVAJJĀNI	= the faultless and advantageous
KICCANI	= functions
SĀDHUNAM	= of good people who act, speak and think well
PAPPONTU	= may reach
NITTHAM	= the end without any deviation.

ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

5. BHAVEYYAṂ
DASAÑĀNIKO = May be
= endowed with tenfold
knowledge
- SATASAHASSIKEKĀLE = at the age of one hundred
thousand years of lifespan
- HONTO = engendering
SADDHASADDHIKO = continuous and incessant
confidence
- HUTVĀ = after being
PURITĀ = fulfilled with prayer
IMINĀ PUÑÑAKAMMENA = because of this meritorious
deed.
6. NIBBĀNAṂ = The unconditioned element of
supreme Nibbāna
- TITṬHATI = exists naturally and eternally
YĀVA = to this extent.
TAVA = To that extent,
AYAṂ GANTHO = this treatise of Nibbānajotika
TITṬHATU = may last and exist arising stage
by stage
- DASSAYANTOVA = as a preaching and expounding
the doctrines concerned
- SABBASATTĀNAṂ = to all sentient beings
- LOKAMHI = of the threefold world of
human beings, devās and
brahmās.
- ITI = Here ended the conclusion and
so on.



PART II
NAMES OF NIBBĀNA
FROM
SAMUPPĀDANIRODHAGA

BY
ASHIN TIKKHINDRIYA
AMBĀRĀMA MEDITATION CENTRE,
SHWEDAUNG, PYAY DISTRICT, MYANMAR.

NAMES OF NIBBĀNA

CONTENTS

No.	Pg.no
1. NIBBĀNA (Nibbāna)	76
2. NIRODHA (cessation)	76
3. SANTI (peace)	79
4. SABBASAÑKHĀRA SAMATHA (calmness of every volitional activity)	80
5. RĀGAKKHAYA (cause of destruction of lust,)	81
6. DOSAKKHAYA (cause of destruction of hatred,)	81
7. MOHAKKHAYA (cause of destruction of dullness,)	81
8. ĀSAVAKKHAYA (cause of destruction of defilement,)	82
9. TANHAKKHAYA (cause of destruction of craving,)	83
10. VIRĀGA (cause of absence of lust,)	84
11. CĀGA (cause of abandonment,)	85
12. PAṬINISAGGA (cause of forsaking,)	85

13.	SABBŪPADHIPTINI-SAGGA (cause of discarding every aggregate,)	86
14.	ANĀLAYA (non-attachment,)	86
15.	MUTTI (cause of liberty,)	87
16.	VIMUTTI (freedom,)	88
17.	MOKKHA (deliverance,)	89
18.	YOGAKKHEMA (cause of extinction of bondage,)	89
19.	SAMYOJANAKKHAYA (cause of destruction of fetters,)	90
20.	VAṬṬUPACCHEDA [cutting away of vaṭṭa (round process),]	91
21.	PIPĀSA VINAYA (quenching the thirst,)	92
22.	ĀLAYASAMUGGHĀTA (abolition of craving for sensural pleasure,)	93
23.	MADA NIMMADANA (subjugation of pride,)	95
24.	SANTA (peace,)	96
25.	SAN̐KHĀRŪPASAMA (appeasement of volitional activities,)	97
26.	KHEMA (safety)	98
27.	UPADHIKKHAYA (cause of extinction of aggregates,)	99
28.	UPADHISAN̐KHAYA (end of aggregates,)	100
29.	CHANDARĀGA VINAYA (cause of vanishment of wish and lust,)	101
30.	CHANDARĀGAP-PAHĀNA (abandonment of wish and lust,)	102

31.	DUKKHAKKHAYA (cause of destruction of suffering,)	103
32.	JĀTIMARANA (end of rebirth and death,)	104
33.	PĀRA (the opposite shore,)	104
34.	NIPUNA (subtlety,)	105
35.	DUDDASA (difficulty to see,)	106
36.	SUDUDDASA (extreme difficulty to see,)	107
37.	DUPPASSA (difficulty to discern,)	108
38.	GAMBHĪRA (depth,)	108
39.	AJĀTA (absence of arising,)	109
40.	AJĀTI (non-rebirth,)	110
41.	APAVATTA (non-arising,)	110
42.	AJARA (non-ageing,)	111
43.	AJAJJARA (invulnerability of ageing,)	112
44.	AMATA (the deathless,)	113
45.	ACCUTA (the demiseless,)	114
46.	NICCA (permanence,)	115
47.	SASSATA (the eternal,)	115
48.	DHUVA (the durable,)	116
49.	APALOKINA (the indistructible,)	117
50.	APALOKITA (the immutable,)	118
51.	APALOKIYA (the imperishable,)	118
52.	AVIPARIṆĀMADHAMMA (unchangeable state,)	119
53.	ANANTA (infinity,)	119
54.	ABYĀDHI (heathiness,)	120
55.	AKKHARA (the imperishable,)	121
56.	ABYĀPAJJA (absence of malice or failing,)	122
57.	ANĪTIKA (the harmless,)	123

NAMES OF NIBBĀNA

58.	ANĪTIKA-DHAMMA (state of harmlessness,)	124
59.	ANUPADDAVA (freedom from calamity,)	125
60.	ANUPASAGGA (absence of affliction,)	126
61.	ABHAYA (the fearless,)	126
62.	SIVA (bliss,)	127
63.	PADA (state reached by the noble ones)	128
64.	SUKHA (pleasure,)	129
65.	ANUTTARA (the unsurpassable,)	130
66.	PANĪTA (supremacy,)	130
67.	SUDDHI (purity,)	131
68.	LEṆA (shelter,)	132
69.	TĀNA (protection,)	134
70.	SARAṆA (refuge,)	135
71.	PARĀYAṆA (relief,)	136
72.	ABBHUTA (wonder,)	137
73.	ACCHARIYA (marvel,)	138
74.	UTTARA (the overcome,)	139
75.	LOKUTTARA (the supramundane,)	140
76.	NISSAARAṆA (liberation,)	141
77.	ACALA (unshakability,)	141
78.	DISĀ (direction,)	142
79.	DĪPA (island,)	142
80.	PATITṬHĀ (establishment,)	143
81.	ASAMA (the matchless,)	144
82.	JEṬṬHA (the foremost,)	144
83.	KEVALA (all-accomplished,)	144
84.	APAVAGGA (completion,)	145
85.	VIVATṬA (absence of the round process,)	146
86.	NIBBUTI (tranquility,)	146

NAMES OF NIBBANA

87.	ANANGANA (the sinless,)	147
88.	ARANA (the passionless,)	147
89.	APPAMĀṆA (the immeasurable,)	148
90.	AKĀCA (the faultless,)	148
91.	VIMALA (absence of impurities,)	148
92.	AKIÑCANA (non-preclusion,)	149
93.	NIPPAPAÑCA (non-obsession,)	149
94.	AKATA (the unmade,)	150
95.	SACCA (truth,)	151
96.	ANATA (absence of inclination of craving,)	153
97.	ANIDASSANA (the invisible,)	154
98.	VISAÑKHĀRA (absence of volitional activities,)	155
99.	SABBHI (cause of destruction of corruptions,)	156
100.	SABBAGANTHA PAMOCCANA (escape from every bondage,)	157
101.	ANTA (the end.)	158
102.	VIVEKA (detachment and,)	159
103.	VIRAJA (the dustless.)	160

DIFFERENT NAMES OF NIBBĀNA

According to Lord Buddha's teaching, Nibbāna is only one. But it becomes several names by way of opposite name of conditioned things (saṅkhatadhamma). In the Sammohavinodanī Aṭṭhakathā, Ven. Buddhaghosa states the names of Nibbāna...

EKAMEVA HI NIBBĀNAM, NĀMĀNI PANASA
SABBASAṅKHATĀNAM NĀMAPAṬIPAKKHAVASENA
ANEKĀNI NIBBĀNAVEVACANĀNI HONTI. SEYYA-
THIDAM, ASESAVIRĀGANIRODHO CĀGO PAṬINISSAO
MUTTI ANĀLAYO RĀGAKKHAYO DOSAKKHAYO MO-
HAKKHAYO TAMHAKKHAYO ANUPPĀDO APPAVAT-
TAM ANIMITTAM APPANIHITAM ANĀYŪHANAM
APPAṬISANDHI ANUPAPATTI AGATI AJĀTAM AJARAM
ABYĀDHI AMATAM ASOKAM APARIDEVAM ANUPĀ-
YĀSAM ASAMKILIṬṬHANTI ĀDINI.¹

For Nibbāna is one only. But the name for it are merely so many synonyms for Nibbāna as name which are all the opposite of the names of formed things, that is to say, fading away without remainder and cessation, giving up, relinquishment, letting to non adherence, destruction of greed, destruction of hate, destruction of delusion, destruction of craving, non-arising, non-process, the signless, the desireless, the effortless, non-rebirth, non-appearance, no-destiny, the unborn, the unageing, the unailing, the deathless, the sorrow less, non-woe, the undefiled, and so on.²

Therefore Ven. Tikkhindriya describes several names of Nibbāna in accordance with the Five Nikāya in his work, Samuppādanīrodhaga (Vol. II, from Pg 115 to 425) as follow...

1. Abhi.ii, 109 + PsA. i, p.124

2. D.D.i, 135

NAMES OF NIBBĀNA

1. WHY IS IT CALLED NIBBĀNA?

It is called Nibbāna because it is the cause of the cessation of eleven sorts of fire such as lust. That is why, Venerable Sumaṅgalāsāmi explains:-

“NIBBĀTI VĀ RĀGAGGIĀDIKOTI NIBBĀNAM.” ¹

VĀ	= In another way,
ETENA	= because of Nibbāna that is unconditioned state
RĀGAGGIĀDIKO	= the fire of lust and the like
NIBBĀTI	= cease.
ITITASMĀ	= As it is the cause of the cessation of the fire of lust and the like
TAM	= that unconditioned state
NIBBĀNAM	= is called Nibbāna.

*

2. NIBBĀNA IS ALSO CALLED NIRODHA = ABSENCE

Nibbāna is also called Nirodha (absence) because it is the non-arising of the constant process of suffering in Samsāra, repeated births and deaths.

1. Tīkāyaw 75

NAMES OF NIBBANA

“TATIYASACCAM PANA YASMĀ NISSADDO
ABHĀVAM,

RODHASADDO CA CĀRANAM DĪPETI. TASMĀ
ABHĀVO ETTHA SAMSĀRA CĀRAKA-SANKHĀTASSA
DUKKHARODHASSA SAB-BĀTISUÑÑATTĀ.¹

PANA	= More than the second Noble Truth, the third Noble Truth shall be explained.
YASMĀ	= As,
TATIYASACCAM	= in the third Noble Truth,
NISSADDO	= the meaning of “NI” (non)
DĪPETI	= mentions
ABHĀVAM	= the absence or non-becoming.
RODHASADDO CA	= The meaning of RODHA.
DĪPETI	= mentions
CĀRAKAM	= the incessant round process of suffering in Samsāra.
TASMĀ	= Therefore,
ETTHA	= in that unconditioned state of Nibbāna.
SABBA GATI SUÑÑATĀ	= all destinies of rebirth are void.
HOTI	= There is

NAMES OF NIBBANA

ABHĀVO = absence or non-becoming
DUKKHARODHASSA = of the round process of suffering
SAṂSĀRACĀRAKA- = that is arising incessantly in
SANKHĀTASSA Samsāra.

