

Philosophy of Arahanta Ideal as Depicted in Mahāniddeśa

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**I hereby declare that this dissertation has not been submitted
as an exercise for a degree at any other institution,
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Abstract

Philosophy of *Arahanta* Ideal as Depicted in the *Mahāniddesa*

By

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The *Mahāniddesa* presents new ideas that go beyond the main *Nikāyas*. It can be viewed as a transition stage between the *Nikāyas* and the *Aṭṭhakathās*. Although it is a rather dry linguistic commentary on the *Aṭṭhakavagga* of *Suttanipāta*, it contains rich information and insight into early canonical concepts, notably the ideal of the *Arahanta*. With few exceptions, the text has not yet been translated in any Western or European language. Western scholars have edited the *Pāli* text and preserved some ancient manuscripts in several museums. Secondary scholarship on the text, however, is rare to find among both eastern and western scholars.

The present research is an attempt to investigate the philosophy of the *Arahanta* ideal, and to bring to light what the *Mahāniddesa* adds to this philosophy. The *Mahāniddesa*'s detailed analysis of the philosophy of the *Arahanta* ideal has not had the scholarly exposure that is warranted based on its careful explication of such a profound concept.

The distinguishing features of the *Arahanta* ideal in general will be discussed, on the basis of the *Sutta Piṭaka* as background to this study. The relationship between the *Aṭṭhakavagga* of *Suttanipāta* and the *Mahāniddesa* will also be elucidated with an emphasis on the philosophy of the *Arahanta* ideal. This comprehensive study on the philosophy of the *Arahanta* ideal will eventually illuminate the unique contribution of the *Mahāniddesa*.

An original contribution of this researcher will be a translation of some portions of the text related to the research topic into English. This will be done through www.wikipali.org, a global *Pāli Tipiṭaka* Translation project, for which this researcher has been serving as a primary resource person. The corresponding annotated English translation will be produced with a critical analysis using the text's primary commentary in *Pāli-Paramatthajotikā*, and two Sinhalese translations – the Buddha Jayanti version and Dr. A.P. De Soyza version. The *Chaṭṭhasaṅgāyanā Tipiṭaka* edition will also elucidate philosophical themes within the translated material. The outcome of this research will be to expand interest in and investigation of the *Mahāniddeśa*, as well as to further the impact of its profound soteriological value.

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Abbreviations

<i>Abh</i>	<i>Abhidhamma Piṭaka</i>
<i>AN</i>	<i>Aṅguttara Nikāya</i>
<i>ANa</i>	<i>Aṅguttara Nikāya–Aṭṭhakathā</i>
<i>Ap</i>	<i>Apadāna</i>
<i>Cv</i>	<i>Cūḷavagga</i>
<i>Dhk</i>	<i>Dhātukathā</i>
<i>Dhp</i>	<i>Dhammapada</i>
<i>Dhs</i>	<i>Dhammasaṅgani</i>
<i>Dip</i>	<i>Dīpavaṃsa</i>
<i>DN</i>	<i>Dīgha Nikāya</i>
<i>DNa</i>	<i>Dīgha Nikāya–Aṭṭhakathā</i>
<i>Iti</i>	<i>Itivuttaka</i>
<i>J</i>	<i>Jātaka</i>
<i>Kathā</i>	<i>Kathāvatthu</i>
<i>Khp</i>	<i>Khuddakapāṭha</i>
<i>KN</i>	<i>Khuddaka Nikāya</i>
<i>KNa</i>	<i>Khuddaka Nikāya–Aṭṭhakathā</i>
<i>Mv</i>	<i>Mahāvagga</i>
<i>Mhv</i>	<i>Mahāvāṃsa</i>
<i>Miln</i>	<i>Milindapañha</i>
<i>MN</i>	<i>Majjhima Nikāya</i>
<i>MNa</i>	<i>Majjhima Nikāya–Aṭṭhakathā</i>

<i>Nd¹</i>	<i>Mahā-Niddesa</i>
<i>Nd^{1a}</i>	<i>Mahā Niddesa-Aṭṭhakathā</i>
<i>Nd²</i>	<i>Cūla-Niddesa</i>
<i>Nd^{2a}</i>	<i>Cūla Niddesa-Aṭṭhakathā</i>
<i>Nid</i>	<i>Niddesa</i>
<i>Nida</i>	<i>Niddesa-Aṭṭhakathā</i>
<i>Pāci</i>	<i>Pācittiya</i>
<i>Pārā</i>	<i>Pārājika</i>
<i>Pari</i>	<i>Parivāra</i>
<i>Paṭṭh</i>	<i>Paṭṭhāna</i>
<i>Pm</i>	<i>Pātimokkha</i>
<i>PTS</i>	<i>Pāli Text Society</i>
<i>Pugg</i>	<i>Puggalapaññatti</i>
<i>Pv</i>	<i>Petavatthu</i>
<i>SN</i>	<i>Samyutta Nikāya</i>
<i>Sn</i>	<i>Suttanipāta</i>
<i>SNa</i>	<i>Samyutta Nikāya-Aṭṭhakathā</i>
<i>Sna</i>	<i>Suttanipāta-Aṭṭhakathā</i>
<i>Thag</i>	<i>Theragāthā</i>
<i>Thig</i>	<i>Therīgāthā-Ṭikā</i>
<i>Ud</i>	<i>Udāna</i>
<i>Vibh</i>	<i>Vibhaṅga</i>
<i>Vin</i>	<i>Vinaya Piṭaka</i>

Vv *Vimāna Vatthu*

Yam *Yamaka*

1. Chapter One: Introduction

The *Arahanta* ideal has long been a central focus of Buddhist philosophy, offering a path to inner peace and contentment in a world that often seems to value external achievement above all else. The *Arahanta* ideal, or perfected person, considered the highest attainment in *Theravāda* Buddhism, has been the subject of philosophical and practical inquiry for thousands of years. Despite its significance, there remains a lack of comprehensive analysis and understanding of the *Arahanta* ideal, particularly in relation to the *Mahāniddeśa*. The *Mahāniddeśa*, a pivotal text in *Theravāda* Buddhism, offers important insights into the *Arahanta* ideal, including its distinguishing features, significance, and practical implications.

