

**ENLIGHTENMENT ON NIBBĀNA**  
**(NIBBĀNAJOTIKA)**

By

**PYAY JOTIKARĀMA SAYĀDAW**  
**BHADDANTA TEJANIYĀBHIVAMSA**  
**(AGGAMAHAṀḌITA)**

**ENGLISH TRANSLATED**  
By  
**U TIN SHWE**

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EDITED BY

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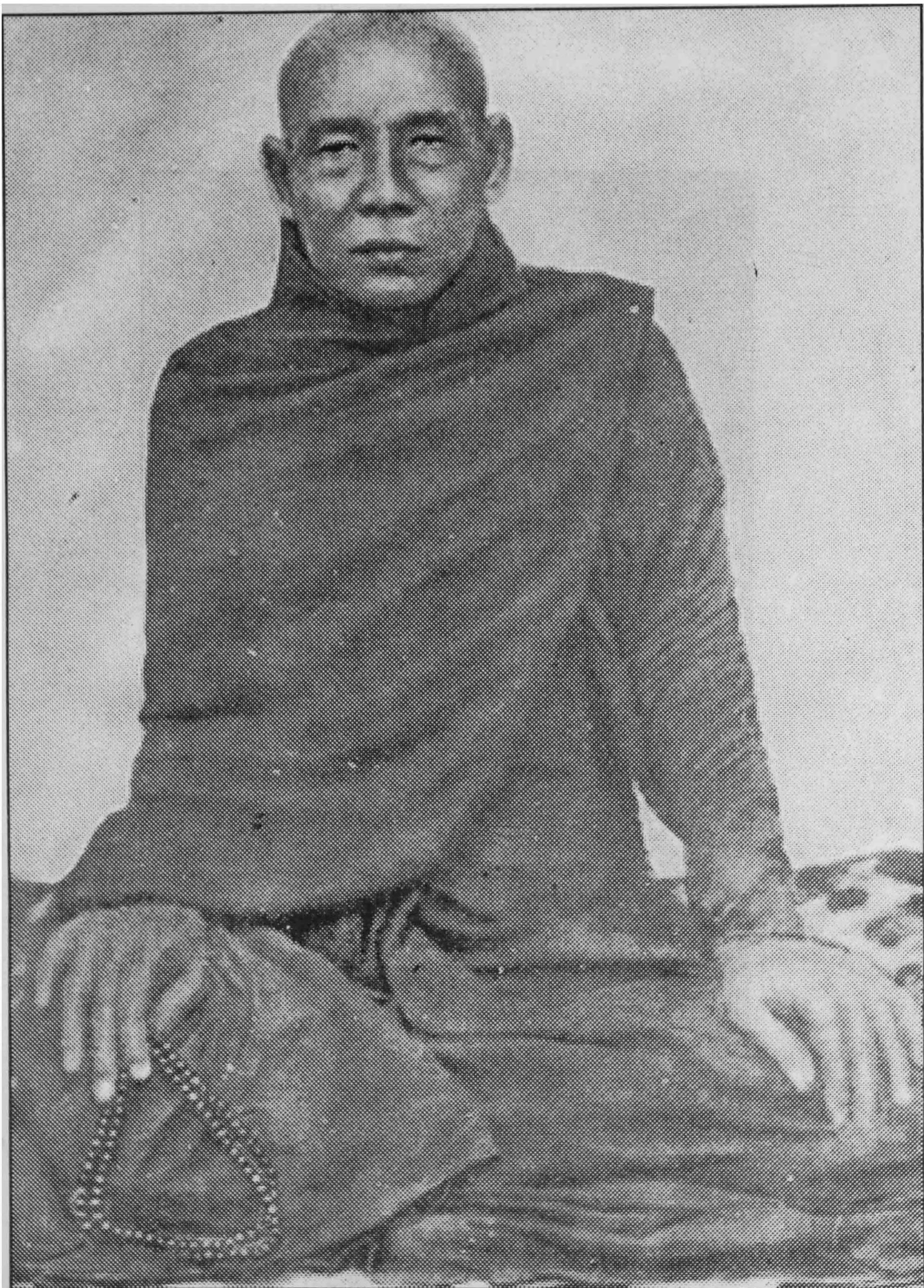
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ENLIGHTENMENT ON NIBBĀNA

(NIBBĀNAJOTIKA)



BHADDANTA TEJANIYABHIVAMSA  
PYAY, JOTIKĀRĀMA SAYĀDAW



BHADDANTA TIKKINDARIYA  
AMBĀRĀMA SAYĀDAW

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## **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.<sup>1</sup>

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

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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.<sup>1</sup>

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."<sup>2</sup>

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.<sup>3</sup>

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:-

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1. A.III, 213

2. Abhi.IV, 53

3. Ibid. 54

## ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

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

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.<sup>9</sup>

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

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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”<sup>1</sup> 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.