Moreover,

NIRODHOTI NIBBĀNAM
NIBBĀNANHI ĀGAMMA DUKKHAM
NIRUJJHATITI NIRODHOTI VUCCATI.¹

NIRODHOTI = The cessation
NIBBĀNAM = is the unconditioned element of
Nibbāna, the cause of eleven sorts of fire.
ĀGAMMA = Dependent on
NIBBĀNAM = The Nibbāna, the cause of the cessation of
eleven sorts of fire,
HI = it is true,
DUKKHAM = the round process of suffering
NIRUJJHATI- = ceases or does not arise.
NA PAVATTATI
ITITASMĀ = As it is the cause (force) of cessation of the
round process of suffering,
NIRODHOTI = it is called Nirodha, cessation.

*

NAMES OF NIBBĀNA

3. NIBBĀNA IS ALSO CALLED SANTI, PEACE.

As Nibbāna is the cause of cessation and non-becoming of the Sankhata, the conditioned, of the volitional activities, it is also called Santi, peace.

“ACCANTA SANTI VUCCATI AMATAM NIBBĀNAM”. ¹

AMATAM	= The deathless or indestructible
NIBBĀNAM	= unconditioned element of Nibbāna, the cause of the cessation of eleven sorts of fire
VUCCATI	= is called
ACCANTA SANTI	= Accanta Santi = the extreme peace.

“RĀGAKKHAYĀDIBHĀVENA
SABBADUKKHASANTATĀ SANTI”. ²

RĀGAKKHAYĀDI- BHĀVENA	= As it is the cause of destruction of lust and the like,
SABBADUKKHA- SANTATĀ	= the peaceful cause of cessation of every sort of suffering
SANTI	= is called Santi, peace

*

1. Mahāni. (Khu. VI) 57

2. Abhi. Mūlatikā 52

NAMES OF NIBBĀNA

4. NIBBĀNA IS ALSO CALLED SABBASANKHĀRA-SAMATHA = CALMNESS OF ALL VOLITIONAL ACTIVITIES

“YADIDAM SABBASANKHĀRASAMATHO”-¹

ATTHI = There is

YADIDAM YO AYAM = The unconditioned element of
SABBA- SANKHĀRA- Nibbāna called the calmness of
SAMATHO volitional activities.

“YASMĀ PANA ĀGAMMA SABBESANKHĀRĀ
SAMATHAM GACCHANTI, TASMĀ SABBASANN-KHĀRA-
SAMATHOTI VUTTAM”²

PANA = Moreover,

ĀGAMMA = dependent on

TAM = that unconditioned element of Nibbāna,

SABBE = all

SANKHĀRĀ = volitional activities

GACCHANTI = arrive at

SAMATHAM = calmness once and for all

TASMĀ = As it is the force of cassation of all
volitional activities,

TAM = that Nibbāna

VUTTAM = is called

SABBASANKHĀRA- = calmness of all volitional activities.
SAMATHOTI

*

1. A.III, 220

2. A.C.II, 50

NAMES OF NIBBĀNA

NIBBĀNA IS ALSO CALLED

5. RĀGAKKHAYA = the cause of destruction of lust,
6. DOSAKKHAYA = the cause of destruction of hatred
7. MOHAKKHAYA = the cause of destruction of dullness.

“YO KHO ĀVUSO RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO, IDAṀ VUCCATI NIBBĀNANTI”

ĀVUSO	= Oh, Paribbājaka,
ATTHI	= There are
YO KHO RĀGAKKHAYO	= the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred
MOHAKKHAYO	= the cause of destruction of dullness.
IDAṀ	= This cause of destruction of lust, hatred and dullness.
NIBBĀNANTI	= Is called Nibbāna.

NAMES OF NIBBĀNA

8. NIBBĀNA IS ALSO CALLED ĀSAVAKKHAYA = THE CAUSE OF DESTRUCTION OF DEFILEMENTS

“ĀRĀ SO ĀSAVAKKHAYĀ”.

SO = That one who finds faults with other and condemns

ĀRĀ = is very far

ĀSAVAKKHAYĀ = from Nibbāna, the cause of destruction of defilements,

“ĀRĀ SO ĀSAVAKKHAYĀTI ETTHA NIBBĀNAM”²

ETTHA = Here, in this discourse,

NIBBĀNAM = Nibbāna

VUTTAM = should be preached

ĀSAVAKKHAYĀTI = as the cause of destruction of defilements.

1. Dmpd (Khu. I)

2. A. C. I, 83

NAMES OF NIBBĀNA

9. NIBBĀNA IS ALSO CALLED TANHAKKHAYA = THE CAUSE OF DESTRUCTION OF CRAVING.

“KATAMAÑCA BHIKKHAVE TAÑHAKKHAYAM?
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO. IDAṀ VUCCATI TAÑHAKKHAYAM”¹

BHIKKHAVE	= Oh, Bhikkhus,
KATAMAÑCA	= what is
TAÑHAKKHAYAM	= the cause of destruction of craving?
BHIKKHAVE	= Bhikkhus,
ATTHI	= There is, in reality,
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
YO DOSAKKHAYO	= the cause of destruction of hatred and
YO MOHAKKHAYO	= the cause of destruction of dullness.
IDAṀ	= This Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
TAÑHAKKHAYAM	= the cause of destruction of craving.

TAÑHAKKHAYASSA PACCAYATTĀ TAÑHAKKHAYAM.²

PACCAYATTĀ	= As it is the cause
TAÑHAYASSA	= of the destruction of craving
TAÑHAKKHAYAM	= it is called the cause of the destruc- tion of craving.

*

1. S.II, 542

2. Ibid. c 223

NAMES OF NIBBĀNA

10. NIBBĀNA IS ALSO CALLED VIRĀGA = CAUSE OF ABSENCE OF LUST.

“YO TASSĀYEVA TAÑHĀYA ASESAVIRĀGANIRODHO.”¹

ATTHI	= there is in reality,
YO ASESAVIRĀGA- NIRODHO	= that cause of total absence and cessation
TASSA YEVA TAÑHĀYA =	of that craving, Nibbāna, the Noble Truth of Cessation.

“VIVEKO, VIRĀGO NIRODHOTI TĪṆIPI
NIBBĀNASS’ EVA NĀMĀNI.”²

TĪṆIPI	= All three names;
VIVEKO	= detachment,
VIRĀGO	= absence of lust and
NIRODHO	= cessation
NĀMĀNI	= are names
NIBBĀNASS’ EVA	= of the only Unconditioned Element of Nibbāna called the Noble Truth of Cessation.

“VIRĀGOTI ĀDĪNI NIBBĀNASS’ EVA NĀMĀNI.”³

VIRĀGOTI ĀDĪNI	= These names such as VIRĀGA = cause of absence of lust and so on
NĀMĀNI	= are names
NIBBĀSS’ EVA	= of only Nibbāna, the cause of cessation of eleven sorts of fire.

*

1. Vi. III, 15

2. A.C. I, 260

3. Ibid. 296 (A.C I, 296)

NAMES OF NIBBĀNA

NIBBĀNA IS ALSO CALLED

11. CĀGA = ABANDONMENT AND

12. PAṬINISSAGGA = FORSAKING.

Nibbāna is the cause of abandonment and forsaking the craving that is the Noble Truth of the Cause of extinction of Suffering and it is called

CĀGA = abandonment and

PAṬINISSAGGA = forsaking.

“YO TASSĀYEVA TAṆHĀYA ASESĀ VIRĀGA
NIRODHO CĀGO PATINISSAGGO MUTTI
ANĀLAYO.”¹

YO DHAMMO = That unconditioned state of
Nibbāna

ASESĀ VIRĀGA = that is total cessation,
NIRODHO

CĀGO = abandonment without any
consideration,

PAṬINISSAGGO = forsaking or discarding away,

MUTTI = liberty from bondage and

ANĀLAYO = non- attachment

TASS’EVA TAṆHĀYA = to the said craving greed

ATTHI = is existing as an ultimate reality.

*

NAMES OF NIBBĀNA

13. NIBBĀNA IS ALSO CALLED SABBUPADHIPATINIS-SAGGA = DISCARDING OF ALL AGGREGATES

“YADIDAM SABBASAÑKHĀRAMATHO
SABBŪPADHIPAṬINISSAGGO.” ¹

YADIDAM YO AYAM = In such nature,
ATTHI = there is the ultimate reality

-p-

SABBŪPADHIPAṬNIS- = the Nibbāna, the cause of forsaking
SAGGO or discarding all aggregates.

*

14. NIBBĀNA IS ALSO CALLED ANĀLAYA = NON-ATTACHMENT

“KĀMĀLAYĀNAM ABHĀVO ANĀLAYAM.” ²

ABHĀVENA = As it is the place devoid of

KĀMĀLAYĀNAM = attachment taking objects of sensual
pleasure

ANĀLAYAM = it is called Non-attachment.

*

1. A. III, 220

2. S. C. II, 149

NAMES OF NIBBĀNA

15. NIBBĀNA IS ALSO CALLED MUTTI = CAUSE OF LIBERTY.

“KATAMĀ CA BHIKKHAVE MUTTI?

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHA-
YO MOHAKKHAYO. AYAM VUCCATI BHIK-KHAVE
MUTTI”¹

BHIKKHAVE	= Oh, Bhikkhus,
KATAMĀ CA	= what is
MUTTI	= liberty of corruptions?
BHIKKHAVE	= Oh, bhikkhus,
ATTHI	= there is
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Bhikkhus,
AYAM	= this Nibbāna, the cause of destruction of lust, the cause of destruction of hatred and the cause of destruction of dullness.
VUCCATI	= is called
MUTTI	= the cause of liberty.

NAMES OF NIBBĀNA

TĪHI BHAVEHI MUTTATĀYA MUTTI”¹

MUTTATĀYA	= As it is the liberty
TĪHI	= of three
BHAVEHI	= existences of material and mental aggregates,
TAM	= that unconditioned element of Nibbāna, the Noble Truth of Cessation and the object of Magga and Phala
MUTTI	= is called the liberty.

*

16. NIBBĀNA IS ALSO CALLED VIMUTTI = FREEDOM.

“SABBASAÑKHĀRA VIMUCANTO VIMUTTI”.²

MUCCANATO	= As it is free
VI	= specially
SABBA SAÑKHĀRA	= from all volitional activities of consciousness, mental factors and material qualities belonging to the present, future and past
VIMUTTI	= it is called the freedom.