This dissertation aims to address this gap by providing a detailed exploration of the philosophy of the *Arahanta* ideal as depicted in the *Mahāniddeśa*. Through a careful analysis of the *Mahāniddeśa*, this dissertation seeks to contribute to a deeper understanding of the *Arahanta* ideal and its place within *Theravāda* philosophy. This introductory chapter will discuss the research problem, objectives, scope, and methodology of this study, as well as the chapter structure and the significance of this research.

1.1. Overview of the *Mahāniddesa*

1.1.1. *Niddesa* Definition

The Commentary of the *Mahāniddesa* (*Mahāniddesaṭṭhakathā*¹) provides a fascinating introduction to the term *Niddesa*: “*Niddesa* is so called because it has a specific and excellent statement” *pāṭho viṣiṭṭho niddeso tannāma viṣesito ca.*² The reader is immediately alerted to the complexity and importance of this work. Further, it says *Niddesa* is so called because it is clarified in detail in two ways: Clarifying Statement (*byañjana pāṭha*), and Meaningful Statement (*attha pāṭha*). The book compiled with these expositions (*niddesa*) is also called *Niddesa*.

Therein, *Byañjana Pāṭha* (Clarifying Statement) is divided into 6 categories: Letter (*akkhara*) – *Akkhara* is so called as the teachings consist of words uttered with pure heart by the Buddha. Letters also are defined based on the Great *Paṭṭhāna Pakaraṇa* preached by the Buddha within the *ratanaghara* (Golden Palace). In a more literal sense, they are called ‘letters’ as they complete ‘word’ (*pada*) or letter (*vaṇṇa*), a part of that word or mono-lettered *pada* (word).

1. Word (*pada*) – a group of letters with a case ending and meaningful entity.
2. Clarification (*byañjana*) - an entity which consists of words. Words are an indispensable part of a sentence.
3. Analysis (*ākāra*) – analysis of the above *byañjana* is called *ākāra*. Here the analysis of the ‘*byañjana*’ looks at its meaning in multiple ways.
4. Definition (*nirutti*) – ‘*Nirutti*’ here means to define the term called ‘*ākāra*.’ For example, ‘*phasso vedanā*’ (feeling of contact) is defined as ‘*phusatī’ti phasso vediyatī’ti vedanā* (contact is to touch, feeling is to feel).

¹ English translation of the *Mahāniddesaṭṭhakathā* here, has been provided by this researcher.

² Bhadantācariya Upasena Thera, *Saddhammapajjotikā Nāma Mahāniddesaṭṭhakathā*, ed. Siri Revata Thera, vol. 10 (Colombo: Somawati Hewavitarane Trust, 2014), 2.

5. An overall exposition (*niddesa*) - '*Niddesa*' means to confirm the above defined terms and phrases. Here it is further explained in detail. For example, '*phasso vedanā*' (feeling of contact) is defined as '*phusatī'ti phasso vediyatī'ti vedanā*' (contact is to touch, feeling is to feel). It is further discriminated and verified here by additional details such as '*sukhā, dukkhā, adukkhamasukhā, sukhayatī'ti sukhā, dukkhayatī'ti dukkhā, ne've dukkhayati, na sukhayatī'ti adukkhamasukhā*' (happiness, sadness, neither happiness nor sadness: '*sukha*' means to be happy, '*dukkha*' means to be sad, '*adukkhamasukha*' means neither happy nor sad state). In this way the definition (*nirutti*) is elaborated with nothing abbreviated in the 'exposition' (*niddesa*) stage.

Meaningful Statement (*attha pāṭha*) is also divided into 6 categories:

1. Brief Summary (*saṅkāsaṇa*) – briefly explaining the meaning. This is meant for listeners with better intellectual capacity such as Upatissa, Kolita (later Sāriputta, Moggallāna) who attained the first stream entry (*Sotāpanna*) by listening to a single stanza from Venerable Assaji.
2. Statement in advance (*pakāsaṇa*) – presenting the meaning in advance that is to be given later. In this case too, highly intellectual people like Upatissa and Kolita did not need all the details to learn. They were able to grasp the meaning easily when given the ultimate teachings rather than the preliminary teachings.
3. Further Elaboration (*vivaraṇa*) – explaining the brief meaning in detail or explaining more than has already been mentioned before. Explaining again the brief teaching or restating the teaching only once is called '*vivaraṇa*.'
4. Analysis (*vibhajana*) – analysis of the above commentary.
5. Deeper Elaboration (*uttānīkaraṇa*) – further explaining through similes.
6. Establishing (*paññatti*) – having made the listeners of the Dhamma satisfied and sharpening the wisdom of those who are not so profound.

Once someone is well versed in these 'statements' (*pāṭha*) and 'meanings' (*attha*), one becomes unconquered by others with different perspectives. Thus, the Commentary of *Mahāniddesa* (*Mahāniddesaṭṭhakathā*) gives a compelling definition of its title, *Mahāniddesa*. The *Mahāniddesa* is so called for its chapters (*niddesa*) which consist of 'meaning' (*attha*) and 'clarification' (*byañjana*) and are as profound as 'Great Earth'

(*mahā paṭhavi*) and ‘Great Ocean’ (*mahā samudda*).³ This definition of the title of the text itself alerts the reader to the careful layering and density in the text.

1.1.2. Authorship

Traditional attribution of authorship of *Niddesa* has been given to Venerable Sāriputta,⁴ the Dhamma Commander-in-Chief, in almost all the literature, including *Paramatthajotikā*,⁵ the commentary of *Niddesa*, and all the secondary and modern literature wherever the term is explained. Nevertheless, this authorship is debated by some modern scholars without substantial evidence on the real authorship of the text.⁶

It appears that the comments found in the *Niddesa* were influenced by exegetical explanations attributed to both Mahā Kaccāna and Sāriputta in various parts of the *Piṭakas*. The author(s) of the *Niddesa* likely drew upon earlier commentaries and explanations of the Buddhist teachings, including those attributed to Mahā Kaccāna and Sāriputta. These two figures were among the Buddha's closest disciples and were renowned for their understanding of his teachings. Their explanations likely served as a model for later commentators, including those responsible for the *Niddesa*.⁷

The good name and fame of venerable Sāriputta was well spread amidst heavenly beings and humans alike for his intellectual capacity to teach *Dhamma* in detail. He taught a great number of *Suttas* such as *Samyojana-pariyāya*, *Dhamma-dāyāda*, *Anaṅgana*, *Sammā-diṭṭhi*, *Dhanañjāni*, *Sacca-vibhaṅga*, *Saṅgīti-pariyāya*, and *Dasuttara*.