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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

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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**  
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## ENLIGHTENMENT ON NIBBANA (NIBBANA JOTIKA)

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**Part I**  
**Chapter One**  
**NIBBĀNA JOTIKA**

*PANĀMA=ADORATION*

1. PACCAKKHA KATA NIBBĀNAM,  
SACCHIKĀTABBA DESAKAM.  
BUDDHAM DHAMMAÑCA PŪJEYYAM,  
NATVĀ SAṄGHAÑCA UTTAMAM.
  
2. PUÑÑANĀMAM MAHĀTHERAM,  
AGGĀDIGUṄA MAṄDITAM.  
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)

- UTTAMAMĀ = who are unsurpassable as they have eradicated and will extirpate the evil dark forest of ignorance.
- NATVĀ = Having paid homage to the Saṃghā (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 NĀMAMĀ = who is known as PUÑÑĀBHIDHAJA MAHĀTHERA because of his glories, qualities and merits,
- MAHĀ THERAMĀ = who is Mahāthera (elder Sayādaw) as he is over eighty years old,
- AGGĀDIGUṆA- = who is endowed with many titles such as Aggamahāpaṇḍita,
- MAṆḌITAMĀ = Ovādacariya (Admonition Sayādaw), author of treatises and head of a sect and
- DHĪRAMĀ = 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. KHAṄA 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 <sup>1</sup>

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 SUPPRESSION<sup>2</sup>

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).

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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 <sup>1</sup>

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 <sup>2</sup>

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

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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. UPPĀDAKHAṆABHAṄGA-NIRODHA = CESSATION AT THE INSTANT OF DISSOLUTION GIVING RISE TO FURTHER ARISING OR NASCENCY<sup>1</sup>

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 NIBBANA (NIBBANA JOTIKA)

KHANA	= of three instants of nascency, stability and dissolution
UPPADA	= giving rise to further arising of subsequent conscious states or ]
UPPADA KHANA BHANGA 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. ANUPPADA KHANA BHANGA 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 ]
ANUPPĀDAKHAṆABHANGA-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 Anuppādakhaṇabhāṅga-  
nirodha.

### 7. SAÑÑĀVEDAYITA-NIRODHA = CESSATION OF CONSCIOUSNESS AND SENSATION <sup>1</sup>

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

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1. Paṭisamb.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?  
NIRODHASACCAM̐ ṬHĀPETVĀ AVASESĀ  
NIRODHO NA NIRODHASACCAM̐.  
NIRODHASACCAM̐ NIRODHO C’EVA -  
NIRODHASACCAÑCA-”<sup>1</sup>

NIRODHO	= It is called cessation.
NIRODHASACCAM̐	= Is it called the truth of cessation?
SATI	= If there is
ITI PUCCHĀYAM̐	= 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 NIRODHASACCAM̐	= but not the truth of cessation.
NIRODHASACCAM̐	= The truth of cessation
NIRODHO C’EVA	= is also called the cessation
NIRODHASACCAÑCA	= and the truth of cessation too.

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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"<sup>1</sup>

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,

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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) UPPĀDAKHAṄABHAṄGA-NIRODHA = Cessation at the instant of dissolution giving rise to further nascency and

(ii) ANUPPĀDAKHAṄABHAṄGA-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:-

“SAṄKHĀRA-NIRODHO CA NIRODHO-SAMĀ-PATTI  
CA NIRODHO, NA ARIYA-SACCAM”<sup>1</sup>

SAṄKHĀRA-NIRODHO CA = The cessation of the conditioned  
and

NIRODHA-SAMĀPATTI CA = the attainment of cessation

NIRODHO = are called the cessation,

NA ARIYA-SACCAM = 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)

### APAVATTANAMĀ 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 ASAÑKHATA DHAMMO = that unconditioned state

NIRODHO = is called Nirodha (cessation)

VĀ = In another way,

ETENA ASAÑKHATA-  
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 ASANĀKHATA 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,

TANĀHAKKHAYA = 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 = destructon 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 = destructon 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 aggregates<sup>1</sup>

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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 <sup>1</sup>

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. <sup>2</sup>

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

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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. <sup>1</sup>

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. <sup>2</sup>

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. <sup>3</sup>

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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-DESANĀ .

