

Date : 20-03-2022

# Fundamental Knowledge of Abhidhamma

(Chapter-VI) Lesson – 47 –

## The Supramundane Peace: *Nibbāna*

Collected By *Ven.Pyinnyardhikalinkara*<sup>1</sup>

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.<sup>2</sup>

## *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

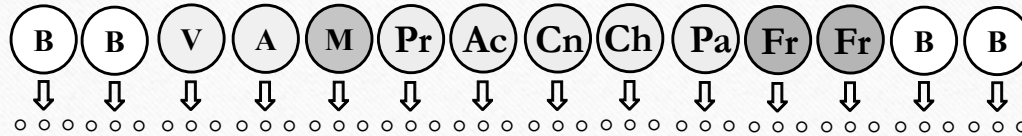
***Accuti (or) Amata-rasam*** – the function is not to die (deathlessness)  
(or) it's function is to comfort

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

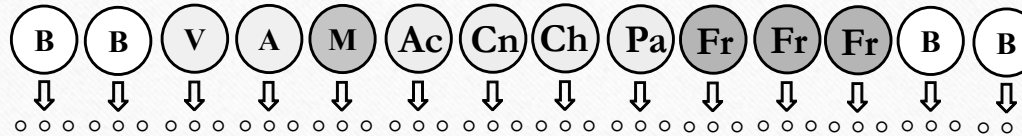
**Proximate cause (*padaṭṭānam*) – cannot be obtained.**

## The Processes of attainments of Path (*Magga*)

Average Person  
(*Mandapañña*)



Keen Person  
(*Tikkhapañña*)



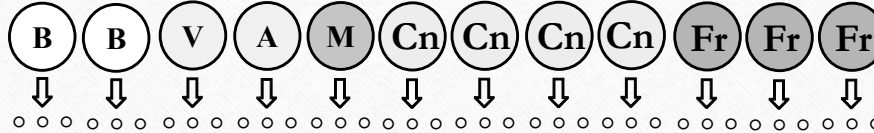
The moment of 'Ch' in attainment of *Sotāpatti-magga* changed to 'Cl' (Cleansing) in the attainment of higher Paths.

*Upacāra-samādhi-javana* – Neighborhood Concentration Javanas

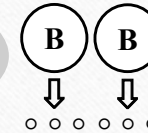
Pr. = preparation; Ac. = access; Cn. = conformity; Ch. = change-of-lineage;

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

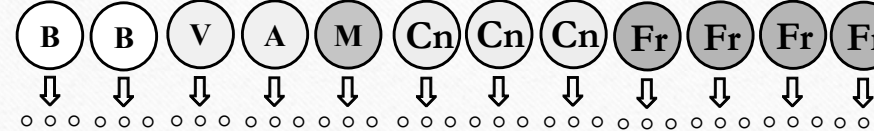
Average Person  
(*Mandapañña*)



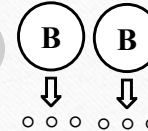
Continues for many times



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) |