*

1. S. C. II, 149 2. Sbcmty to Pāli Dic (SCPD) 18

NAMES OF NIBBĀNA

17. NIBBĀNA IS ALSO CALLED MOKKHA = DELIVERANCE.

MUCCANTI ETENA VĀ RĀGĀDĪHĪTI MUKKHO”¹

VĀ	=	In another way.
(SATTĀ	=	the sentient beings)
MUCCANTI	=	are freed
RĀGĀDIHI	=	from the bad states such as lust
ETENA	=	because of that unconditioned state of Nibbāna, the Noble Truth of Cessation.
ITI = TASMĀ	=	As it is the cause or force of deliverance (freedom) from bad states such as lust,
(SO DHAMMO	=	that unconditioned state of Nibbāna, the Noble Truth of Cessation and the object of Magga and Phala)
MOKKHO	=	is called Mokkha, deliverance

*

18. NIBBĀNA IS ALSO CALLED YOGAKKHEMA = CAUSE OF EXTINCTION OF BONDAGE.

“ĀRĀDHAYANTI SADDHAMMAM,
YOGAKKHEMAM’ ANUTTARAM”²

ANUTTARAM	=	The unsurpassable and
SADDHAMMAM	=	the state of the good people

1. SCPD. 15 2. Itv (Khu.I) 270

NAMES OF NIBBĀNA

YOGAKKHEMAM = the unconditioned element of Nibbāna,
the Noble Truth of Cessation and the
cause of extinction of bondage

ĀRĀDHAYANTI = is esteemed

*

19. NIBBĀNA IS ALSO CALLED SAMYOJANA KKHAYA = CAUSE OF DESTRUCTION OF FETTERS

“SAMYOJANĀNI KHAYANTI ETENĀTI
SAMYOJANAKKHAYO”¹

SAMYOJANĀNI = The fetters

KHAYANTI = are destroyed

ETENA = by that unconditioned element of
Nibbāna, the Noble Truth of Cessation
and the object or Magga and Phala.

ITI = TASMĀ = As it is the cause of destruction
of fetters

(SO = ASAÑKHATA = that unconditioned state of
DHAMMO) Nibbāna)

SAMYOJANAKKHAYO = is called the cause of destruction
of fetters.

*

1. Gr definition

NAMES OF NIBBĀNA

20. NIBBĀNA IS ALSO CALLED VAṬṬUPACCHEDA = CUTTING AWAY OF VAṬṬA, THE ROUND PROCESS

“VAṬṬUPACCHEDĀYA DHAMMO DESITO”¹

DESITO = The Lord Buddha preaches

DHAMMO = the doctrinal discourse

VAṬṬUPACCHEDĀYA = to cut off the vaṭṭa, the round process.

“YASMĀ CA TAṀ ĀGAMMA TEBHŪ-
MAKAVAṬṬAṀ UPACCHIJATI, TASMĀ VATTU-
PACCHE DOTI VUCCATI”.²

CA = Moreover,

(YASMĀ) ĀGAMMA = depending on

TAṀ = that unconditioned element of
Nibbāna

TEBHŪMAKAMAṀVAṬṬAṀ = the round process of kelesa (cor-
ruptions), Kamma (actions) and
vipāka (resultants) in threefold
plane

UPACCHIJATI = is cut off not giving rise to any
further arising.

TASMĀ = As it is the cause of cutting away
of Kilesa-vaṭṭa (round process of
corruption), Kamma-vaṭṭa (round
process of action) and Vipāka-
vaṭṭa (round process of resultants)

1. (Sudinnakaṇḍa,) Vi. I., 23 2. Its Commentary, 183

NAMES OF NIBBĀNA

TAM=NIBBĀNAM = That Nibbāna

VUCCATI = is called

VATṬUPACCHEDOTI = the cutting away of the round process.

*

21. NIBBĀNA IS ALSO CALLED PIPĀSA VINAYA = QUESTION THE THIRST.

“PIPĀSA VINAYĀYA DHAMMO DESITO”¹

PIPĀSA VINAYĀYA = To quench the thirst of craving

DHAMMO = the doctrinal discourse

DESITO = is preached by the Lord Buddha.

“YASMĀ CA TAM ĀGAMMA SABBĀPI KĀMA
PIPĀSĀ VINAYAM ABBHATTHAM YĀTI, TASMĀ
PIPĀSA VINAYOTI VUCCATI”² .

CA = Furthermore,

(YASMĀ) ĀGAMMA = depending on

TAM = that unconditioned element of
Nibbāna

SABBĀPI = all kinds of

PIPĀSĀ = craving

YĀTI = are arrived or ended

VINAYAM ABBHATTHAM = at vanishment.

1. Vi. I, 23

2. Vi. C. I, 183

NAMES OF NIBBĀNA

TASMĀ	= As it is the cause of vanishment of all kinds of craving,
TAM	= that unconditioned element of Nibbāna
VUCCATI	= is called
PIPĀSA VINAYO	= the quenching of the thirst of craving.

*

22. NIBBĀNA IS ALSO CALLED ĀLAYA SAMUGGHĀTA, =ABOLITION OF CRAVING FOR SENSUAL PLEASURE

“ĀLAYA SAMUGGHĀTĀYA DHAMMO DESITO.”¹

ĀLAYA SAMUGGHĀTĀYA = To realize the unconditioned element of Nibbāna, the Noble Truth of Cessation that is the cause of abolition of craving for sensual pleasure

DHAMMO = the doctrinal discourse

DESITO = is preached by the Lord Buddha.

“YASMĀ PANA TAM ĀGAMMA PAÑCA KĀMA-
GUNĀLAYĀ SAMUGGHATAM GA-CCHANTI,
TASMĀ ĀLAYA-SAMUGGHĀTOTI VUCCATI.”²

PANA = Moreover,

ĀGAMMA = depending on

1. Vi. I, 23 2. Vi. C. I, 183

NAMES OF NIBBĀNA

TAM	=	that unconditioned element of Nibbāna, the Noble Truth of Cessation and the object of Magga and Phala
PAÑCA KĀMAGUNĀLAYĀ	=	the kinds of craving entangled in five strands of sensual pleasure.
GACCHANTI	=	have come (arrived)
SAMUGGHĀTAM	=	at uprooting or abolition.
TASMĀ	=	As it is the cause of abolition or uprooting of five strands of sensual pleasure
TAM = NIBBĀNAM	=	that unconditioned element of Nibbāna, the Noble Truth of Cessation and the object of Magga and Phala
VUCCATI	=	is called
ĀLAYA SAMUGGHĀTOTI	=	the abolition of craving.

*

NAMES OF NIBBĀNA

23. NIBBĀNA IS ALSO CALLED MADA NIMMADANA = SUBJUGATION OF PRIDE

MADANIMMADANĀYA DHAMMO DESITO.”¹

MADA NIMMADANĀYA = For the realization of the unconditioned element of Nibbāna, the Noble Truth of Cessation that is the cause of subjugation of pride,
DHAMMO = the doctrinal discourse
DESITO = is preached by the Lord Buddha.

“YASMĀ PANA TAṃ ĀGAMMA MĀNAMADA-
PURISAMADĀDAYO MADĀ NIMMADĀ AMADĀ HONTI,
TASMĀ MADA NIMMADANANTI VUCCATI”²

PANA = Moreover,
(YASMĀ) ĀGAMMA = depending on
TAṃ = that unconditioned element
of Nibbāna, the Noble Truth
of Cessation that is the object
of Magga and Phala
MĀNA MADA PURISA = all kinds of conceit and
MADĀDAYO
MADĀ = all sorts of pride
HONTI = become

1. Vi. I, 23 2. Vi. C. I, 183

NAMES OF NIBBĀNA

NIMMADĀ	= devoid of conceit and
AMADĀ	= absent of pride
TASMĀ	= As it is the cause of subjugation of all sorts of conceit and pride.
TAM = NIBBĀNAM	= that unconditioned element of Nibbāna, the Noble Truth of Cessation and the object of Magga and Phala
VUCCATI	= is called
MADANIMMADANANTI	= subjugation of pride.

*

24. NIBBĀNA IS ALSO CALLED SANTA = PEACE.

“KATAMAÑCA BHIKKHAVE SANTAM?
YO BHIKKHAVE RĀGAKKHAYO DOSAK-KHAYO
MOHAKKHAYO, IDAM VUCCATI BHIKKHAVE
SANTAM.¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
SANTAM	= the unconditioned element of Nibbāna called Santa (peace)?
BHIKKHAVE	= oh, bhikkhus,
ATTHI	= there is, in reality,

1. S. II, 541

NAMES OF NIBBĀNA

YO RĀGAKKHAYO	= that Nibbāna, the cause of the destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
IDAM	= that unconditioned element of Nibbāna, the cause of the destruction of lust, hatred and dullness.
VUCCATI	= is called
SANTAM	= Santa (peace)

“TASSA NISSARANAM SANTAM.”¹

NISSARANAM	= The liberation
TASSA	= from those conditioned states of rebirth ageing and death.
SANTAM	= is peace
(SUKHAM	= that is pleasure.).

*

25. NIBBĀNA IS ALSO CALLED SANKHĀRŪPASAMA = APPEASEMENT OF VOLITIONAL ACTIVITIES

“SANKHĀRŪPAMASAMO SUKHO”²

SANKHĀRŪPASAMO	= The cause of appeasement of volitional activities not giving rise to any further arising that is the unconditioned element of Nibbāna, the Noble Truth of Cessation and the object of Magga and Phala
SUKHO	= is pleasant.

1-2. Itv (Khu. I) 220

NAMES OF NIBBĀNA

“DUKKHADHAMMĀNAM
SABBASANKHĀRĀNAM
UPASAMAHEṬUTĀYA SANKHĀRŪPASAMO.”¹

UPASAMAHEṬUTĀYA = Being the root (cause) of
appeasement

DUKKHADHAMMĀNAM = of suffering states.

SANKHĀRŪPASAMO = it is called the appeasement of
volitional activities.

*

26. NIBBĀNA IS ALSO CALLED KHEMA = SAFETY

KATAMAÑCA BHIKKHAVE KHEMAM?
YO BHIKKHAVE RĀGAKKHAYO
DOSAKKHAYO MOHAKKHAYO,
IDAM VUCCATI BHIKKHAVE KHEMAM.²

BHIKKHAVE = Oh, bhikkhus,

KATAMAÑCA = what is

KHEMAM = safety?

BHIKKHAVE = Oh, bhikkhus,

ATTHI = there is, in reality.

YO RĀGAKKHAYO = that Nibbāna, the cause of the
destruction of lust,

DOSAKKHAYO = the cause of the destruction of
hatred and

1. Itv. C. (Khu. C. I) 157 2. S. II, 542

NAMES OF NIBBĀNA

MOHAKKHAYO	= the cause of the destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= this Nibbāna, the cause of the destruction of lust, hatred and dullness.
VUCCATI	= is called
KHEMAM	= the safety.

KHEMAM VUCCATI AMATAM NIBBĀNAM ¹

AMATAM	= The deathless
NIBBĀNAM	= Nibbāna, the cause of the destruction of eleven sorts of fire
VUCCATI	= is called
KHEMAM	= the safety.

*

27. NIBBĀNA IS ALSO CALLED UPADHIKKHAYA = CAUSE OF EXTINCTION OF AGGREGATES.

PASSATO UPADHIKKHAYAM ²

PASSATO	= The one who sees
UPADHIKKHAYAM	= Nibbāna, the cause of extinction of aggregates

1. MNid., 100

2. Itv. 209

NAMES OF NIBBĀNA

PASSATO UPADHIKKHAYANTI
UPADHIKKHAYOTI NIBBĀNAM
VUCCATI.¹

PASSATO	=	“The one who sees cause of
UPADHIKKHAYANTI		extinction of aggregates” means
NIBBĀNAM	=	the Nibbāna, the cause of extinction
		of extinguishment of eleven sorts of
		fire.
(HI) YASMĀ	=	As it is the cause of extinction of
		aggregates.
VUCCATI	=	it is called
UPADHIKKHAYOTI	=	Upadhikkhaya- the cause of
		extinction of aggregates.