³ Thera, 10:6. *Ganthārambhakathā*.: *Mahāsamuddamahāpaṭhavi viya mahā ca so niddeso cā'ti mahāniddeso*

⁴ G. P. Malalasekera, ed., “Niddesa,” in *Dictionary of Pali Proper Names*, vol. 2 (New Delhi: Munshiram Manoharlal, 1983), 74.

⁵ Thera, *Saddhammapajjotikā Mahāniddesaṭṭhakathā*, 10:1.

⁶ Oliver Abeynayake, *A Textual and Historical Analysis of the Khuddaka Nikāya* (Colombo: Karunaratne, 1984), 99.

⁷ Malalasekera, “Pali Proper Names,” 2:74.

Paṭisambhidā-magga, comprised of meaning (*attha*), doctrine (*dhamma*), definition (*nirutti*), and comprehension (*paṭibhāna*) is another result of his incomparable command of the noble *Dhamma*. The *Mahāniddesa*, which is the analysis of the *Dhamma* wheel along with excellent expositions (*niddesas*), was therefore attributed to Venerable Sāriputta in a traditional assumption.

1.1.3. Content of the *Mahāniddesa*

The *Mahāniddesa*, which consists of meaning (*attha*) and clarification (*vyañjana*) and is profound in the sense of doctrine (*Dhamma*), primarily discusses the supramundane *dhammas*. It elaborates on them in many ways that are useful to practitioners. It presents the emptiness law; leads to the path and fruition of practice; helps practitioners avoid the factors that are against the noble spiritual practice; helps practitioners to attain wisdom; particularly helps the *dhamma* speakers in preparation of *Dhamma* sermons; provides potential strategies and relief to those who fear the circle of transmigration (*samsāra*); helps people avoid anti-*dhamma* tendencies; and, makes the noble people happy by way of explicating the profound words of many *suttas*.

Traditional teachings indicate that *Mahāniddesa Pāli* was learnt by venerable Ānanda, the treasurer of the doctrine (*Dhamma bhāṇḍāgārika*) from venerable Sāriputta, the Commander-in-Chief of the doctrine (*Dhamma senāpati*), who preached out of compassion for the world, in order to keep lighting the lamp of the noble *Dhamma* of the Perfectly Enlightened One. These teachings from one who embodied an incomparable

faculty of omnipotence with great compassion for all sentient beings were an important subject of the First Buddhist Council.⁸

As the eleventh book of *Khuddaka Nikāya*, *Niddesa* is comprised of two sections:

1. *Mahā-Niddesa*
2. *Cūla-Niddesa*

The *Mahāniddesa* contains the following sixteen expositions (*niddesas*):

1. *Kāma sutta niddesa* (Exposition on the Discourse of Sensual Pleasures)
2. *Guhaṭṭhaka sutta niddesa* (Exposition on the Discourse of the Cave)
3. *Duṭṭhaṭṭhaka sutta niddesa* (Exposition on the Discourse of the Evil)
4. *Suddhaṭṭhaka sutta niddesa* (Exposition on the Discourse of the Purified)
5. *Paramatthaka sutta niddesa* (Exposition on the Discourse of the Highest)
6. *Jarā sutta niddesa* (Exposition on the Discourse of Decay)
7. *Metteyya sutta niddesa* (Exposition on the Discourse of Metteyya)
8. *Pasūra sutta niddesa* (Exposition on the Discourse of Pasūra)
9. *Māgandiya sutta niddesa* (Exposition on the Discourse of Māgandiya)
10. *Purābheda sutta niddesa* (Exposition on the Discourse of Before the Dissolution)
11. *Kaḷahavivāda sutta niddesa* (Exposition on the Discourse of Quarrel and Debate)
12. *Cūla viyūha sutta niddesa* (Exposition on the Small Discourse of Dispositions)
13. *Mahā viyūha sutta niddesa* (Exposition on the Large Discourse of Dispositions)
14. *Tuvaṭṭaka sutta niddesa* (Exposition on the Discourse of the Speedy)
15. *Attadaṇḍa sutta niddesa* (Exposition on the Discourse of the Self-armed/Violent)

⁸ N. Jayawickrama, *The Inception of Discipline and the Vinaya Nidana: Being a Translation and Edition of the Bāhiraṇidāna of Buddhagosa's Samantapāsādikā, the Vinaya Commentary* (London: Pāli Text Society, 1986), 16.

16. *Sāriputta sutta niddesa* (Exposition on the Discourse of the son of Sāri
[Sāriputta])

1.1.4. Repetition in *Mahāniddesa* – Integral to Oral Transmission

In many other paragraphs throughout the *Mahāniddesa*⁹ one can see a series of similar terms are added to provide more intensity and emphasis to the meaning of a particular term. Similarly, a number of words are added to emphasize the overall meaning of the term, as well as the action of release.

Repetition is an integral part of Buddhism as the doctrinal literature has been preserved by the oratorical tradition (*Bhānaka paramparā*) for several centuries at the beginning of the religion’s development. The teachings were documented in the first century AD by the monks in Sri Lanka during the reign of Vattagāmiṇī Abhaya at Āloka Vihāra, Mātale. The entire *Sutta Piṭaka* and *Vinaya Piṭaka* were assigned to responsible bhikkhu leaders and their disciples during the first Buddhist councils to ensure the *Dhamma* was preserved for the benefit of future generations.

Abhidhamma Piṭaka was not completely established by the First Buddhist Council, and it was completed only at the Third Buddhist Council after the *Kathāvatthupparāṇa* was compiled by venerable Moggalīputtātissa. Accordingly at the First Buddhist Council, the entire *Vinaya Piṭaka* was assigned to venerable Upāli who was the foremost among *vinayadhara* monks (monastic code of conduct) and his disciples. Venerable Ananda, the personal attendant and the treasurer of the doctrine (*Dhamma bhāṇḍāgārika*) who had the privilege of staying closest to the Buddha of any

⁹ Louise de La Vallee Poussin and E. J. Thomas, eds., “10. Purābhedaśuttaniddesa,” in *Mahāniddesa*, vol. 1 (Oxford: The Pali Text Society, 2001), 210–54.

of the disciples, and his disciples were assigned to take care of the section of long discourses called *Dīgha Nikāya*.