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 Asañkhata-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. OḶĀRIKA = gross,
7. SUKHUMA = subtle,
8. HĪNA = inferior,
9. PAṄĪTA = 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 (Asañkhata). 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 SĀLISŪKAM VĀ  
YAVA-SŪKAM VĀ MICCHĀPAÑIHITAM HAT-THENA  
VĀ PĀDNA VĀ AKKANTAM HAT-THAM VĀ  
PADAM VĀ BHECCHATI, LOHITAM 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-NAMSACCHIKARISSATĪTI  
N'ETAM ṬHĀNAM VIJJATI. TAM KISSA HETU?  
MICCHĀPAṆI-HITATTĀ BHIKKHAVE CITTASSA”<sup>1</sup>

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

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1. A.I, 7

## ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

SŪKASSA	= the awn or bristle
MICCHĀPAṆITATTĀ	= is put wrongly.
BHIKKHAVE	= Bhikkhūs,
EVAM'ĒVA 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-PAÑIHITATTĀ BHIK-KHAVE SŪ-KASSA.  
EVAM’EVA KHO BHIK-KHAVE SO VATA BHIKKHU  
SAMMĀ-PAÑIHI-TENA CITTENA AVIJJAM BHECCHATI,  
VIJJAM UPPĀDESSATI, NIBBĀNAM SACCHI-KARIS-  
SATĪTI ṬHĀNAMETAM VIJJATI, TAM KISSA HETU?  
SAMMĀPAÑIHITATTĀ BHIK-KHAVE CITTASSA”<sup>1</sup>

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
HATTHAM VĀ	= either the palm
PĀDAM VĀ	= or the foot or

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1. A.I, 7

## ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

UPPĀDESSATI	= will give rise to
LOHITAM VĀ	= bleeding.
VIJJATI	= There is
ITI ETAM ṬHĀNAM	= 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 ṬHĀNAM	= 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  
SAMATTHABHĀVADASSANATTAMĀ GAHITAMĀ”.<sup>1</sup>

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

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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
GAHITAṀ	=	preaches, taking as an example,
SĀLISŪKAYAVASŪKAM'EVA	=	only the awn or bristle of paddy or barley that is
SUKHUMAṀ	=	subtle and
DUBBALAṀ	=	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, VAṬṬAM’ EVA ĀHARITUM  
SAKKOTI, NO VIVAṬṬAM.

IDAṂ ME DĀNAṂ ĀSAVAKKHAYĀ-VAHAṂ  
HOTŪ’TI EVAM PANA VIVAṬṬAM PATTHENTENA  
VIVAṬṬAVASENA SAMMĀ ṬHAPITAṂ, ARAHATTAMPI  
PACCEKABODHI-ÑĀṆAMPI SABBAÑÑUTA-ÑĀṆAMPI  
DĀTUM SAKKOTIYEVA.”<sup>1</sup>

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

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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 cessations 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 arahantahood,
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”<sup>1</sup>

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

The Nibbāna cannot be reached by any vehicle.

“GAMANENA NA PATTABBO, LOKASSANTO  
KUDĀCANAM̐”. <sup>2</sup>

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

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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”.<sup>1</sup>

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

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

“NA GATIM VADĀMI”.<sup>2</sup>

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”.<sup>3</sup>

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:

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1. Udāna 179

2. Ibid

3. Ibid

## ENLIGHTENMENT ON NIBBĀNA (NIBBĀNA JOTIKA)

“TAM KHO PANIDAM DUKKHANIRODHAM ARIYA-  
SACCAM SACCHIKĀTABBANTI ME BHIKKHAVE”<sup>1</sup>

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.



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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 rememberance 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”<sup>1</sup> is even

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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”.

NIBBĀNAM = The Nibbāna is

PARAMAM = the supreme

SUKHAM = 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”.

“NIBBĀNAM PARAMAM SUKHAM=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 Appatiṭṭha (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.  
AṬṬHAPAṆṆĀSA 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.  
AṬṬHAPANṆĀSAVASSENA = 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
- DURĀSAḤASSA = 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
- TIṬṬHATI = exists naturally and eternally  
YĀVA = to this extent.  
TAVA = To that extent,  
AYAṂ GANTHO = this treatise of Nibbānajotika  
TIṬṬHATU = may last and exist arising stage  
by stage
- DASSAYANTOVA = as a preaching and expounding  
the doctrines concerned
- SABBASATTĀNAMĀ = 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**

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## **NAMES OF NIBBĀNA**

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## 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  
SABBASAṅKHAṬĀNAM 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.<sup>1</sup>

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-re-birth, non-appearance, no-destiny, the unborn, the unageing, the unailing, the deathless, the sorrow less, non-woe, the undefiled, and so on.<sup>2</sup>

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...

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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.”<sup>1</sup>

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.

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1. Tīkāyaw 75

## NAMES OF NIBBANA

“TATIYASACCAM PANA YASMĀ NISSADDO  
ABHĀVAM,

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

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

---

1. Abhi. C.ii, 79

## 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.<sup>1</sup>

- 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.

\*

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1. PsC. I, 113

## 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”.<sup>1</sup>

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”.<sup>2</sup>

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

\*

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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”-<sup>1</sup>

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”<sup>2</sup>

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

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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”<sup>2</sup>

ETTHA = Here, in this discourse,

NIBBĀNAM = Nibbāna

VUTTAM = should be preached

ĀSAVAKKHAYĀTI = as the cause of destruction of defilements.