*

28. NIBBĀNA IS ALSO CALLED UPADHISANKHAYA = END OF THE AGGREGATES.

“VIMUTTO UPADHISANKHAYE”²

VIMUTTO	=	That inclines specially with the
		freedom of Arahatta-phala.
UPADHISANKHAYE	=	to the Nibbāna, the cause of the end
		of aggregates.

1. Itv. C. 88

2. A. I, 332

NAMES OF NIBBĀNA

“VIMUTTO UPADHISANKHAYETI
NIBBĀNE TADĀRAMMANĀYA
PHALAVIMUTTIYĀ VIMUTTO.”¹

VIMUTTO = “The freedom inclines to Nibbāna,
UPADHISANKHAYETI the cause of the end of aggregates”
means.

VIMUTTO = it inclines

NIBBĀNE = to the Nibbāna, the cause of cessation
of eleven sorts of fire.

TADĀRAMMANĀYA = by the freedom of Arahatta-phala that
takes the object of Nibbāna.

*

**29. NIBBĀNA IS ALSO CALLED CHANDARĀGA VINAVA
= CAUSE OF VANISHMENT OF WISH AND LUST.**

YO LOKE CHANDARĀGAPAṬIVINAYO =P=
IDAM LOKE NISSARAṆANTI.”²

LOKE = In the world,

ATTHI = there is, in reality,

CHANDARĀGAPAṬIVINAYO = the unconditioned element of
Nibbāna the cause of
vanishment of wish and lust.

1. A. C. II, 270 2. A. I, 261

NAMES OF NIBBĀNA

IDAM = This Nibbāna, the cause of vanishment
of wish and lust

LOKA NISSARANAM = is called the liberation from the world.

*

30. NIBBĀNA IS ALSO CALLED CHADARĀGAPPAHĀNA
= ABANDONMENT OF WISH AND LUST.

“YAM CHANDARĀGAPPAHĀNAM,
IDAM LOKANISSARANANTI.”¹

LOKE = In the world,

ATTHI = there is, in reality,

YAM=CHANDĀRAGAPPAHĀNAM = the unconditioned element
of Nibbāna, the cause of
abandonment of wish and
lust.

IDAM = This unconditioned element
of Nibbāna, the cause of
abandonment of wish and
lust.

LOKA NISSARANAM = is called the liberation from
the world.

*

1. A. I, 261

NAMES OF NIBBĀNA

31. NIBBĀNA IS ALSO CALLED DUKKHAKKHAYA = CAUSE OF DESTRUCTION OF SUFFERING.

“YONISO PADAHAM BHIKKHU,
KHAYAM DUKKHASSA PĀPUNE.”¹

BHIKKHU	=	The bhikkhu
PADHAM - PADHANTO	=	who makes effort
YONISO	=	properly
PĀPUNE	=	can reach
KHAM	=	Nibbāna, the cause of destruction
DUKKHASSA	=	of suffering.

“SABBA VAṬṬA DUKKHAKKHAYĀYA
AMATANIBBĀNA SACCHIKIRIYĀYA.”²

AMATANIBBĀNA	=	For the realization of Nibbāna,
SACCHI KIRIYĀYA		
SABBA VAṬṬA	=	the cause destruction of all sorts
DUKKHAKKHAYĀYA		of the round process of suffering.

1. ITv, (Khu. I) 202 2. D. C. III, 3

NAMES OF NIBBĀNA

32. NIBBĀNA IS ALSO CALLED JĀTIMARAṆA SAṆKHAYA = END OF REBIRTH AND DEATH.

“ANUPĀDĀ VIMUCCANTI, JĀTIMARANASANKHAYE.”¹

ṬHATVĀ	=	Stabilizing by Arahatta-magga
JĀTIMARANASANKHAYE	=	at Nibbāna, the cause of end of rebirth and death,
VIMUCCANTI	=	they are freed from corruptions.

“JĀTIMARANASANKHAYETI JĀTIYĀ
MARANASSA KHAYASANKHĀTE NIBBĀNE.”²

JĀTIMARANASANKHAYETI	=	“The cause of the end of rebirth and death” means
NIBBĀNE	=	in Nibbāna
KHAYASANKHĀTE	=	that is the cause of the end
JĀTIYĀ	=	of rebirth and
MARAṆASSA	=	death.

*

33. NIBBĀNA IS ALSO CALLED PĀRA = THE OPPOSITE SHORE

“APĀRĀ PĀRAM GAMANĀYA SAMVATTANTI.”³

GAMANĀYA	=	To reach
PĀRAM	=	the opposite shore, the unconditioned element of Nibbāna,

1. M. II, 225

2. M. C. II, 169

3. S. II, 19

NAMES OF NIBBĀNA

APĀRĀ = from the conditioned states of round process of conscious states, mental factors and material qualities that are existing, exist and will exist.

“PĀRAM VUCCATI AMATAM NIBBĀNAM” ¹

AMATAM = The deathless

NIBBĀNAM = Nibbāna, the cause of cessation of eleven sorts of fire

VUCCATI = is called

PĀRAM = the opposite shore.

*

34. NIBBĀNA IS ALSO CALLED NIPUNA = SUBTLETY

“KATAMAÑCA BHIKKHAVE NIPUÑAM?

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO

MOHAKKHAYO,

IDAM VUCCATI BHIKKHAVE NIPUNAM.” ²

BHIKKHAVE = Oh, bhikkhus,

KATAMAÑCA = what is

NIPUNAM = subtlety?

BHIKKHAVE = Oh, bhikkhus,

ATTHI = there is, in reality,

YO RĀGAKKHAYO = that Nibbāna, the cause of destruction of lust,

1. MNid. 15

2. S. II, 541

NAMES OF NIBBĀNA

DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= this unconditioned element of Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
NIPUNAM	= Nipuna (subtlety).

“SAṄHATṬHENA NIPUNAM.”¹

SANHATTHENA	= Delicacy
NIPUNAM	= is called Nipunam (subtlety).

*

35. NIBBĀNA IS ALSO CALLED DUDDASA = DIFFICULTY TO SEE.

“DUKKHENA DATTABBAM NA SUKHENA
SAKKOTĪTI DUDDASAM.”²

DATTABBAM	= It is understood
DUKKHENA	= with difficulty.
NA SAKKOTI	= It is unable
DATTHUM	= to understand
SUKHENA	= easily.
ITITASMĀ	= Therefore,
DUDDASAM	= it is called difficulty to see.

*

1. S.C. II, 149

2. Thera. C. 48

NAMES OF NIBBĀNA

36. NIBBĀNA IS ALSO CALLED SUDUDDASA = EXTREME DIFFICULTY TO SEE.

“KATAMAÑCA BHIKKHAVE SUDUDDASAM?
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE SUDUDDASAM.”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
SUDUDDASAM	= the extreme difficulty to see?
BHIKKHAVE	= bhikkhus,
ATTHI	= there is, in reality,
YO RĀGAKKHAYO	= That Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= bhikkhus,
IDAM	= this unconditioned element of Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
SUDUDDASAM	= the extreme difficulty to see.

*

NAMES OF NIBBĀNA

37. NIBBĀNA IS ALSO CALLED DUPPASSA= DIFFICULTY TO DISCERN.

“SAMMĀ PAṬIPATTIṀ VINĀ PASSITUM
PATTUM ASAKKUNĒYYATTĀ DUPPASSAM.”¹

VINĀ	= Without
SAMMĀ	= right
PAṬIPATTIṀ	= practice,
ASKKUNĒYYATTĀ	= As it is unable
PASSITUM	= to discern
PATTUM	= and to reach
DUPPASSAM	= it is called difficult to discern.

*

38. NIBBĀNA IS ALSO CALLED GAMBHĪRA=DEPTH.

“GAMBHĪRAM NIPUṆAM PADAM.”²

(KATHAM	= How is)
GAMBHĪRAM	= the deep unconditioned of Nibbāna
NIPUṆAM	= that is subtle and
PADAM	= that can be reached by the Noble Ones by means or Magga?

“YO ME DHAMMA MA DESESI,
GAMBHĪRAM SUÑÑATAM PADAM.”³

(YO=BHUDDHO	= The Lord Buddha)
ADESESI	= preached

1. Netti. C. 120

2. Apa (Khu. III.) 27

3. Khu. IV, 129

NAMES OF NIBBĀNA

ME	= to me
GAMBHĪRAM	= the deep
DHAMMA PADAM	= state that can be attained by Magga and
SUÑÑATAM	= that is devoid of volitional activities.

*

39. NIBBĀNA IS ALSO CALLED AJĀTA=ABSENCE OF ARISING.

“ATTHI BHIKKHAVE AJĀTAM”¹

BHIKKHAVE	= Oh, bhikkhus,
ATTHI	= there is, in reality,
AJĀTAM	= the unconditioned element of Nibbāna that is absence or opposite of arising.

“ANIBBATTI SABHĀVATTĀ AJĀTAM.”²

ANIBBATTI SABHĀVATTĀ	= As it is absent from the characteristic of arising,
AJĀTAM	= it is called Ajāta-absence of arising.

*

1. Udāna. 178 2. Netti. C. 120

NAMES OF NIBBĀNA

40. NIBBĀNA IS ALSO CALLED AJĀTI=NON-REBIRTH.

“JĀTI VIJJANTE AJĀTIPI ICCHITABBAKĀ.”¹

JĀTI-JĀTIYĀ	= If rebirth
VIJJANTE	= becomes evident
AJĀTIPI	= also the non-rebirth, the opposite of rebirth
ICCHITABBAKĀ	= is desirable.

“AJĀTIM PAKKHANDATĪTI GOTRABHŪ.”²

PAKKHANDATI	= It rushes, taking as an object,
AJĀTIM	= into the non-rebirth, the opposite of rebirth that is the unconditioned element of Nibbāna.
ITI TASMĀ	= Therefore,
GOTRABHŪ	= it is called Gotrabhu, the change of lineage.

*

41. NIBBĀNA IS ALSO CALLED APAVATTA = NON-ARISING.

Nibbāna is called Apavatta=the Non-arising according to Udāpa Pāli Text 177 and its commentary expounds as follows:-

1. Bu (Khu. IV) 370 2. PS (Khu. IX.) 64

NAMES OF NIBBĀNA

“PAVATTĀBHĀVATO PAVATTAPATĪPAKKHATO
CA APAVATTAM.”¹

PAVATTĀBHĀVATO CA	=	As it is the characteristic of non-arising and
PAVATTAPATĪPAKKHATO CA	=	the opposite of arising such as rebirth
APAVATTAM	=	it is called non-arising.

*

42. NIBBĀNA IS ALSO CALLED AJĀRA=NON-AGEING.

“AJARAM JIRAMĀNENA,”²

JIRAMĀNENA	=	I who is subject to decay
NIMIYAM	=	will exchange (myself)
AJARAM	=	for the unconditioned element of Nibbāna, the Noble Truth of Cessation and the object of Magga and Phala.

“AJARĀMARAM SĪTIBHĀVAM, NIBBĀNAM
PASSAYIM AHAM.”³

AHAM	=	I
PASSAYIM	=	have seen
NIBBĀNAM	=	the Nibbāna, the cause of the extinguishment of eleven sorts of fire
SĪTIBHĀVAM	=	that has the pleasurable nature
AJARĀMARAM	=	without ageing and death.

1. Udāna. C. 355

2. Thera (Khu. II) 227

3. Ap.I (Khu.III)44

NAMES OF NIBBĀNA

“AJARAM NIBBĀNANTI ABHIÑÑEYYAM.”¹

NIBBĀNANTI	= The Nibbāna, the cause of extinction of eleven sorts of fire
AJARAM	= without ageing
ABHIÑÑEYYAM	= is to be known fully.