Venerable Sāriputta had already passed away by the time the Buddha's passing away (*parinibbāṇa*) took place. However, he had a large number of disciples as he was the foremost among the wise monks and the second high command of the *Saṅgha* community (*Dhamma senādhīpati*). Hence, the Middle Length Discourses compiled under the *Majjhima Nikāya* were assigned to venerable Sāriputta's disciples. The *Samyutta Nikāya*, the kindred sayings, was assigned to venerable Mahā Kassapa, the chair of the First Buddhist Council. Venerable Anuruddha was the foremost among the Divine-Eyed monks (*dibbacakkhu*) and he and his disciples were given the responsibility to take care of the *Aṅguttara Nikāya*, which is a section of discourses in numerical order. The remaining discourses such as *Khuddakapāṭha*, *Dhammapada*, *Jātaka*, *Suttanipāta*, etc were included in the *Khuddaka Nikāya* (Minor Discourses) and this section was assigned to all the rest of the *bhikkhu saṅgha* community to preserve.

The role of these *bhāṇakas* (oral tradition) was vital, with strict protocols and disciplines for taking care of the oral tradition, ensuring the minimum damage to the existing canonical texts from infiltrating outside elements. To facilitate these wonderful *bhāṇakas* who took care of the canonical literature in memory, the repetition of certain paragraphs, sentences and clauses have been included by the early Buddhist Council members. Repetition is a unique way to learn the discourses by heart and we can observe this feature is used throughout the entire canonical literature. This sets a tone seen in the *Mahāniddeśa*,¹⁰ where key concepts and terminologies are repeated and layered.

¹⁰ Louise de La Vallée Poussin and E. J. Thomas, eds., *Mahāniddeśa*, vol. 1 and 2 (Oxford: The Pali Text Society, 2001).

1.1.5. *Mahāniddesa* and *Suttanipāta*

The root of the *Niddesas* goes back to the *Suttanipāta*, which means Group of Discourses, that consists of some of the most popular and earliest *Pāli suttas* in canonical literature. Some of the prominent *Pāli suttas* in the *Suttanipāta* are *Karaṇīyametta Sutta* or *Metta Sutta* (Discourse on Loving-kindness), *Maṅgala Sutta* (Discourse on Blessings), *Parābhava Sutta* (Discourse on Downfall) and *Ratana Sutta* (Discourse on Jewels). These discourses are more poetic in genre, and they are comprised of more verse than prose. This text, the *Suttanipāta*, consists of discourses that reflect the nature of *muni*, the liberated or enlightened being who wanders in the world predominantly unattached to the world. Meanwhile, some of the discourses, such as the Discourse on Downfall (*Parābhava Sutta*) and the Discourse on Blessings (*Maṅgala Sutta*), reflect the power of the code of conduct for lay Buddhist ethics (*Vinaya*).

The *Niddesa* is an extensive commentary on two of the earliest *Pāli* canonical texts, namely the *Aṭṭhaka-vagga* (chapter of octets) and the *Pārāyana-vagga* (chapter on the way to the beyond). The *Aṭṭhaka-vagga* encourages readers to adopt a critical stance towards views and doctrines, while the *Pārāyana-vagga* is a sublime poem depicting the journey of sixteen spiritual seekers across India to meet the Buddha and ask profound questions about the ultimate goal. The *Paramatthajotikā* commentary provides historical context and detailed explanations of each verse in the *sutta*. The *Mahāniddesa* delves into the *Aṭṭhaka Vagga*, while the *Cūlaniddesa* focuses on clarifying the *Pārāyana Vagga* and *Khaggavisāṇa Sutta*, another powerful discourse about a sage who wanders alone.

1.2. Research Problem

The research problem at the heart of “The Philosophy of *Arahanta* Ideal as Depicted in the *Mahāniddesa*” is the provision of a comprehensive exploration of this ideal, its development, and its significance in Buddhist literature and practice. This research is particularly relevant and important in today’s world, where the pursuit of material success often leads to a sense of emptiness and dissatisfaction.

This Introduction chapter serves as the backbone of this dissertation, providing a clear and concise overview of the *Mahāniddesa* and its relationship to the *Arahanta* ideal. The research questions and methodology are also presented, providing a roadmap for the subsequent chapters. Through an in-depth analysis of the historical development of the *Arahanta* ideal in Buddhist literature, the unique aspects of the *Mahāniddesa*, and the state of the art of *Arahanta*, this dissertation offers a comprehensive exploration of this ideal and its philosophical underpinnings.

The translation of relevant portions of the *Mahāniddesa* and the examination of various themes related to the *Arahanta* ideal, including sensory experience, self, and Buddhist practice, further enrich the exploration. This dissertation concludes with a summary of the study’s contributions and its implications for future research. Overall, “The Philosophy of *Arahanta* Ideal as Depicted in the *Mahāniddesa*” is a powerful and impressive work that offers a much-needed perspective on achieving inner peace and contentment in today’s fast-moving world.

The chapters that follow the introduction provide an in-depth analysis of the *Arahanta* ideal and its development in Buddhist literature. Chapter 2 delves into the philosophical underpinnings of the *Arahanta* ideal, exploring its roots in the canonical literature. Chapter 3 provides a historical overview of the *Mahāniddesa*, situating it in

relation to the *Aṭṭhaka Vagga* and highlighting its unique aspects. Chapter 4 offers a working definition of the *Arahanta* ideal and explores the structure and various terms associated with it.

Chapter 5 provides a translation and analysis of significant sections of the *Mahāniddeśa*, including thematic summaries and an explanation of the literary methodology of the text. The dissertation concludes with Chapter 6, which provides a summary of the study's contributions and their implications for future research. Chapter 6 also elucidates practical implications of the *Mahāniddeśa* for current practitioners, discussing themes such as the role of sensory experience, the sense of self, and the practices that can lead to realization.

Through this comprehensive exploration of the *Arahanta* ideal and its philosophical development, “The Philosophy of *Arahanta* Ideal as Depicted in the *Mahāniddeśa*” offers a valuable contribution to the field of Buddhist studies. It not only sheds light on the historical and philosophical significance of the *Arahanta* ideal but also offers insights into the practices that can help individuals achieve inner peace and contentment. As such, it is an important work that will be of interest to scholars and practitioners alike.