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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”<sup>1</sup>

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.<sup>2</sup>

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

\*

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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.”<sup>1</sup>

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.”<sup>2</sup>

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.”<sup>3</sup>

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.

\*

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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.”<sup>1</sup>

YO DHAMMO = That unconditioned state of  
Nibbāna

ASESA 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'ĒVA TAṆHĀYA = to the said craving greed

ATTHI = is existing as an ultimate reality.

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1. Vi. III, 15

## NAMES OF NIBBĀNA

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

“YADIDAM SABBASAṆKHĀRAMATHO  
SABBŪPADHIPAṬINISSAGGO.”<sup>1</sup>

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.”<sup>2</sup>

ABHĀVENA = As it is the place devoid of  
KĀMĀLAYĀNAM = attachment taking objects of sensual  
pleasure  
ANĀLAYAM = it is called Non-attachment.

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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”<sup>1</sup>

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.

---

1. S. II, 542

## NAMES OF NIBBĀNA

### TĪHI BHAVEHI MUTTATĀYA MUTTI”<sup>1</sup>

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”.<sup>2</sup>

MUCCANATO	= As it is free
VI	= speacially
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. Sbcnty to Pāli Dic (SCPD) 18

## NAMES OF NIBBĀNA

### 17. NIBBĀNA IS ALSO CALLED MOKKHA = DELIVERANCE.

MUCCANTI ETENA VĀ RĀGĀDĪHĪTI MUKKHO”<sup>1</sup>

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”<sup>2</sup>

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”<sup>1</sup>

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.

\*

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1. Gr definition

## NAMES OF NIBBĀNA

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

“VAṬṬUPACCHEDĀYA DHAMMO DESITO”<sup>1</sup>

DESITO = The Lord Buddha preaches

DHAMMO = the doctrinal discourse

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

“YASMĀ CA TAṀ ĀGAMMA TEBHŪ-  
MAKAVAṬṬAṀ UPACCHIJJATI, TASMĀ VATTU-  
PACCHE DOTI VUCCATI”.<sup>2</sup>

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

UPACCHIJJATI = 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  
VAṬṬUPACCHEDOTI = the cutting away of the round process.

\*

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

“PIPĀSA VINAYĀYA DHAMMO DESITO”<sup>1</sup>

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”<sup>2</sup> .

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.”<sup>1</sup>

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.”<sup>2</sup>

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.”<sup>1</sup>

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 TAṀ ĀGAMMA MĀNAMADA-  
PURISAMADĀDAYO MADĀ NIMMADĀ AMADĀ HONTI,  
TASMĀ MADA NIMMADANANTI VUCCATI”<sup>2</sup>

PANA = Moreover,  
(YASMĀ) ĀGAMMA = depending on  
TAṀ = 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.<sup>1</sup>

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.”<sup>1</sup>

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”<sup>2</sup>

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 NIBBANA

“DUKKHADHAMMĀNAM  
SABBASANKHĀRĀNAM  
UPASAMAHEṬUTĀYA SANKHĀRŪPASAMO.”<sup>1</sup>

UPASAMAHEṬUTĀYA = Being the root (cause) of  
appeasement

DUKKHADHAMMĀNAM = of suffering states.

SANKHĀRŪPASAMO = it is called the appeasement of  
volitional activities.

\*

### 26. NIBBANA IS ALSO CALLED KHEMA = SAFETY

KATAMAÑCA BHIKKHAVE KHEMAM?

YO BHIKKHAVE RĀGAKKHAYO

DOSAKKHAYO MOHAKKHAYO,

IDAM VUCCATI BHIKKHAVE KHEMAM.<sup>2</sup>

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

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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 <sup>1</sup>

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 <sup>2</sup>

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

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1. MNid., 100

2. Itv. 209

## NAMES OF NIBBĀNA

PASSATO UPADHIKKHAYANTI  
UPADHIKKHAYOTI NIBBĀNAM  
VUCCATI.<sup>1</sup>

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”<sup>2</sup>

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

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1. Itv. C. 88

2. A. I, 332

## NAMES OF NIBBĀNA

“VIMUTTO UPADHISANKHAYETI  
NIBBĀNE TADĀRAMMAṆĀYA  
PHALAVIMUTTIYĀ VIMUTTO.”<sup>1</sup>

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.

TADĀRAMMAṆĀYA = 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.”<sup>2</sup>

LOKE = In the world,

ATTHI = there is, in reality,

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

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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.”<sup>1</sup>

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.

\*

## NAMES OF NIBBĀNA

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

“YONISO PADAHAṀ BHIKKHU,  
KHAYAṀ DUKKHASSA PĀPUNE.”<sup>1</sup>

BHIKKHU	=	The bhikkhu
PADAHAṀ - PADAHANTO	=	who makes effort
YONISO	=	properly
PĀPUNE	=	can reach
KHAYAṀ	=	Nibbāna, the cause of destruction
DUKKHASSA	=	of suffering.