*

43. NIBBĀNA IS ALSO CALLED AJAJJARA = INVULNERABILITY OF AGEING.

“KATAMAÑCA BHIKKHAVE AJAJJARAM?
YO BHIKKHAVE RĀKKHAYO DOSAKKHAYO
MOHAKKHAYO. IDAM VUCCATI BHIKKHAVE
AJAJJARAM.”²

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
AJAJJARAM	= in vulnerability of ageing?
BHIKKHAVE	= Oh, bhikkhus,
ATTHI	= there is, in reality,
YO RĀGAKKHAYO	= the Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= The cause of destruction of hatred and

1. PS (Khu. IX), 16

2. S. II, 541

NAMES OF NIBBĀNA

MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= this Nibbāna, the cause of destruction of lust, hatred and dullness.
VUCCATI	= is called
AJAJJARAM	= the in vulnerability of ageing.

*

44. NIBBĀNA IS ALSO CALLED AMATA = THE DEATHLESS

“APPAMĀDO AMATAM PADAM”¹

APPAMĀDO	= Absence of heedlessness concerning material and mental aggregates
PADAM	= is the practice
AMATAM	= leading to the deathless Nibbāna.

“AMATAM VUCCATI NIBBĀNAM.”²

NIBBĀNAM	= The Nibbāna, the cause of cessation of eleven sorts of fire
VUCCATI	= is called
AMATAM	= the deathless.

*

1. Dmpd. (Khu. I) 16

2. Dmpd.C.I,145-6

NAMES OF NIBBĀNA

45. NIBBĀNA IS ALSO CALLED ACCUTA = THE DEMISELESS.

“ACCUTANTI NICCAM DHUVAM SASSATAM
AVIPARIṆĀMA DHAMMANTI NIBBĀNA
PADA MACCUTAM.”¹

ACCUTANTI	= The demiseless is
NICCAM	= permanent,
DHUVAM	= durable,
SASSATAM	= eternal and
AVIPARIṆAMA	= the state not subject to change.
DHAMMAM	
ITI TASMĀ	= Therefore,
NIBBĀNAPADAM	= the Nibbāna that is reached by the Noble Ones by means of Magga (path)
ACCUTAM	= is called the demiseless.

*

1. CNid. 128

NAMES OF NIBBĀNA

46. NIBBĀNA IS ALSO CALLED NICCA= PERMANENCE.

“NIBBĀNASSA NA UPPĀDO PAÑÑĀYATI,
VAYO NATTHI, NA TASSA AÑÑATHATTAM
PAÑÑĀYATI, NIBBĀNAM NICCAM .¹

UPPĀDO	=	The genesis or initial arising
NA PAÑÑĀYATI	=	is not evident. (Moreover),
NATTHI	=	there is no
VAYO	=	destruction
NIBBĀNASSA	=	in the Nibbāna.
AÑÑATHATTAM	=	Any other change
TASSA	=	of that unconditioned element of Nibbāna
NA PAÑÑĀYATI	=	is not evident.
ITI=TASMĀ	=	Therefore
NIBBĀNAM	=	the unconditioned element of Nibbāna, the Noble Truth of Cessation
NICCAM	=	is permanence.

*

47. NIBBĀNA IS ALSO CALLED SASSATA = THE ETERNAL

“NIBBĀNAM=P=SASSATAM.”²

NIBBĀNAM	=	The unconditioned element of Nibbāna, the cause of cessation of eleven sorts of fire ...p...
SASSATAM	=	is eternal.

*

NAMES OF NIBBĀNA

48. NIBBĀNA IS ALSO CALLED DHUVA = THE DURABLE.

“THIRAṬṬHENA DHUVAM.”¹

THIRAṬṬHENA = As it is stability without any ruin
DHUVAM = it is called the durable.

“KATAMAÑ CA BHIKKHAVE DHUVAM?

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO. IDAM VUCCATI BHIKKHAVE
DHUVAM.”²

BHIKKHAVE = Oh, bhikkhus,
ATTHI = there is, in reality,
YO RĀGAKKHAYO = that Nibbāna, the cause of destruction
 of lust,
DOSAKKHAYO = the cause of destruction of hatred and
MOHAKKHAYO = the cause of destruction of dullness.
BHIKKHAVE = Oh, bhikkhus,
IDAM = this Nibbāna, the cause of destruction
 of lust, hatred and dullness
VUCCATI = is called
DHUVAM = the durable.

*

1. S. C. II, 149 2. S. II, 541

NAMES OF NIBBĀNA

49. NIBBĀNA IS ALSO CALLED APALOKINA = THE INDESTRUCTIBLE.

“KATAMAÑCA BHIKKHAVE APALOKINAM?
YO BHIKKHAVE RĀGAKKHAYO
DOSAKKHAYO MOHAKKHAYO. IDAM
VUCCATI BHIKKHAVE APALOKINAM.”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
APALOKINAM	= the indestructible?
BHIKKHAVE	= Bhikkhus,
ATTHI	= there is
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= this Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
APALOKINAM	= the indestructible.

“APALUJJANATĀYA APALOKINAM.”²

APALUJJANATĀYA	= Because of its indestructible nature
APALOKINAM	= it is called the indestructible.

*

1. S. II, 541 2. S.C.II, 149

NAMES OF NIBBĀNA

50. NIBBĀNA IS ALSO CALLED APALOKITA = THE IMMUTABLE.

“SADĀ VIJJAMĀNATTĀ APALUJJANASABHĀVAM
GACCHATI. TENA VĀ VIÑÑĀYATĪTI APALOKITAM.”¹

SADĀ	= Always,
VIJJAMĀNATTĀ	= as it is remaining evidently,
GACCHATI	= it goes
APALUJJASABHĀVAM	= into the nature of imperishability.
VIÑÑĀYATI	= It should be understood
TENA	= by that imperishability.
ITI=TASMĀ	= Therefore,
TAM	= that unconditioned element of Nibbāna
APALOKITAM	= is called the immutable.

*

51. NIBBĀNA IS ALSO CALLED APALOKIYA = THE IMPERISHABLE.

“APALUJJANATO APALOKIYAM.”²

APALUJJANATO	= Because of its imperishable nature
APALOKIYAM	= it is called the imperishable.

*

1.SCPD. 16

2. Netti. C. 120

NAMES OF NIBBĀNA

52. NIBBĀNA IS ALSO CALLED AVIPARIṆĀMADHAMMA = THE STATE NOT SUBJECT TO CHANCE.

‘NIBBĀNAM NICCAM DHUVAM SASSATAM
AVIPARIṆĀMADHAMMA.’¹

NIBBĀNAM	= The Nibbāna, the cause of cessation of eleven sorts of fire
NICCAM	= is permanent,
DHUVAM	= durable
SASSATAM	= eternal and
AVIPARIṆĀMA DHAMMAM	= not subject to change because of ageing, death and so on.

53. NIBBĀNA IS ALSO CALLED ANANTA = INFINITY.

‘NATTHI YASSA ANTAM VINĀSAM TAM ANANTAM’²

YASSA	= That unconditioned element of Nibbāna, the object of Magga and Phala
NATTHI	= has no
ANTAM VINĀSAM	= end and destruction.
ITI=TASMĀ	= Therefore,
TAM	= that Nibbāna, the object of Magga and Phala
ANATAM	= is called infinity.

1. CNid (Khu. VI)227 2. Sūci. 22

NAMES OF NIBBĀNA

“ANANTANTI TAYIDAM UPPĀDAVAYA
ANTARAHITATTĀ ANANTAM NĀMA.¹

ANANTANTI	= “Infinity” means
TAYIDAM	= TAM IDAM NIBBĀNAM = that uncondi- tioned element of Nibbāna
UPPĀDAVAYA	= that is devoid of the limit of arising
ANTARAHITATTĀ	and destruction and
ANANAM NĀMA	= It is called infinity.

*

54. NABBĀNA IS ALSO CALLED ABYĀDHI = HEALTHINESS.

“PAÑCANNAM KHANDHĀNAM VIRODHO
ABYĀDHIM NIBBĀNANTI PASSANTO
SAMMATTANIYĀMAM OKKAMATI.”²

NIRODHO	= The cause of cessation
PAÑCANNAM	= of five
KHANDHĀNAM	= aggregates
ABYĀDHIM	= is the healthy Nibbāna.
PASSANTO	= The one discerns
TAM	= that Nibbāna
ITI	= in this way
OKKAMATI	= enters
SAMATTANIYĀMAM	= the unperverted order of Magga.

*

1. M.C. 279

2. PS (Khu. IX) 414

NAMES OF NIBBĀNA

55. NIBBĀNA IS ALSO CALLED AKKHARA = THE IMPERISHABLE.

“KHARANTI VINASSANTI KHARĀ, SAṆKHATĀ.
TE YATTHA NA SANTĪTI TAMAKKHARAM.”¹

YE DHAMMĀ	= Those conscious states, mental factors and material qualities
KHARANTI	= are perished and destroyed after each
VINASSANTI	arising.
TE	= Those conscious states, mental factors and material qualities
KHARĀ	= are called the perishable.
LABBHANTI	= They are
SAṆKHATĀ	= the conditioned.
TE	= Those perishable states that are destroyed after each arising
NASANTI	= are not
YATTHA	= in that unconditioned element of Nibbāna.
ITI=TASMĀ	= As it is devoid of those perishable states
AKKAHARAM	= is called imperishable.

*

NAMES OF NIBBĀNA

56. NIBBĀNA IS ALSO CALLED ABYĀPAJJA = ABSENCE OF MALICE OR FAILING.

“BYĀPAJJANTI VINASSANTĪTI BYĀPĀDĀ.
SAṆKHATĀ. TESAM BHĀVO BYĀPAJJAM.
SAṆKHATĀNAM VINASSANA BHĀVO.
TAM YATTHA NATTHI. TAM ABHĀPAJJAM.”¹

YE DHAMMĀ	= Those conscious states, mental factors and material qualities
BYĀPAJJANTI VINASSANTI	= are perished and destroyed.
ITI=TASMĀ	= As they are perishable.
TE DHAMMĀ	= those conscious states, mental factors and material qualities
BYĀPĀDĀ	= are called “byāpāda”=malice or fail- ing.
LABBHANTI	= They should be called
SAṆKHATĀ	= the conditioned.
LABBHATI	= It should be called
BHĀVO	= becoming
TESAM	= of those perishable states and
VINASSANA BHĀVO	= The perishable becoming
SAṆKHATĀNAM	= of the conditioned states.
NATTHI	= There is no
TAM	= that perishability of those conditioned states

NAMES OF NIBBĀNA

YATTHA	= in that Nibbāna.
ITI=TASMĀ	= As it is absent of that perishability of failing
ABYĀPAJJAM	= it is called “abyāpajjam”= absence or malice or failing.

*

57. NIBBĀNA IS ALSO CALLED ANĪTIKA = THE HARMLESS

“KATAMAÑCA BHIKKHAVE ANĪTIKAM?
YO BHIKKHAVE RĀGAKKHAYODOSAKKHAYO
MOHAKKHAYO. IDAM VUCCATI BHIKKHAVE
ANĪTIKAM.”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
ANĪTIKAM	= the harmless?
BHIKKHAVE	= Bhikkhus,
ATTHI	= there is, in reality,
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= bhikkhus
IDAM	= this Nibbāna, the cause of destruction of lust, hatred and dullness

NAMES OF NIBBĀNA

VUCCATI = is called
ANĪTIKAM = the harmless.