1.3. Objectives

The primary objective of this dissertation is to provide a thorough and systematic analysis of the *Arahanta* ideal as depicted in the *Mahāniddeśa*. The methodology employed in this dissertation is primarily literary analysis, which involves a close reading of the *Mahāniddeśa* and other relevant Buddhist texts. To further this objective, the

dissertation draws upon a range of Buddhist literature, including the *Pāli* Canon, commentaries, and other secondary sources.

One of the key contributions of this study is the development of a working definition of the *Arahanta* ideal which is not only grounded in Buddhist literature but is also relevant to contemporary discussions on mindfulness, meditation, and well-being. Additionally, this dissertation sheds light on the variety of terms related to the *Arahanta* ideal, which can be confusing and contradictory to those who are not familiar with Buddhist philosophy.

Another significant contribution of this dissertation is the translation of portions of the *Mahāniddeśa* that are relevant to the *Arahanta* ideal. This translation, along with the accompanying analysis, provides a unique and valuable resource for scholars and practitioners alike.

Overall, this dissertation serves as a significant contribution to the field of Buddhist studies, providing a comprehensive analysis of the *Arahanta* ideal as depicted in the *Mahāniddeśa*. The findings of this study have implications for the understanding and practice of mindfulness, meditation, and well-being, not only within Buddhist communities but also in broader society.

Furthermore, this dissertation explores the philosophical development of the *Arahanta* ideal, tracing its evolution from early Buddhist texts to the *Mahāniddeśa*. The analysis reveals that while the basic definition of the *Arahanta* ideal remained constant, its philosophical implications underwent significant development. This development is explored in-depth in Chapter 6, which examines various themes related to the *Arahanta* ideal, including sensory experience, the sense of self, and Buddhist practice.

1.4. Scope of the Research

As a longtime Buddhist monastic from Sri Lanka, and a person with a great interest in linguistics and knowledge of many languages, the *Mahāniddeśa* caught my eye and heart. I appreciated the depth of its message about the ultimate goal of Buddhist liberation as well as its intense analytical and verbal complexity. I felt this message would inform the Western world where Buddhism is taking hold. There is much scope for improvement in the area by further translating the rest of the *Mahāniddeśa* text and with more textual and literary analysis to benefit the world both sociologically and academically.

The insights provided by this dissertation are particularly relevant in today's society, where stress, anxiety, and mental health issues are prevalent. The *Arahanta* ideal offers a unique perspective on the human condition, providing a path towards inner peace and contentment that is grounded in a deep understanding of the nature of the mind and the world. This dissertation contributes to our understanding of the *Arahanta* ideal and its potential benefits, both for individuals and for society as a whole.

Nevertheless, the lack of adequate resources to guide and teach practitioners and the absence of a monitoring system to count or determine the number of genuine *arahanta* persons in the world are serious issues. There is much scope for improvement in the area of formulating a world body of accountable spiritual masters and creating a modern-day complete guideline to a Path to Purification (*Visuddhimagga*) through which any enthusiastic practitioner can seek to walk along the noble Path to attain *Nibbāna*.

In conclusion, this dissertation provides a comprehensive analysis of the *Arahanta* ideal as depicted in the *Mahāniddeśa*, with a particular emphasis on its philosophical

underpinnings. The findings of this study have implications for our understanding of mindfulness, meditation, and well-being, and contribute to the broader field of Buddhist studies. The insights provided by this dissertation are particularly relevant in today's society, where the search for inner peace and contentment is more pressing than ever.

To introduce this study of the *Mahāniddeśa*, its general structure, in linguistic and philosophical terms, will be described. This work in the early canon of Buddhist presents the reader with great depth and insight, packaged in a densely structured exposition. This description leads to a presentation of the research questions of the study, and the chapter structure of the dissertation. The narrative for the chapter structure is also outlined.

1.5. Research Questions and Implications

A thorough investigation of the *Mahāniddeśa* and, in particular, an investigation of the terms related to the *Arahanta* ideal within the *Mahāniddeśa*, led to the following questions:

What are the overall distinguishing features and the significance of the philosophy of the *Arahanta* career in *Theravāda* Buddhist? How does the *Mahāniddeśa* contribute towards understanding the *Theravāda* philosophy of the state of the art of the *Arahanta*? What is the place of the *Mahāniddeśa* in the early Buddhist canon, and what is the relationship between *Aṭṭhakavagga* of *Suttanipāta* and *Mahāniddeśa* in relation to the *Arahanta* ideal? Why is it important to translate some portions of the *Mahāniddeśa* in particular and the entire text in general? What are the useful philosophical and practical implications for Buddhists today?

Buddhist is a religion that encompasses various philosophical teachings, including the concept of the *Arahanta* ideal. This ideal has been described as the ultimate state of

spiritual enlightenment and liberation, and it is considered the highest achievement in the *Theravāda* tradition of Buddhist. The *Mahāniddeśa* is a text that contributes to the understanding of the philosophy of the *Arahanta* ideal.

1.5.1. Overall distinguishing features and significance of the philosophy of the *Arahanta* Ideal in *Theravāda* Buddhist

In *Theravāda* Buddhist, the *Arahanta* ideal is a fundamental concept that refers to an individual who has attained the highest level of spiritual enlightenment and liberation from suffering. The term *Arahanta* originates from the *Pāli* language and signifies a person who has broken free from the cycle of birth and death and achieved the state of *Nibbāṇa* (*Pāli*) or *Nirvāna* (Sanskrit). The attainment of this state is regarded as the ultimate goal of the *Theravāda* Buddhist path. The *Mahāniddeśa* is a valuable source of information regarding this subject, providing significant insight into the *Arahanta* ideal.

Buddhist encompasses two essential *Pāli* terms, namely *Pariyatti* and *Paṭipatti*, that constitute distinct aspects of Buddhist practice, ultimately leading to complete liberation or enlightenment. *Pariyatti* denotes the theoretical or intellectual dimension of Buddhist practice, which involves studying the Buddhist scriptures (*Sutta*, *Vinaya*, and *Abhidhamma*) to gain a profound comprehension of Buddhist teachings. *Pariyatti* entails learning the Buddha's teachings, comprehending the nature of reality, the Four Noble Truths, the Noble Eightfold Path, and other significant Buddhist concepts, including the Four Stages of Enlightenment (Four Boundaries – *sīmātigo*). These theoretical frameworks serve as the foundation of Buddhist philosophy and provide a platform to understand the nature of suffering and the path to liberation. The cultivation of these paths leads to the *Arahanta* Ideal, and the *Mahāniddeśa* presents various ways to realize these teachings.