“SABBA VAṬṬA DUKKHAKKHAYĀYA  
AMATANIBBĀNA SACCHIKIRIYĀYA.”<sup>2</sup>

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 SĀṆKHAYA = END OF REBIRTH AND DEATH.

“ANUPĀDĀ VIMUCCANTI, JĀTIMARANASĀṆKHAYE.”<sup>1</sup>

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

“JĀTIMARANASĀṆKHAYETI JĀTIYĀ  
MARANASSA KHAYASĀṆKHĀTE NIBBĀNE.”<sup>2</sup>

JĀTIMARANASĀṆKHAYETI	=	“The cause of the end of rebirth and death” means
NIBBĀNE	=	in Nibbāna
KHAYASĀṆKHĀTE	=	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 SAṀVATTANTI.”<sup>3</sup>

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”<sup>1</sup>

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.”<sup>2</sup>

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 NIBBANA

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.”<sup>1</sup>

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

\*

### **35. NIBBANA IS ALSO CALLED DUDDASA = DIFFICULTY TO SEE.**

“DUKKHENA DATTABBAM NA SUKHENA  
SAKKOTĪTI DUDDASAM.”<sup>2</sup>

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.”<sup>1</sup>

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.”<sup>1</sup>

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.”<sup>2</sup>

(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.”<sup>3</sup>

(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”<sup>1</sup>

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

“ANIBBATTI SABHĀVATTĀ AJĀTAM.”<sup>2</sup>

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

\*

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1. Udāna. 178      2. Netti. C. 120

## NAMES OF NIBBĀNA

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

“JĀTI VIJANTE AJĀTIPI ICCHITABBAKĀ.”<sup>1</sup>

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

“AJĀTIM PAKKHANDATĪTI GOTRABHŪ.”<sup>2</sup>

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:-

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

## NAMES OF NIBBĀNA

“PAVATTĀBHĀVATO PAVATTAPATĪPAKKHATO  
CA APAVATTAM.”<sup>1</sup>

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,”<sup>2</sup>

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.”<sup>3</sup>

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.

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1. Udāna. C. 355

2. Thera (Khu. II) 227

3. Ap.I (Khu.III)44

## NAMES OF NIBBANA

“AJARAM NIBBĀNANTI ABHIÑÑEYYAM.”<sup>1</sup>

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.”<sup>2</sup>

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”<sup>1</sup>

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

“AMATAM VUCCATI NIBBĀNAM.”<sup>2</sup>

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

\*

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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.”<sup>1</sup>

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.

\*

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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 .<sup>1</sup>

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.”<sup>2</sup>

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.”<sup>1</sup>

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.”<sup>2</sup>

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.

\*

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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.”<sup>1</sup>

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.”<sup>2</sup>

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

\*

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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.”<sup>1</sup>

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.”<sup>2</sup>

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

\*

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1.SCPD. 16

2. Netti. C. 120

## NAMES OF NIBBĀNA

### **52. NIBBĀNA IS ALSO CALLED AVIPARIṄĀMADHAMMA = THE STATE NOT SUBJECT TO CHANCE.**

“NIBBĀNAM NICCAM DHUVAM SASSATAM  
AVIPARIṄĀMADHAMMA.”<sup>1</sup>

NIBBĀNAM	= The Nibbāna, the cause of cessation of eleven sorts of fire
NICCAM	= is permanent,
DHUVAM	= durable
SASSATAM	= eternal and
AVIPARIṄĀMA 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”<sup>2</sup>

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.

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1. CNid (Khu. VI)227 2. Sūci. 22

## NAMES OF NIBBANA

“ANANTANTI TAYIDAM UPPĀDAVAYA  
ANTARAHITATTĀ ANANTAM NĀMA.”<sup>1</sup>

ANANTANTI	= “Infinity” means
TAYIDAM	= TAM IDAM NIBBĀNAM = that unconditioned 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.”<sup>2</sup>

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.

\*

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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.”<sup>1</sup>

YE DHAMMĀ	= Those conscious states, mental factors and material qualities
KHARANTI VINASSANTI	= are perished and destroyed after each 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 NIBBANA

### 56. NIBBANA IS ALSO CALLED ABYAPAJJA = ABSENCE OF MALICE OR FAILING.

“BYAPAJJANTI VINASSANTI BYAPADA.  
SANKHATA. TESAM BHAVO BYAPAJJAM.  
SANKHATANAM VINASSANA BHAVO.  
TAM YATTHA NATTHI. TAM ABHAPAJJAM.”<sup>1</sup>

YE DHAMMA	= Those conscious states, mental factors and material qualities
BYAPAJJANTI VINASSANTI	= are perished and destroyed.
ITI=TASMA	= As they are perishable.
TE DHAMMA	= those conscious states, mental factors and material qualities
BYAPADA	= are called “byapada”=malice or fail- ing.
LABBHANTI	= They should be called
SANKHATA	= the conditioned.
LABBHATI	= It should be called
BHAVO	= becoming
TESAM	= of those perishable states and
VINASSANA BHAVO	= The perishable becoming
SANKHATANAM	= 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
ABYĀPAJJAṀ	= it is called “abyāpajjaṀ”= absence or malice or failing.