“NIDDUKKHATTĀ ANĪTIKAM.”¹

NIDDUKKHATTĀ = As it is absence of all kinds of suffering such as harms, calamity, disaster and danger
ANĪTIKAM = it is called the harmless.

*

58. NABBĀNA IS ALSO CALLED ANĪTIKADHAMMA = THE HARMLESS STATE.

“KATAMAÑCA BHIKKHAVE ANĪKADHAMMA?
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO. IDAM VUCCATI BHIKKHAVE
ANĪTIKA DHAMMA.”²

BHIKKHAVE = Oh, bhikkhus,
KATAMAÑCA = what is
ANĪTIKADHAMMA = the harmless state?
BHIKKHAVE = Bhikkhus,
ATTHI = there is, in reality,
YO RĀGAKKHAYO = that Nibbāna, the cause of
destruction of lust,
DOSAKKHAYO = the cause of destruction of hatred and

1. S.C. II, 149

2. S. II, 542

NAMES OF NIBBĀNA

MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Bhikkhus,
IDAM	= this Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
ANĪTIKADHAMMAṀ	= the harmless state.

*

59. NIBBĀNA IS ALSO CALLED ANUPADDAVA = FREEDOM FROM CALAMITY.

According to Netti Pāli Text (Khu.X.), Nibbāna is mentioned as Anupad-davaṃ=the Nibbāna that is not termented by any calamity and torture. Its commentary expounds,

“KENACI ANUPADDUTATTĀ ANUPADDAVAṀ.”¹

ANUPADDUTATTĀ	= As it is not tormented
KENACI	= by anything,
ANUPADDAVAṀ	= it is called Anupaddava = Freedom from calamity.

*

1. Netti. C. 120

NAMES OF NIBBĀNA

60. NIBBĀNA IS ALSO CALLED ANUPASAGGA = ABSENCE OF AFFLICTION.

Nibbāna is also called Anupasagga=Absence of affliction according to Netti Pāli Text (Khu.X.47). It is one of the names of Nibbāna that is not afflicted by any harm such as kilesā=corruptions. Its commentary expounds as follows:-

“KENACI ANUPASAJJITABBATTĀ ANUPASAGGAṀ.”¹

ANUPAJJITABBATTĀ = As it is not afflicted

KENACI = by any harm such as corruption,

ANUPASAGGAṀ = it is called absence of affliction.

*

61. NIBBĀNA IS ALSO CALLED ABHAYA = THE FEARLESS.

“ABHAYAGATOTI MAGGENA NIBBHAYAM

NIBBĀNAM GATO. ABHAYA PATTOTI

PHLENA NIBBHAYAM NIBBĀNAM PATTO.”²

ABHAYAGATOTI = “The fearless” means

GATO = reaching

NIBBĀNAM = the unconditioned element of Nibbāna

NIBBHAYAM = that is free from harm such as rebirth

MAGGENA = by means of Magga(path).

1. Netti. C. 120

2. MNid. C. 72

NAMES OF NIBBĀNA

ABHAYA PATTOTI	= “Reaching the fearless” means
PATTO	= reaching
NIBBĀNAM	= the unconditioned element of Nibbāna
NIBBHAYAM	= that is free from harm such as rebirth
PHALENA	= by means of Phala, fruition.

“KHEMANTI ABHAYAM NIRUPADDAVAM.”¹

KHEMANTI	= “Safety” means
ABHAYAM	= the fearless Nibbāna
NIRUPADDAVAM	= freed from calamity.

*

62. NIBBĀNA IS ALSO CALLED SIVA = THE BLISS

“AVASENE CA NIBBĀNAM, SIVAM PATTO ANUTTARAM.”²

AVASĀNE CA	= After enjoying the human and celestial luxuries,
(AHAM	= I)
PATTO	= reach
ANUTTARAM	= the unsurpassable
NIBBĀNAM	= the Nibbāna, the cause of cessation of eleven sorts of fire and
SIVAM	= the bliss.

1. S.C.I, 252 2. Apadāna. II (Khu. IV) 107

NAMES OF NIBBĀNA

“YADI TE RUCITAṂ AYYEY, NIBBĀNAṂ
PARAMAṂ SIVAMAṂ.”¹

AYYEY = The Venerable Lady,
YADI TE RUCITAṂ = if you like
PARAMAṂ = the supreme
SIVAMAṂ = bliss, the unconditioned element of
 Nibbāna.

*

**63. NIBBĀNA IS ALSO CALLED PADA = THE STATE
REACHED BY THE NOBLE ONES.**

“AJJHAGĀ AMATAṂ SANTIṂ, NIBBĀNAṂ
PADAMAṂ ACCUTAṂ.”²

AMATAṂ = The deathless
SANTIṂ = peaceful
NIBBĀNAṂ = Nibbāna, the cause of cessation of eleven
 sorts of fire
ACCUTAṂ = that is the demiseless and
PADAMAṂ = that can be reached (attained) by the Noble
 Ones by taking object of it.

“PHUSITVĀ ACCUTAṂ PADAMAṂ.”³

PHUSITVĀ = After touching (attaining) by Magga-ñāṇa =
 path-knowledge and Phala-ñāṇa (fruition
 knowledge)

1. Apadāna (Khu. IV) 207 2. Vimāna 71 3. Thera (Khu. II.) 219

NAMES OF NIBBĀNA

ACCUTAM = the demiseless
PADAM = Nibbāna that is taken as an object by
the Noble Ones.

*

64. NIBBĀNA IS ALSO CALLED SUKHA=THE PLEASURE.

“NIBBĀNAM PARAMAM SUKHAM.”¹

NIBBĀNAM = The unconditioned element of Nibbāna,
the cause of cessation of eleven sorts of fire
is

PARAMAM = the supreme

SUKHAM = pleasure.

“SUKHOTI ASANKHATAM NIBBĀNAM’EVA ATTHO.”²

SUKHOTI = “The pleasure” means

NIBBĀNAM’EVA = is only the Nibbāna

ASANKHATAM = that is unconditioned and

SUKHAM = it is pleasure.

ITI=AYAM = This is

ATTHO = the meaning.

*

NAMES OF NIBBĀNA

65. NIBBĀNA IS ALSO CALLED ANUTTARA = THE UNSURPASSABLE.

“YOGAKKHEMAṂ ANUTTARAM.”¹

ANUTTARAM = The unsurpassable Nibbāna, the unconditioned and the Noble Truth of Cessation

YOGAKKHEMAṂ = is the cause of extinction of bonds.

“SANTIPADAM’ANUTTARAM.”²

SANTI = The peaceful

ANUTTARAM = unsurpassable Nibbāna

PADAM = that can be attained by the Noble ones by taking object of it.

*

66. NIBBĀNA IS ALSO CALLED PAṆĪTA = THE SUPREMACY.

“KATAMAÑCA BHIKKHAVE PAṆĪTAM?

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO

MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE PAṆĪTAM.”³

BHIKKHAVE = Oh, bhikkhus,

KATAMAÑCA = what is,

PAṆĪTAM = supremacy?

1. Thera. (Khu. II) 227 2. Thera Ap. (Khu. II) 45 3. S. II, 541

NAMES OF NIBBĀNA

BHIKKHAVE	= Bhikkhus,
ATTHI	= there is, in reality,
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Bhikkhus,
IDAM	= this unconditioned element of Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
PANĪTAM	= the supremacy.

*

67. NIBBĀNA IS ALSO CALLED SUDDHI = PURITY.

“KATAMAÑCA BHIKKHAVE SUDDHI?

YO BHIKKHAVE RĀGAKKHAYO

DOSAKKHAYO MOHAKKHAYO.

AYAM VUCCATI BHIKKHAVE SUDDHI.”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
SUDDHI	= purity?
BHIKKHAVE	= Bhikkhus,
ATTHI	= there is, in reality,

1. S. II, 542

NAMES OF NIBBĀNA

YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Bhikkhus,
AYAM	= this unconditioned element of Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
SUDDHI	= purity.

*

68. NIBBĀNA IS ALSO CALLED LENĀ = SHELTER.

“LENAGATO LENAPPATTO.”¹

LENAGATO	= The Nibbāna, the shelter of good people who are afraid of the dangers of Samsāra such as corruption if reached (attained) by Magga (path).
LENAPPATTO	= The Nibbāna, the shelter of good people who are afraid of the dangers of Samsāra such as corruption is reached (attained) by Phala (fruition).

1. CNid. 64 + MNid. 71

NAMES OF NIBBĀNA

“KATAMAÑCA BHIKKHAVE LENAM?

YO BHIKKHAVE RĀGAKKHAYODOSAKKHAYO
MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE LENAM.”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
LENAM	= shelter?
BHIKKHAVE	= Oh, bhikkhus,
ATTHI	= there is, in reality,
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Bhikkhus,
IDAM	= this Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
LENAM	= shelter.

*

NAMES OF NIBBĀNA

69. NIBBĀNA IS ALSO CALLED TĀṆA = PROTECTION.

“TĀṆAGATO TĀṆAPPATTO.”¹

TĀṆAGATO = The Nibbāna, the protection of good people from the round process of suffering, is reached (attained) by taking as an object by Magga.

TĀṆAPPATTO = The Nibbāna, the protection of good people from the round process of suffering, is reached (attained) by taking as an object by Phala (fruition).

“KATAMAÑCA BHIKKHAVE TĀṆAM?

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO

MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE TĀṆAM.”²

BHIKKHAVE = Oh, bhikkhus,

KATAMAÑCA = what is

TĀṆAM = protection?

BHIKKHAVE = Bhikkhus,

ATTHI = there is, in reality,

YO RĀGAKKHAYO = that Nibbāna, the cause of cessation of lust,

DOSAKKHAYO = the cause of cessation of hatred and

MOHAKKHAYO = the cause of cessation of dullness

BHIKKHAVE = Oh, bhikkhus,

1. MNid. 71+ CNid. 64

2. S. II, 542

NAMES OF NIBBĀNA

IDAM	= this Nibbāna, the cause of destruction of lust, hatred, and dullness
VUCCATI	= is called
TĀNAM	= the protection

*

70. NIBBĀNA IS ALSO CALLED SARANAM=REFUGE.

“KATAMAÑCA BHIKKHAVE SARANAM”

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE SARANAM.”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
SARANAM	= refuge?
BHIKKHAVE	= bhikkhus,
ATTHI	= There is, in reality,
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= This Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
SARANAM	= the refuge?

1. S. II, 542

NAMES OF NIBBĀNA

“YENA CATTĀRO MAGGĀ ODHISO
KILESE SARANTI HIMSANTI
TAM DHAMMAM SARANAM.”¹

YENA	= Because of that unconditioned element of Nibbāna,
CATTĀRO	= the four sorts of
MAGGĀ	= noble path
SARANTI HIMSANTI	= torture and destroy
KILESE	= the corruptions
ODHISO	= according to each of their own limited capacity (and)
TAM DHAMMAM	= that unconditioned state or Nibbāna, the object of Magga and Phala (path and fruition)
SARANAM	= is called the refuge.