Paṭipatti refers to the practical aspect of Buddhist practice. It involves applying the knowledge gained through *Pariyatti* in daily life to develop wisdom, cultivate mindfulness, and overcome unwholesome mental states such as craving, aversion, and ignorance. *Paṭipatti* involves various forms of meditation, ethical conduct, and the cultivation of wholesome mental states. *Theravāda* Buddhist emphasizes the individual's responsibility for their own liberation. This entails cultivating unique Buddhist practices, including Calm Abiding Meditation (*Samatha*), Insight Abiding Meditation (*Vipassanā*), and Seclusion of Mind (*Cittaviveka*), through personal commitment. This means that the individual must cultivate their own spiritual practice and discipline to achieve the ultimate goal of *Nibbāna*. The *Arahanta* Ideal is not achieved through the intervention of a divine being, but rather through personal effort, discipline, and self-realization. The *Mahāniddeśa* provides a wide array of teachings that are helpful to a practitioner in recognizing and improving one's own path of purification.

Pariyatti and *Paṭipatti* are two interdependent aspects of Buddhist practice. One cannot achieve liberation without understanding the teachings (*Pariyatti*) and putting them into practice (*Paṭipatti*). The significance of the philosophy of the *Arahanta* Ideal in *Theravāda* Buddhist lies in its emphasis on personal effort and discipline. The *Arahanta* Ideal is considered the ultimate goal of the Buddhist path, and it provides a sense of direction and purpose for Buddhist practitioners.

The philosophy of the *Arahanta* Ideal also emphasizes the importance of ethical conduct, compassion, and wisdom. These values are considered essential for the cultivation of a peaceful and harmonious society. The *Mahāniddeśa* emphasizes the practice of purifying the mind by way of burning the defilements in all forms in order to

attain interpersonal harmony as well as ultimate liberation. One important way to approach *Nibbāna* is by restraining the faculties when encountering multiple objects during one's daily life.

The *Mahāniddesa*'s teaching on the *arahanta*'s career is highlighted with the *arahanta*'s state of the art morality and conduct, including a powerful way of practicing sixfold equanimity. The *arahanta* person is able to maintain inner peace with a mind unshaken and not bothered by whatever storms are happening. This is explained as equanimity, *upekkhā* or *tādi*, in multiple locations in the text.

1.5.2. Contribution of the *Mahāniddesa* towards understanding the *Theravāda* philosophy of the *Arahanta* Ideal

The *Mahāniddesa* is a Buddhist text that offers commentary on the *Aṭṭhakavagga*, a collection of short discourses containing the Buddha's teachings on the nature of reality and the path to liberation. Through its detailed commentary on the *Aṭṭhakavagga*, the *Mahāniddesa* facilitates a deeper comprehension of the *Theravāda* philosophy of the *Arahanta* Ideal.

The *Mahāniddesa* presents a vivid thematic view on the philosophy of *arahanta*-hood in *Theravāda* Buddhist, and certain passages relevant to this theme were selected for translation. The many translated passages provide the following themes in summary: role of Buddhist meditation techniques, seclusion of mind, seven learning persons, abandoning suitability, detachment, selflessness, letting go and liberation from craving and attachment, two kinds of support, sixfold equanimity, overcoming bodily bonds, purity of mind, perception and control of twelve faculties and five aggregates, non-possession and extinguishment of human passions, ownership and non-self, impurity and sensual pleasures, enlightenment and the enlightened One (*brāhmaṇa* or *arahanta*).

The *Mahāniddesa* describes every stage of development of *arahanta*-hood from the significant characteristics of a mundane foolish person who does not maintain good moral conduct, to the mundane good person who practices the *dhamma*, and then to the seven learning persons, and finally the liberated one who has already become learned with nothing more to learn or practice. Multiple ways of purifying the mind and realizing the doctrine are powerfully presented in the *Mahāniddesa*.

Buddhist liberation is not confined to the learning or knowledge of doctrinal materials. It is important to practice noble conduct to purify one's own mind and more importantly to realize the *dhamma* through one's own intuitive knowledge. The *Mahāniddesa* describes this as burning by the fire of knowledge (*ñāṇagginā daḍḍā*) on many occasions. Eventually the practitioner who attains ultimate liberation is able to obtain a status that will never generate a birth and death circle (*abhabbuppatikā*), thus holding the final body within this existence.

1.5.3. Place of the *Mahāniddesa* in the early Buddhist canon, and the relationship between *Aṭṭhakavagga* of *Suttanipāta* and *Mahāniddesa* in relation to the *Arahanta* Ideal

The *Mahāniddesa* is a significant text in the *Khuddaka Nikāya*, an early Buddhist canon that comprises a diverse range of teachings on Buddhist philosophy and practice. As one of the oldest collections of Buddhist texts, the *Khuddaka Nikāya* holds immense importance. The *Mahāniddesa*, a part of this collection, offers a detailed commentary on the *Aṭṭhakavagga* of the *Suttanipāta*.

The *Aṭṭhakavagga* is one of the earliest collections of Buddhist texts, consisting of short discourses that convey the Buddha's teachings on the nature of reality and the path to liberation. This text provides valuable insights into the early development of Buddhist

philosophy. The *Mahāniddesa* provides a detailed commentary on the *Aṭṭhakavagga*, and it contributes towards a deeper understanding of the philosophy of the *Arahanta* ideal.

The relationship between the *Aṭṭhakavagga* and the *Mahāniddesa* in relation to the *Arahanta* ideal is one of commentary and analysis. The *Aṭṭhakavagga* features the Buddha's teachings on the path to liberation and the nature of reality. The *Mahāniddesa*, with its extensive and detailed commentary on these teachings, helps in comprehending the philosophy of the *Arahanta* ideal at a deeper level. The *Mahāniddesa* provides an analysis of the concept of *Nibbāṇa* (*Pāli*) or *Nirvāna* (Sanskrit), the concept of dependent origination, and the importance of ethical conduct in the context of the *Arahanta* ideal.

