

Date : 20-03-2022

Fundamental Knowledge of Abhidhamma

(Chapter-VI) Lesson – 47 –

The Supramundane Peace: *Nibbāna*

Collected By *Ven.Pyinnyardhikalinkara*¹

Suggested reading P. 258 – to – 260

Nibbāna

Nibbāna – the fourth ultimate reality

(*Lokuttara*)- is supramundane

Catummaggaññānena Sacchikātabbām -

It is to be realized by the knowledge of four paths

Magga-phalānam ālambana –

The object of the (Supramundane) paths and fruits

Ni = getting out (from) *Vāna* = the entanglement or stitching together.

Vāna is another usage of *craving* (*taṇhā*)

It is called *Nibbāna*

–because it is a departure from craving, which is an entanglement.²

The Characteristics, etc.,

Nibbāna –is reckoned as a mental phenomenon
(not from the subjective, but the objective point of view)

Santi-lakkhanam – the characteristic of absolute peace

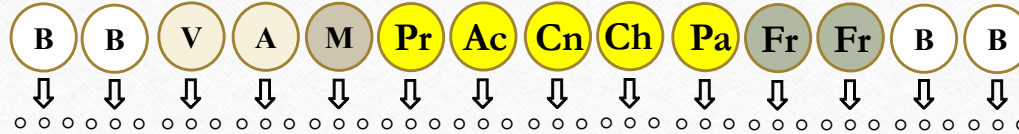
Accuti (or) Amata-rasam – the function is not to die (deathlessness)
(or) it's function is to comfort

Animitta-paccuṭṭānam – it is manifested as the signless
(or) non-diversification

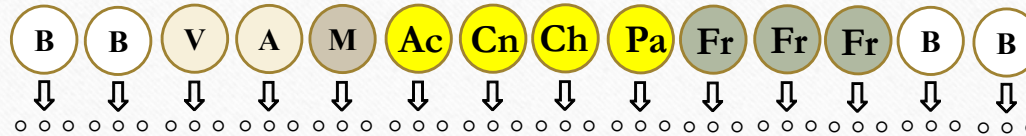
Proximate cause (*padaṭṭānam*) – cannot be obtained.

The Processes of attainments of Path (*Magga*)

Average Person
(*Mandapañña*)



Keen Person
(*Tikkhapañña*)



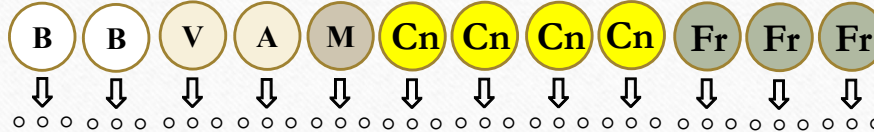
The moment of '**Ch**' in attainment of *Sotāpatti-magga* changed to '**Cl**' (Cleansing) in the attainment of higher Paths.

Upacāra-samādhi-javana – Neighborhood Concentration Javanas

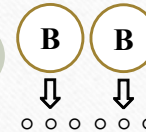
Pr. = preparation; Ac. = access; Cn. = conformity; Ch. = change-of-lineage;

The Processes in the attainments of Fruition (*Phala-samāpatti-vīthi*)

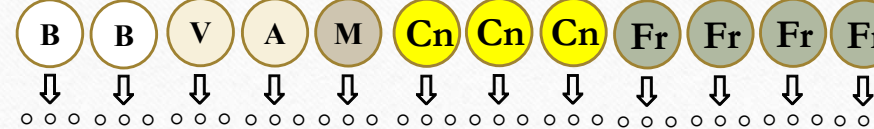
Average Person
(*Mandapañña*)



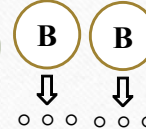
Continues for many times



Keen Person
(*Tikkhapañña*)



Continues for many times



All the moments of Neighborhood Concentration Javanas

- are named as 'Conformity' in the *Phala-smāpatti-vīthi*.

Some expressions about *Nibbāna*

Great seers who are free from craving declare that *Nibbāna* is -

Padam – the objective state of paths and fruits (knowledge)

which is –

Accutam – deathless

Accantam – absolutely endless (beyond death)

Asankhatam – unconditioned (not conditioned by any conditions)

Supramundane Cittas (although they are not the object of craving)

– are not called *Nibbāna* as they are conditioned.

Anuttaram – unsurpassed

***Nibbāna* in the classification of Aggregate, etc.,**

1)-*Bhedābhāvena nibbānaṃ khandhasaṅgahanissaṭṭam* –

As *Nibbāna* lacks differentiation (such as past, present, future), it is **excluded from** the category of aggregates.

2)- *Nibbāna* is regarded as the mental-object base (*Dhammāyatana*) and as the mental-object element (*Dhammdhātu*)

3)- *Nibbāna* is regarded as the **third noble truth (the noble truth of the cessation of suffering) (which is to be realized by the eradication of craving)**

The noble eightfold path is way leading to *Nibbāna* –

Nibbāna – is onefold according to it's intrinsic nature

But, *Nibbāna* – is twofold by reference to a basis (for distinction)

Twofold Classification of *Nibbāna*

- 1) *Saupādisesa-nibbānadhātu* – the element of Nibbāna with the residue remaining
- 2) *Anupādisesa-nibbānadhātu* – the element of Nibbāna without the residue remaining

Saupādisesa- is experienced by Arahants – with the residue remaining (because) though the defilements have all been extinguished, the “residue” of aggregates acquired by past clinging remains through the duration of the Arahant’s life.

{**Commentary**} – It is also called the extinguishment of the defilements (*Kilesaparinibbāna*)

Anupādisesa- is attained with the Arahant’s demise (After *Parinibbāna*) – without the residue remaining

(because) the five aggregates are discarded and are never acquired again.

{**Commentary**} – It is also called the extinguishment of the aggregates (*Khandhaparinibbāna*)

Threefold Classification of *Nibbāna*

Nibbāna is threefold according to its different aspects:

1) *Suññata-nibbāna* – the void

(because it is devoid of greed, hatred, and delusion,
and it is devoid of all that is conditioned)

2) *Animitta-nibbana* – the signless (conditionless)

(because it is free from the sign of greed, hatred, and delusion,
and it is free from the sign of all conditioned things)

3) *Appaṇihita-nibbana* – the desireless

(because it is free from the hankering of greed, etc.,)
(not desired by craving = not the object of craving)

Conclusion of Four Ultimate Realities

Thus as fourfold the Tathāgatas reveal the ultimate realities –
consciousness, mental factors, matter, and Nibbāna.

- | | | |
|--------------------|---|---|
| 1) Consciousness, | } | <i>Saṅkhata</i> – Conditioned realities (3) |
| 2) Mental factors, | | |
| 3) Matter, | | |
| 4) Nibbāna. | → | <i>Asaṅkhata</i> – The Unconditioned reality (1) |