\*

### **57. NIBBĀNA IS ALSO CALLED ANĪTIKA = THE HARMLESS**

“KATAMAÑCA BHIKKHAVE ANĪTIKAṀ?  
YO BHIKKHAVE RĀGAKKHAYODOSAKKHAYO  
MOHAKKHAYO. IDAṀ VUCCATI BHIKKHAVE  
ANĪTIKAṀ.”<sup>1</sup>

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
ANĪTIKAṀ	= 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
IDAṀ	= this Nibbāna, the cause of destruction of lust, hatred and dullness

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1. S. II, 542

## NAMES OF NIBBANA

VUCCATI = is called  
ANĪTIKAM = the harmless.

“NIDDUKKHATTĀ ANĪTIKAM.”<sup>1</sup>

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 ANĪKADHAMMAṀ?  
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO  
MOHAKKHAYO. IDAṀ VUCCATI BHIKKHAVE  
ANĪTIKA DHAMMAṀ.”<sup>2</sup>

BHIKKHAVE = Oh, bhikkhus,  
KATAMAÑCA = what is  
ANĪTIKADHAMMAṀ = 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

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1. S.C. II, 149

2. S. II, 542

## NAMES OF NIBBANA

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 tormented by any calamity and torture. Its commentary expounds,

“KENACI ANUPADDUTATTĀ ANUPADDAVAṀ.”<sup>1</sup>

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

\*

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1. Netti. C. 120

## NAMES OF NIBBANA

### **60. NIBBANA 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.”<sup>1</sup>

ANUPAJJITABBATTĀ = As it is not afflicted

KENACI = by any harm such as corruption,

ANUPASAGGAṀ = it is called absence of affliction.

\*

### **61. NIBBANA IS ALSO CALLED ABHAYA = THE FEARLESS.**

“ABHAYAGATOTI MAGGENA NIBBHAYAM

NIBBĀNAM GATO. ABHAYA PATTOTI

PHLENA NIBBHAYAM NIBBĀNAM PATTO.”<sup>2</sup>

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).

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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.”<sup>1</sup>

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.”<sup>2</sup>

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.

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

## NAMES OF NIBBĀNA

“YADI TE RUCITAM AYYEY, NIBBĀNAM  
PARAMAM SIVAM.”<sup>1</sup>

AYYEY	= The Venerable Lady,
YADI TE RUCITAM	= if you like
PARAMAM	= the supreme
SIVAM	= bliss, the unconditioned element of Nibbāna.

\*

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

“AJJHAGĀ AMATAM SANTIM, NIBBĀNAM  
PADAM’ACCUTAM.”<sup>2</sup>

AMATAM	= The deathless
SANTIM	= peaceful
NIBBĀNAM	= Nibbāna, the cause of cessation of eleven sorts of fire
ACCUTAM	= that is the demiseless and
PADAM	= that can be reached (attained) by the Noble Ones by taking object of it.

“PHUSITVĀ ACCUTAM PADAM.”<sup>3</sup>

PHUSITVĀ	= After toching (attaining) by Magga-ñāṇa = path-knowledge and Phala-ñāṇa (fruition knowledge)
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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.”<sup>1</sup>

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.”<sup>2</sup>

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.

\*

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1.Dmpd (Khu. I) 42      2. S. C. I, 206

## NAMES OF NIBBANA

**65. NIBBANA IS ALSO CALLED ANUTTARA = THE UNSURPASSABLE.**

“YOGAKKHEMAṀ ANUTTARAM.”<sup>1</sup>

ANUTTARAM = The unsurpassable Nibbāna, the unconditioned and the Noble Truth of Cessation  
YOGAKKHEMAṀ = is the cause of extinction of bonds.

“SANTIPADAM’ANUTTARAM.”<sup>2</sup>

SANTI = The peaceful  
ANUTTARAM = unsurpassable Nibbāna  
PADAM = that can be attained by the Noble ones by taking object of it.

\*

**66. NIBBANA IS ALSO CALLED PAṆĪTA = THE SUPREMACY.**

“KATAMAÑCA BHIKKHAVE PAṆĪTAM?

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO

MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE PAṆĪTAM.”<sup>3</sup>

BHIKKHAVE = Oh, bhikkhus,  
KATAMAÑCA = what is,  
PAṆĪTAM = supremacy?