The *Mahāniddesa* also provides a commentary on the language and terminology used in the *Aṭṭhakavagga*. The *Mahāniddesa* explains the meaning of the *Pāli* terms used in the *Aṭṭhakavagga* and provides insight into the nuances of the language used in the text. However the commentarial style of *Mahāniddesa* is different from the *Aṭṭhakathā* (commentary) style as the *Mahāniddesa* provides extensive detail on the concept of the path of enlightenment, which is much more than the traditional commentarial style. The content of about four pages in the *Aṭṭhakavagga* of *Suttanipāta* is explained in the *Mahāniddesa* in approximately four hundred pages. This is clearly more than the commentarial style, and so, provides a significant evolutionary bridge between the commentaries and the early Buddhist texts. This development in *Mahāniddesa* is important for scholars and practitioners who seek a deeper understanding of the *Arahanta* ideal.

1.5.4. Importance of translating some portions of the *Mahāniddesa* in particular and the entire text in general, and the useful philosophical and practical implications for Buddhists today

The *Mahāniddesa* is an important text in the *Khuddaka Nikāya*, and it provides insight into the early development of Buddhist philosophy. However, the *Mahāniddesa* has not received as much attention as other texts in the early Buddhist canon. There is a need to translate and study the *Mahāniddesa* in greater detail, particularly for scholars and practitioners who seek a deeper understanding of the *Arahanta* ideal.

One of the values of translating some portions of the *Mahāniddesa* is to provide greater access to the teachings of the Buddha. The *Mahāniddesa* presents significant insights into Buddhist philosophy and practice, and it is crucial to disseminate these teachings to a broader audience. Translating the *Mahāniddesa* will also contribute towards the preservation of Buddhist teachings and culture.

Another reason why it is important to translate the *Mahāniddesa* is to contribute specifically towards a deeper understanding of the philosophy of the *Arahanta* ideal. Through its detailed commentary, the *Mahāniddesa* sheds light on the teachings of the Buddha on the nature of reality and the path to liberation as presented in the *Aṭṭhakavagga*. Translating the *Mahāniddesa* will provide scholars and practitioners with a greater understanding of these profound teachings and their implications for the ultimate *Arahanta* ideal.

The *Mahāniddesa* also has useful philosophical and practical implications for Buddhists today. The text imparts valuable insights into the nature of suffering and the path to liberation. This text emphasizes the significance of cultivating ethical conduct, purifying the mind, and developing wisdom as essential means of achieving spiritual liberation, regardless of the scale of one's practice. These teachings are relevant to

Buddhists today, who seek to lead ethical and compassionate lives and to cultivate spiritual development.

To sum up, the *Mahāniddeśa*'s detailed commentary on the *Aṭṭhakavagga* helps in comprehending the philosophy of the *Arahanta* ideal at a deeper level. This text provides significant insights into the nature of suffering, the path to liberation, and the significance of ethical conduct, purifying the mind, and developing wisdom. The *Mahāniddeśa* is an important text in the *Khuddaka Nikaya*, and there is a need to translate and study the text in greater detail. Translating the *Mahāniddeśa* will contribute towards the preservation of Buddhist teachings and culture and provide scholars and practitioners with a greater understanding of the *Arahanta* ideal and its implications for Buddhist philosophy and practice.

The Mahāniddeśa has not yet been translated into any modern Western or European languages, although a Romanized *Pāli* version is available. The lack of an English translation has caused a lack of Western research on this text. Therefore, this attempt to translate some significant portions of this text into English is a great contribution to knowledge of early Buddhism.

The translation of *Mahāniddeśa* was undertaken by this researcher through www.wikipali.org in collaboration with the International Academy of *Pāli Tipiṭaka* (IAPT), which is a massive effort by a group of *Pāli* scholars around the world to translate the entire *Pāli Tipiṭaka* in general and the commentaries in particular.

Translation work was conducted as a weekly online class through www.wikipali.org. This translation work with the wikipali project has been instrumental in composing Chapter Five of this research in particular and the rest of the chapters in

general. Every word has been meticulously translated with great detail and precision. There are three layers of translation work involved; word-by-word, sentence-by-sentence and paragraph-by-paragraph. The current PhD research is expected to draw the attention of all concerned to this very significant text and to bring its illumination to a wider audience.

Due to the lack of any other modern Western or European translations of the text, the challenges were numerous in dealing with this research. Even the two available Sinhala translations are more than 70 years old. This has led to a dearth of secondary resources, particularly in the modern context on the subject. This research will provide English translation of some portions of the text with commentaries, and hopefully the future scope will be left open for the complete translation and more in-depth research to bring other themes of the text to readers.

1.6. Methodology

The methodology of this research was a literary analysis of this particular text of the canonical literature. This included linguistic studies, translation works, historical exploration, and commentary providing a critical analysis of the philosophy of the *Arahanta* ideal in the *Mahāniddesa* text. As the topic is related to the doctrine of liberation, it also has great soteriological importance.

1.6.1. Primary Sources

This research relied on primary resources such as Encyclopedias, Dictionaries, Canonical literature, Commentaries, Sub-Commentaries, Sub-sub-Commentaries, apart from some secondary and tertiary resources. Two Sinhala translations, *Buddha Jayanti* edition and Dr. A. P. Soyza's edition, along with relevant commentaries, were also key materials employed in the research. *Chaṭṭhasaṅgāyanā Pāli* text and *Pāli* Text Society

material were used as necessary with the two Sinhala versions to ascertain if there were any discrepancies in the textual material.

1.6.2. Translation and Literary Analysis

The main text of this research is part of the *Pāli* canonical literature, which requires investigation of the significance of this text among other *Pāli* texts. Most importantly, as it has not been translated into English or any other Western languages to date, the translation of the text could be a vital contribution to new knowledge.

In the literary analysis of this profound text, it became clear that a salient and useful theme of the text was its unique style of depiction of the *Arahanta* ideal and this became an important focus in the text. Stylistic considerations deriving from the oratorical tradition of Buddhist teachings were analyzed. Concurrent research into the *Pāli* canon, along with several Sinhala and English translations of the text, provided a deep penetration into the literary context of the theme. In the process, the historical, religious and scholarly contexts were also taken into consideration in this more dominantly soteriological academic endeavor.

1.6.3. Personal Background and Possible Biases

As a scholar and a Buddhist monk, I have a unique opportunity to delve into the comprehensive background research related to this research and to work diligently on the translation of the main paragraphs related to the *Arahanta* ideal. My background contributed to both the research methodology and the literary analysis of the translated paragraphs in particular and the *Pāli* canon in general.