*

71. NIBBĀNA IS ALSO CALLED PARĀYANA = RELIEF.

“KATAMAÑCA BHIKKHAVE PARĀYANAM?
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE PARĀYANAM”²

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is

1. Suci. 546 2.S. II, 542

NAMES OF NIBBĀNA

PARĀYANAM	= relief?
BHIKKHAVE	= Oh, bhikkhus,
ATTHI	= There is, in reality,
YO RĀGAKKHAYO	= that unconditioned element of Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= this unconditioned element of Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
PARĀYANAM	= relief?

*

72. NIBBĀNA IS ALSO CALLED ABBHUTA = WONDER.

“KATAMAÑCA BHIKKHAVE ABBHUTAM?

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO

MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE ABBHUTAM”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
ABBHUTAM	= Wonder?
BHIKKHAVE	= bhikkhus,
ATTHI	= There is, in reality,

NAMES OF NIBBĀNA

YO RĀGAKKHAYO	= that unconditioned element of Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= this unconditioned element of Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
ABBHUTAM	= wonder

*

73. NIBBĀNA IS ALSO CALLED ACCHARIYA = MARVEL.

“KATAMAÑCA BHIKKHAVE ACCHARIYAM?
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO. IDAM VUCCATI BHIKKHAVE
ACCHARIYAM”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
ACCHARIYAM	= marvel?
BHIKKHAVE	= Oh, bhikkhus,
ATTHI	= there is, in reality,
YO RĀGAKKHAYO	= that unconditioned element of Nibbāna, the cause of destruction of lust,

1. S. II, 542

NAMES OF NIBBĀNA

DOSAKKHAYO	=	the cause of destruction of hatred and
MOHAKKHAYO	=	the cause of destruction of dullness.
BHIKKHAVE	=	Oh, bhikkhus,
IDAM	=	this unconditioned element of Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	=	is called
ACCHARIYAM	=	the marvel.

*

74. NIBBĀNA IS ALSO CALLED UTTARA = THE OVERCOME.

“SABBALOKAM UTTARITVĀṬHITANTI UTTARAM”¹

UTTARITVĀ	=	Overcoming
SABBALOKAM	=	every world of volitional activities,
(YAM NIBBĀNAM	=	that Nibbāna)
ṬHITAM	=	stabilizes (exists)
ITI=TASMĀ	=	Therefore,
TAM NIBBĀNAM	=	that Nibbāna
UTTARAM	=	is called the overcome.

. *

NAMES OF NIBBĀNA

75. NIBBĀNA IS ALSO CALLED LOKUTTARA = THE SUPRAMUNDANE.

“NIBBĀNAM PANA LOKUTTARA SANKHĀTAM
CATUMAGGAÑĀNENA SACCHIKĀTABBAM
MAGGAPHALĀNAMĀRAMMANABHŪTAM
VĀNASANKHATĀYA NIKKHANTATTĀ
NIBBĀNANTI PAVUCCATI.”¹

PANA	= Moreover,
ĀRAMMANABHŪTAM	= being the object
MAGGAPHALĀNAM	= of Magga and Phala,
NIBBĀNAM	= The Nibbāna
SACCHIKĀTABBAM	= that can be realized
CATUMAGGAÑĀNENA	= by four types of Maggañāna (knowledge)
PAVUCCATI	= is called
NIBBĀNANTI	= Nibbāna
NIKKHANTATTĀ	= as it is liberated
VĀNASANKHATĀYA	= from craving that intertwines the sentient beings in the round process of Samsāra (repeated births and deaths)

*

NAMES OF NIBBĀNA

76. NIBBĀNA IS ALSO CALLED NISSARANA= LIBERATION

“TASSA NISSARANNANTI JĀTAM BHŪTANTI ĀDINĀ
VUTTASSA SAKKĀYASSA NISSARANAM NIGGAMO”¹

TASSA NISSARANANTI = “That liberation” means
NISSARANAM NIGGAMO = The liberated Nibbāna freed
SAKKĀYASSA = from five aggregates that are
existing really
VUTTASSA = mentioned
JĀTAM BHŪTAM = by rebirth, becoming and so on.

*

77. NIBBĀNA IS ALSO CALLED ACALA = THE UNSHAKABLE.

“ASANKHATAM GAVESSANTO
NIBBĀNAM ACALAM PADAM”²

GAVESANTO = Seeking
ASANKHATAM = the unconditioned
NIBBĀNAM = Nibbāna, the cause of cessation of
eleven sorts of fire,
PADAM = that can be reached by Noble ones by
means of Magga and Phala,
ACALAM = that cannot be shaken by rebirth,
ageing and death at any time.

*

1. Itv. C. 157 2. Khu. III, 26

NAMES OF NIBBĀNA

78. NIBBĀNA IS ALSO CALLED DISĀ = DIRECTION

YĀ SĀ DISĀTI SABBASANKHĀRA SAMATHĀ-
DIVASENA DISSATI APADISSATĪTI NIBBĀNAM
DISĀTI VEDITABBAM¹

YĀ SĀ DISĀTI	= “That direction” means
DISSATI APADISSATĪ	= it directs
SABBASANKHĀRĀ-	= by means of the cause of cessation
DIVASENA	of all volitional activities.
ITI=TASMĀ	= As it directs the cause of cessation
	of all volitional activities
NIBBĀNAM	= the Nibbāna, the cause of cessation
	of eleven sorts of fire.
VEDITABBAM	= should be understood.
DISĀTI	= as direction.

*

79. NIBBĀNA IS ALSO CALLED DĪPA = ISLAND

“KATAMAÑCE BHIKKHAVE DĪPAM?
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO.
IDAM VUCCATI BHIKKHAVE DĪPAM?²

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is

1. A. C. II, 50

2. S. II, 542

NAMES OF NIBBĀNA

DĪPAM	= The island?
BHIKKHAVE	= Bhikkhus,
ATTHI	= there is, in reality,
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAkkHAYO	= the cause of destruction of hatred and
MOHAkkHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= this unconditioned Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
DĪPAM	= The island.

*

80. NIBBĀNA IS ALSO CALLED PAṬIṬṬHĀ = ESTABLISHMENT.

“SAMSĀRASAMUDDE ANOSĪDANATTHĀNĀTĀYA
PAṬIṬṬHĀ”¹

ANOSĪDANATTHĀNĀTĀYA	= Being free without sinking
SAMSĀRASAMUDDE	= in the ocean of Samsāra . (repeated births and deaths)
PAṬIṬṬHĀ	= it is called establishment.

*

1. Netti. C. 120

NAMES OF NIBBĀNA

81. NIBBĀNA IS ALSO CALLED ASAMA =THE MATCHLESS.

“SAMASSA SADISASSA ABHĀVENA ASAMAM.”¹

ABHĀVENA	=	As there is no
SAMASSA SADISASSA	=	its equal state
(TAM NIBBĀNAM	=	that unconditioned element of Nibbāna, the object of Magga and Phala,)
ASAMAM	=	is called the matchless.

*

82. NIBBĀNA IS ALSO CALLED JEṬṬHA = THE FOREMOST.

. “PĀSAMSATAMATTĀ VĀ JEṬṬHAM.”²

VĀ	=	in another way,
PĀSAMSATAMATTĀ	=	as it is more praise-worthy than Jhāna, Magga and Phala
JEṬṬHAM	=	it is called the foremost.

*

83. NIBBĀNA IS CALLED KEVALA = ALL ACCOMPLISHED

“SAṄKHĀREHI ASAMMISSATĀYA,
VISAMYOGATĀYA CA KEVALAM.”³

ASAMMISSATĀYA CA	=	As it does not mix and
VISAMYOGATĀYA CA	=	it does not associate

1-2. Netti. C. 120 3. SCPD. 17+ Suci. 146

NAMES OF NIBBĀNA

SAN̐KHĀREHI	= with volitional activities called the conditioned states.
TEM̐=NIBBĀNAM	= that unconditioned state of Nibbāna.
KEVALAM̐	= is called the all-accomplished.

*

84. NIBBĀNA IS ALSO CALLED APAVAGGA = COMPLETION.

“APAVAJJANTI SAN̐KHĀRĀ ETASMĀTI APAVAGGO.”¹

SAN̐KHĀRĀ	= The volitional activities called conscious states, mental factors and material qualities
APAVAJJANTI	= avoid, hide or retreat
ETASMĀ	= from that unconditioned element of Nibbāna, the object of Magga and Phala.
ITI=TASMĀ	= Therefore,
(SO DHAMMO	= that unconditioned state of Nibbāna)
APAVAGGO	= is called completion.

*

1. SCPD. 17 + Suci. 30

NAMES OF NIBBĀNA

85. NIBBĀNA IS ALSO CALLED VIVAṬṬA = ABSENCE OF VAṬṬA = THE ROUND PROCESS

“KILESA KAMMA VIPĀKA VAṬṬĀNAM
ABHĀVATO VIVAṬṬAM.”¹

ABHĀVATO	=	Because of the absence
KILESA KAMMA VIPĀKA VAṬṬĀNAM	=	of round process of corruptions, actions and resultants.
(TAM=NIBBĀNAM	=	that unconditioned element of Nibbāna)
VIVAṬṬAM	=	is called absence of round process.

*

86. NIBBĀNA IS ALSO CALLED NIBBUTI = TRANQUILITY

“ĀVUNOTI SAṂSĀRATO NIKKHANTU
MAPPADĀNA-VASENĀTI VUTI, TAṆHĀ,
TATO NIKKHANTTATTĀ NIBBUTI.”²

ĀVUNOTI	=	It prevents
NIKKHINTUM	=	to escape
SAṂSĀRATO	=	from Saṁsāra, the round process or aggregates, bases and elements
APPADĀNAVASENA	=	by not giving any chance.
ITI=TASMĀ	=	Because of its ability to prevent,

1. Sūci. 505 2. SCPD. 18

NAMES OF NIBBĀNA

VUTI	= it is called , Vuti = prevention.
LABBHATI	= It is
TANHĀ	= the craving
NIKKHANTATTĀ	= Being escaped
TATO	= from that craving
NIBBUTI	= it is called tranquility.

*

87. NIBBĀNA IS ALSO CALLED ANAṄGAṆA = THE SINLESS.

“AṄGAṆĀBHĀVENA ANAṄGAṆAM”¹

AṄGAṆĀBHĀVENA	= Because of the sinful states such as corruptions that makes the sentient beings to be inferior,
ANAṄGAṆAM	= it is called the sinless.

*

88. NIBBĀNA IS ALSO CALLED ARAṆA = THE PASSIONLESS.

“RAṆĀBHĀVENA ARAṆAM”²

RAṆĀBHĀVENA	= Because of the absence of lust, the cause of the wailing of sentient beings
ARAṆAM	= it is called the passionless.

*

NAMES OF NIBBANA

89. NIBBĀNA IS ALSO CALLED APPAMĀṆA = THE IMMEASURABLE.

“PAMĀNA KARADHAMMĀBHĀVATO APPAMĀṆAṂ.”¹

PAMĀṆAKARADHAMMĀ-	=	Because of the absence of
BHĀVATO		corruptions that are measurable
		states and make the sentient
		beings to compare each other,
APPAMĀNAM	=	it is called the immeasurable.

90. NIBBĀNA IS ALSO CALLED AKĀCA = THE FAULTLESS.

‘NIDDOSATĀYA AKĀCAM’²

NIDDOSATĀYA = Because of the absence of faults
ĀKĀCAM = it is called the faultless.