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1. Thera. (Khu. II) 227    2. Thera Ap. (Khu. III) 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,
IDAṀ	= this unconditioned element of Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
PAṆĪTAM	= the supremacy.

\*

### **67. NIBBĀNA IS ALSO CALLED SUDDHI = PURITY.**

“KATAMAÑCA BHIKKHAVE SUDDHI?

YO BHIKKHAVE RĀGAKKHAYO

DOSAKKHAYO MOHAKKHAYO.

AYAM VUCCATI BHIKKHAVE SUDDHI.”<sup>1</sup>

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 LEṄA = SHELTER.**

“LENAGATO LENAPPATTO.”<sup>1</sup>

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

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1. CNid. 64 + MNid. 71

## NAMES OF NIBBĀNA

“KATAMAÑCA BHIKKHAVE LENAM?  
YO BHIKKHAVE RĀGAKKHAYODOSAKKHAYO  
MOHAKKHAYO.  
IDAM VUCCATI BHIKKHAVE LENAM.”<sup>1</sup>

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 NIBBANA

### 69. NIBBANA IS ALSO CALLED TANA = PROTECTION.

“TANAGATO TANAPPATTO.”<sup>1</sup>

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

TANAPPATTO = 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 TANAM?

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO

MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE TANAM.”<sup>2</sup>

BHIKKHAVE = Oh, bhikkhus,

KATAMAÑCA = what is

TANAM = 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,

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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
TĀṄAM	= the protection

\*

### 70. NIBBĀNA IS ALSO CALLED SARANĀ=REFUGE.

“KATAMAÑCA BHIKKHAVE SARANĀM”

YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO  
MOHAKKHAYO.

IDAM VUCCATI BHIKKHAVE SARANĀM.”<sup>1</sup>

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
SARANĀM	= 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
SARANĀM	= the refuge?

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1. S. II, 542

## NAMES OF NIBBĀNA

“YENA CATTĀRO MAGGĀ ODHISO  
KILESE SARANTI HIMSANTI  
TAM DHAMMAM SARANAM.”<sup>1</sup>

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”<sup>2</sup>

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is

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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”<sup>1</sup>

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

---

1. S. II, 541

## 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”<sup>1</sup>

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,

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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”<sup>1</sup>

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.”<sup>1</sup>

PANA	= Moreover,
ĀRAMMAṄABHŪTAM	= 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)

\*

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1. Saṅgha 113

## NAMES OF NIBBĀNA

### 76. NIBBĀNA IS ALSO CALLED NISSARANA= LIBERATION

“TASSA NISSARANNANTI JĀTAM BHŪTANTI ĀDINĀ  
VUTTASSA SAKKĀYASSA NISSARANAM NIGGAMO”<sup>1</sup>

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”<sup>2</sup>

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.

\*

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1. Itv. C. 157      2. Khu. III, 26

## NAMES OF NIBBANA

### 78. NIBBANA IS ALSO CALLED DISĀ = DIRECTION

YĀ SĀ DISĀTI SABBASANKHĀRA SAMATHĀ-  
DIVASENA DISSATI APADISSATĪTI NIBBĀNAM  
DISĀTI VEDITABBAM<sup>1</sup>

YĀ SĀ DISĀTI	=	“That direction” means
DISSATI APADISSATĪ	=	it directs
SABBASANKHĀRĀ- DIVASENA	=	by means of the cause of cessation 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. NIBBANA IS ALSO CALLED DĪPA = ISLAND

“KATAMAÑCE BHIKKHAVE DĪPAM?  
YO BHIKKHAVE RĀGAKKHAYO DOSAKKHAYO  
MOHAKKHAYO.  
IDAM VUCCATI BHIKKHAVE DĪPAM?<sup>2</sup>

BHIKKHAVE	=	Oh, bhikkhus,
KATAMAÑCA	=	what is

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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 PAṬṬHĀ = ESTABLISHMENT.**

“SAMSĀRASAMUDDĒ ANOSĪDANATTHĀNĀTĀYA  
PAṬṬHĀ”<sup>1</sup>

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

\*

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1. Netti. C. 120

## NAMES OF NIBBĀNA

### 81. NIBBĀNA IS ALSO CALLED ASAMA =THE MATCHLESS.

“SAMASSA SADISASSA ABHĀVENA ASAMAM.”<sup>1</sup>

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.

. “PĀSAMŚATAMATTĀ VĀ JEṬṬHAM.”<sup>2</sup>

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

\*

### 83. NIBBĀNA IS CALLED KEVALA = ALL ACCOMPLISHED

“SAÑKHĀREHI ASAMMISSATĀYA,  
VISAMYOGATĀYA CA KEVALAM.”<sup>3</sup>

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

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

## NAMES OF NIBBĀNA

SAN̄KHĀREHI	= with volitional activities called the conditioned states.
TEM=NIBBĀNAM	= that unconditioned state of Nibbāna.
KEVALAM	= is called the all-accomplished.