91. NIBBĀNA IS ALSO CALLED VIMALA = ABSENCE OF IMPURITIES.

“RĀGĀDIMALĀPAGAMENA VIMALAM.”³

RĀGĀDIMALĀPAGAMENA	=	Because of the absence of im- purities such as lust,
VIMALAM	=	it is called absence of impurities.

NAMES OF NIBBĀNA

92. NIBBĀNA IS ALSO CALLED AKIÑCANA = NON- PRECLUSION.

“RĀGĀDI KIÑCANĀBHĀVENA PARIGGAHĀ-
BHĀVENA CA AKIÑCANAM”¹

PARIGGAHĀ BHĀVENA CA = As it is the nature that does not
keep or store.

RĀGĀDI KIÑCANĀ = the states such as lust that tie
BHĀVENA CA and bind the sentient beings
AKIÑCANAM = it is called Non-preclusion.

*

93. NIBBĀNA IS ALSO CALLED NIPPAPAÑCA = NON- OBSESSION.

“RĀGĀDI PAPAÑCA BHĀVENA NIPPAPAÑCAM.”²

PAPAÑCABHĀVENA = Because of the absence of
obsessions

RĀGĀDI = such as the lust and the like

NIPPAPAÑCAM = it is called non-obsession.

NAMES OF NIBBĀNA

“KATAMAÑCA BHIKKHAVE NIPPAPANCAṂ?
YO BHIKKHAVE RĀGĀKKHAYO DOSAKKHAYO
MOHAKKHAYO. IDAṂ VUCCATI NIPPAPANCAṂ.”¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
NIPPAPANCAṂ	= non-obsession?
BHIKKHAVE	= Bhikkhus,
ATTHI	= there is, in reality,
YO RĀGĀKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Bhikkhus,
IDAṂ	= This Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
NIPPAPANCAṂ	= non-obsession.

*

94. NIBBĀNA IS ALSO CALLED AKATA = THE UNMADE.

“PACCAYEHI AKATATTĀ AKATAṂ”²

(YAM=NIBBĀNAM = In that Nibāna)

KENACI	= any
PACCAYENA	= cause

1. S. II, 542 2. SCPD. 16

NAMES OF NIBBĀNA

NA KATAM	= does not make, arrange or manage.
ITI=TASMĀ	= Therefore,
TAM=NIBBĀNAM	= that Nibbāna
AKATAM	= is called the unmade.

“PACCAYEHI NA KATANTI AKATAM.”¹

(YAM NIBBĀNAM = That unconditioned element of Nibbāna,
the object of Magga and Phala)

NA KATAM	= is not made or created
PACCAYEHI	= by any cause.
ITI=TASMĀ	= Therefore,
TAM=NIBBĀNAM	= that Nibbāna
AKATAM	= is called the unmade.

*

95. NIBBĀNA IS ALSO CALLED SACCA = TRUTH

“KATAMAÑCA BHIKKHAVE SACCAM?

YO BHIKKHAVE RĀGĀKKHAYO DOSAKKHAYO

MOHAKKHAYO. IDAM VUCCATI BHIKKHAVE

SACCAM.”²

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
SACCAM	= truth?
BHIKKHAVE	= Oh, Bhikkhus,

1. Sūci.

2. S. II, 542

NAMES OF NIBBĀNA

ATTHI	= there is, in reality,
YO RĀGĀKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, Bhikkhus,
IDAM	= this Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
SACCAM	= truth.

“SACCANTI NIBBĀNAM. TAM HI KENACI
PARIYĀYENA ASANTASABHĀVĀ BHĀVATO
EKANTEN’EVA SANTATTĀ AVIPARĪTAṬṬHENA
SACCAM.”¹

SACCANTI	= “Truth” means
NIBBĀNAM	= the unconditioned element of Nibbāna, the cause of cessation of eleven sorts of fire.
HI	= It is true.
TAM	= As that unconditioned element of Nibbāna
ASANTA SABHĀVĀ	= does not become in reality
BHĀVATO	
KENACI PARIYĀYENA	= by any cause and
EKANTEN’EVA	= in certainty,

1. Udāna. C. 356

NAMES OF NIBBĀNA

SANTATTĀ	= it is existing really
AVIPARĪTAṬṬHENA	= without change and deviation,
SACCAM	= it is called truth.

*

96. NIBBĀNA IS ALSO CALLED ANATA = ABSENCE OF INCLINATION OF CRAVING.

NATTHI ETTHA NATĀTI ANATAM¹

ETTHA	= In that unconditioned element of Nibbāna
NATTHI	= there is no
NATĀ	= craving that inclines by taking object.
ITI=TASMĀ	= therefore
THM=NIBBĀNAM	= that unconditioned element of Nibbāna
ANATAM	= is called absence of inclination of craving.

“KATAMAÑCA BHIKKHAVE ANATAM?

YO BHIKKHAVE RĀGĀKKHAYO

DOSAKKHAYO MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE ANATAM.”²

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is

1. Udāna. C. 356 2. S.II, 541

NAMES OF NIBBĀNA

ANATAM	= absence of inclination of craving?
BHIKKHAVE	= Oh, bhikkhus,
ATTHI	= there is, in reality,
YO RĀGAKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAKKHAYO	= the cause of destruction of hatred and
MOHAKKHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, Bhikkhus,
IDAM	= this Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
ANATAM	= absence of inclination of craving.

*

97. NIBBĀNA IS ALSO CALLED ANIDASSANA = THE INVISIBLE.

“KATAMAÑCA BHIKKHAVE ANIDASSANAṀ?
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO
MOHAKKHAYO. IDAṀ VUCCATI
BHIKKHAVE ANIDASSANAṀ.” ¹

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
ANIDASSANAṀ	= the invisible?
BHIKKHAVE	= Oh, bhikkhus,

NAMES OF NIBBĀNA

ATTHI	= there is, in reality,
YO RĀGĀKKHAYO	= that Nibbāna, the cause of destruction of lust,
DOSAkkHAYO	= the cause of destruction of hatred and
MOHAkkHAYO	= the cause of destruction of dullness.
BHIKKHAVE	= Oh, bhikkhus,
IDAM	= this Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
ANIDASSANAM	= the invisible.

“CAKKHUVIÑÑĀNENA APASSITABBATTĀ ANIDASSANAM”¹

APASSITABBATTĀ	= As it cannot be seen
CAKKHUVIÑÑĀNENA	= by the eye-consciousness
ANIDASSANAM	= it is called the invisible.

*

98. NIBBĀNA IS ALSO CALLED VISAṆKHĀRA = ABSENCE OF VOLITIONAL ACTIVITIES.

“VISAṆKHĀGATAM CITTAM
TANĦĀNAM KHAYAMAJJHAGĀ.”²

(ME	= My)
CITTAM	= mind or consciousness
GATAM	= has approached, by taking object,
VISAṆKHĀRAM	= the unconditioned element of Nibbāna that is free from volitional activities.

1. S. C. II, 149 2. Dmpd (Khu. I) 36

NAMES OF NIBBĀNA

AJJHAGĀ	= (My mind) has attained (reached)
KHAYAM	= the cause of extinction
TANHĀNAM	= of 1 kinds of craving.

“VISAṆKHĀRAGATĀNANTI SAṆKHĀRĀRAMMAṆAM
HITVĀ VIGATASAṆKHĀRAM NIBBĀNAM
ĀRAMMAṆAVASENA UPAGATĀNAM”¹

VISAṆKHĀRAGATĀNANTI = “Attaining absence of
volitional activities” means

UPAGATĀNAM = those who attain (reach)

NIBBĀNAM = the unconditioned element of
Nibbāna, the cause of cessation
of eleven sorts of fire

HITVĀ = after having abandoned

SAṆKHĀRĀRAMMAṆAM = the object of volitional activities.

*

99. NIBBĀNA IS ALSO CALLED SABBHI = CAUSE OF DESTRUCTION OF CORRUPTIONS.

“YASMĀ VĀ NIBBĀNAM ĀGAMMA

SĪDANA SABHĀVĀ KILESĀ

BIJJANTI, TASMĀ TAM SABBHĪTI VUCCATI.”²

VĀ = in another way.

YASMĀ = because

SĪDANA SABHĀVĀ = the corruptions that make the
sentient beings to sink in Saṃsāra

1. MNid. C. 88 2. S. C. I, 127

NAMES OF NIBBĀNA

KILESĀ	= defilements
BIJJANTI	= are destroyed
ĀGAMMA	= depending on
NIBBĀNAM	= Nibbāna.
TASMĀ	= Therefore,
TAM NIBBĀNAM	= that Nibbāna
SABBHĪTI	= is called the cause of destruction of corruptions.

*

100. NIBBĀNA IS ALSO CALLED SABBA GANTHA PAMOCANA = THE CAUSE OF ESCAPE FROM EVERY BONDAGE.

“NIBBĀNAM ĀGAMMA SABBE GANTHĀ PAMUCCANTI.
TASMĀ TAM SABBA GANTHAPPAMOCANANTI
VUCCATI.”¹

SABBA GANTHAP-	= “The cause of escape from every
PAMOCANANTI	bondage” means
SABBE	= all
GANTHĀ	= bondages
PAMUCCANTI	= are freed from conscious states of sentient beings.
ĀGAMMA	= depending on

NAMES OF NIBBĀNA

NIBBĀNAM	= the unconditioned element of Nibbāna.
TASMĀ	= Therefore,
TAM	= that unconditioned element of Nibbāna
VUCCATI	= is called
SABBAGANTHA	= as the cause escape from every
PAMOCANANTI	bondage.

*

101. NIBBĀNA IS ALSO CALLED ANTA = THE END

“ANTAGATOTI MAGGENA SANKHĀRALOKANTAM GATO,
ANTAPPATTOTI TAM’EVA LOKANTAM
PHALENA PATTO”¹

ANTAGATOTI	= “Reaching the end” means
SANKHĀRALOKANTAM	= the unconditioned element of Nibbāna, the end of the world of volitional activities
PATTO	= has been reached
PHALENA	= by means of Phala (fruition)

*

NAMES OF NIBBĀNA

102. NIBBĀNA IS ALSO CALLED VIVEKA = DETACHMENT.

“NIBBĀNAMYEVA SABBASANKHATEHI
VIVITTATTĀ VIVEKO.”¹

VIVITTATTĀ = Being detached
SABBASANKHATEHI = from every conditioned state of the
past, present and future,
NIBBĀNAMYEVA = only Nibbāna, the Noble Truth of
Cessation,
VIVEKO = is called “detachment”

“NIBBĀNAÑHI UPADHIVIVKATTĀ VIVEKO.”²

UPADHIVIVEKATTĀ = Being detached from the conditioned
states of desire, corruptions and
aggregates,
NIBBĀNAM = the unconditiond element of Nibbāna
VIVEKO = is called “detachment”.

*

NAMES OF NIBBĀNA

103. NIBBĀNA IS ALSO CALLED VIRAJA= THE DUSTLESS.

“VIGATARĀGĀDI ETTHĀTI VIRAJAM.”³

VIGATARĀGĀDI	=	The lust and the like are absent
ETTHA	=	in this unconditioned element of Nibbāna.
ITI=TASMĀ	=	Therefore,
TAM=NIBBĀNAM	=	that Nibbāna
VIRAJAM	=	is called the dustless.

There are more names of Nibbāna according to the author of SAMUPPĀDANIRODHAKA. I think, up to this extent of my trial, the reader will be able to appreciate the meaning of Nibbāna.

Tin Shwe
15.30 hrs
12. IV. 91

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