\*

### **84. NIBBĀNA IS ALSO CALLED APAVAGGA = COMPLETION.**

“APAVAJJANTI SAN̄KHĀRĀ ETASMĀTI APAVAGGO.”<sup>1</sup>

SAN̄KHĀRĀ	= 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.

\*

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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.”<sup>1</sup>

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.”<sup>2</sup>

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 ANAṄGAṄA = THE SINLESS.**

“AṄGAṄĀBHĀVENA ANAṄGAṄAM”<sup>1</sup>

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

\*

### **88. NIBBĀNA IS ALSO CALLED ARAṄA = THE PASSIONLESS.**

“RAṄĀBHĀVENA ARAṄAM”<sup>2</sup>

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

\*

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1-2. Netti. C. 120

## NAMES OF NIBBĀNA

**89. NIBBĀNA IS ALSO CALLED APPAMĀNA = THE IMMEASURABLE.**

“PAMĀNA KARADHAMMĀBHĀVATO APPAMĀNAṀ.”<sup>1</sup>

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

\*

**90. NIBBĀNA IS ALSO CALLED AKĀCA = THE FAULTLESS.**

“NIDDOSATĀYA AKĀCAM”<sup>2</sup>

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

\*

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

“RĀGĀDIMALĀPAGAMENA VIMALAṀ.”<sup>3</sup>

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

\*

## NAMES OF NIBBĀNA

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

“RĀGĀDI KIÑCANĀBHĀVENA PARIGGAHĀ-  
BHĀVENA CA AKIÑCANAM”<sup>1</sup>

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.”<sup>2</sup>

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 NIPPAPAÑCAM?  
YO BHIKKHAVE RĀGĀKKHAYO DOSAKKHAYO  
MOHAKKHAYO. IDAṀ VUCCATI NIPPAPAÑCAM.”<sup>1</sup>

BHIKKHAVE	= Oh, bhikkhus,
KATAMAÑCA	= what is
NIPPAPAÑCAM	= 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,
IDAṀ	= This Nibbāna, the cause of destruction of lust, hatred and dullness
VUCCATI	= is called
NIPPAPAÑCAM	= non-obsession.

\*

### **94. NIBBĀNA IS ALSO CALLED AKATA = THE UNMADE.**

“PACCAYEHI AKATATTĀ AKATAṀ”<sup>2</sup>

(YAMA=NIBBĀNAM = In that Nibāna)

KENACI	= any
PACCAYENA	= cause

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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.”<sup>1</sup>

(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.”<sup>2</sup>

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.”<sup>1</sup>

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
AVIPARĪTATṬHENA	= without change and deviation,
SACCAM	= it is called truth.

\*

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

NATTHI ETTHA NATĀTI ANATAM<sup>1</sup>

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.”<sup>2</sup>

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 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
ANATAM	= absence of inclination of craving.

\*

### **97. NIBBĀNA IS ALSO CALLED ANIDASSANA = THE INVISIBLE.**

“KATAMAÑCA BHIKKHAVE ANIDASSANAM?  
YO BHIKKHAVE RĀGĀKKHAYO DOSAKKHAYO  
MOHAKKHAYO. IDAM VUCCATI  
BHIKKHAVE ANIDASSANAM.”<sup>1</sup>

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

---

1. S. II, 541

## 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”<sup>1</sup>

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

\*

## **98. NIBBĀNA IS ALSO CALLED VISAÑKHĀRA = ABSENCE OF VOLITIONAL ACTIVITIES.**

“VISAÑKHĀGATAM CITTAM  
TANĤĀNAM KHAYAMAJJHAGĀ.”<sup>2</sup>

(ME	= My)
CITTAM	= mind or consciousness
GATAM	= has approached, by taking object,
VISAÑKHĀRAM	= 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.

“VISAÑKHĀRAGATĀNANTI SAÑKHĀRĀRAMMAṆAM  
HITVĀ VIGATASAÑKHĀRAM NIBBĀNAM  
ĀRAMMAṆAVASENA UPAGATĀNAM”<sup>1</sup>

VISAÑKHĀRAGATĀNANTI	= “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
SAÑKHĀRĀRAMMAṆAM	= 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 TAṆ SABBHĪTI VUCCATI.”<sup>2</sup>

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.”<sup>1</sup>

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”<sup>1</sup>

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.”<sup>1</sup>

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.”<sup>2</sup>

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

\*

## NAMES OF NIBBĀNA

### 103. NIBBĀNA IS ALSO CALLED VIRAJA= THE DUSTLESS.

“VIGATARĀGĀDI ETTHĀTI VIRAJAM.”<sup>3</sup>

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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