I must also humbly accept that as a traditionally trained Buddhist monk for over four decades, born and raised mainly in Sri Lanka, I also would have some bias in my

approach, although my years of studies in India and America helped me maintain more balance. The historical perspectives of the early chapters of research informed my understanding, followed by an intensive immersion in the translation process. The themes and soteriological principles that emerged in terms of Buddhist practice can inform people today and will certainly affect my own personal approach to the religion and practice.

1.6.4. Alan McKee's Textual Analysis

According to Alan McKee¹¹, textual analysis refers to a set of methods for analyzing the structure, content, and meaning of cultural texts. These texts can include anything from TV shows and movies to advertisements and social media posts. McKee suggests that textual analysis involves three levels of analysis: description, interpretation, and evaluation. Description involves identifying and cataloging the formal elements of a text, such as its themes, characters, and plot. Interpretation involves analyzing how these elements work together to create meaning, and evaluating involves assessing the effectiveness or value of the text. Textual analysis can involve a variety of methods, including semiotics, discourse analysis, genre analysis, and content analysis. Each method has its own strengths and limitations, and researchers may choose to use one or more methods depending on their research questions and the nature of the text being analyzed. Overall, textual analysis is a useful tool for understanding how cultural texts both shape and reflect broader social and cultural values, beliefs, and practices.

In this research, particularly in Chapter Five, I have followed this methodology, examining three levels by way of description, interpretation, and evaluation in the literary

¹¹Alan McKee, *Textual Analysis: A Beginner's Guide* (London: Sage Publications, 2003), 1.

analysis. I have translated thirty-eight paragraphs from *Pāli* to English related to the *Arahanta* ideal in *Mahāniddesa*, with each section translated word-by-word, sentence-by-sentence and paragraph-by-paragraph. This translation is presented preceded by a preface, note on translation, introduction, themes, narrative structure, literary analysis, conclusion and summary outline. Footnotes were used to further clarify descriptions of certain important *Pāli* terms.

1.7. Literature Review

This literary review focuses on the *Niddesa*¹² and *Sutta-nipāta*,¹³ two important texts of the *Khuddaka Nikāya* in *Pāli* Buddhist literature, various other related canonical texts as primary sources, and a number of secondary sources. The *Niddesa* is a descriptive exposition and serves as an analytical explanation of Buddhist teachings through question and answer. The *Mahāniddesa* provides commentary on the *Aṭṭhaka Vagga*, while the *Cullaniddesa* offers commentary on the *Pārāyana Vagga* and the *Khaggavisāṇa Sutta*. The *Culla* and *Mahāniddesa* are traditionally attributed to Venerable Sāriputta,¹⁴ the Buddha's chief disciple. Scholars such as Bhikṣu Jagadīsa Kāśyapa¹⁵ have identified multiple versions of the *Mahāniddesa Pāli* used for editing projects. L. De La Vallee Poussin and E.J. Thomas were the first to undertake a comprehensive edition of *Mahāniddesa*¹⁶ *Pāli*, comparing a number of *Pāli* texts from Sri

¹² Poussin and Thomas, *Mahaniddesa*.

¹³ K.R. Norman, trans., *The Group of Discourses: Sutta-Nipāta*, (Lancaster: Pali Text Society, 1992).

¹⁴ Malalasekera, "Pali Proper Names"; Jagadīsa Kāśyapa, *The Mahāniddesa* (Patna: Bihar Government Pāli Publication Board, 1960), xi–xix; Robert E. Buswell and Donald S. Lopez, "Niddesa," in *The Princeton Dictionary of Buddhism* (Princeton: Princeton University Press, 2014), 501.

¹⁵ Kāśyapa, *The Mahāniddesa*, xi–xix.

¹⁶ Poussin and Thomas, *Mahaniddesa*.

Lanka, Myanmar, and Thailand. The PTS project published *Mahāniddeśa Pāli* earlier than the traditional Buddhist countries.

The *Suttanipāta*,¹⁷ the source of *Mahāniddeśa* and *Cullaniddeśa*, is an important text of the *Khuddaka Nikāya* and has received attention in the academic world, with numerous editions and translations in different languages.¹⁸ The book “*Nyānaponikā: Sutta-Nipāta*”¹⁹ is an important resource for scholars, containing a collection of early Buddhist teachings in verse form and extracts from ancient commentaries. Some notable translations include K.R. Norman's “The Group of Discourses,”²⁰ V. Fausbøll's “The *Sutta-nipāta* Part II Glossary,”²¹ R.O. Franke's “Die *Suttanipāta-Gāthās* mit ihren Parallelen,”²² W.B. Bollée's “The *Pādas* of the *Suttanipāta* with Parallels from the *Āyāraṅga*, *Sūyagaśā*,”²³ Uttarajjhāya, *Dasaveyāiū*,” and N.A. Jayawickrama's “A Critical Analysis of the *Suttanipāta* Illustrating Its Gradual Growth.”²⁴ The first-ever English translation of *Sutta-nipāta* was made by M. Coomaraswamy²⁵ in 1874, and the latest translation was by Bhikkhu Bodhi in 2017.²⁶

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¹⁷ Norman, *The Group of Discourses (Sutta-Nipāta)*.

¹⁸ Hinüber, Oskar von. *A Handbook of Pāli Literature*. (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1997), 48.

¹⁹ Nyanaponika, *Sutta-Nipāta mit Auszügen aus d. alten Kommentaren; früh-buddhistische Lehr-Dichtungen aus dem Pāli-Kanon* (Konstanz: Christiani, 1955).

²⁰ Norman, *Group of Discourses (Sutta-Nipāta)*.

²¹ V. Fausbøll, *The Sutta-nipāta Being a Collection of Some of Gotama Buddha's Dialogues and Discourses*. (London: Pāli Text Society, 1885).

²² R. Otto Franke, *Die Suttanipāta-gāthās mit Ihren Parallelen*. (Leipzig: F.A. Brockhaus, 1912).

²³ Willem, B. Bollée, *The Pādas of the Suttanipāta: With Parallels from the Āyāraṅga, Sūyagaśā, Uttarajjhāyā, Dasaveyāliya and Isibhāsiyāim* (Reinbek: Inge Wezler, 1980).

²⁴ N. A. Jayawickrama, *A Critical Analysis of the Pāli Sutta-Nipāta Illustrating Its Gradual Growth*. (University of London, 1947).

²⁵ Mutu Coomaraswamy, *Sutta-Nipāta or Dialogues and Discourses of Gotama Buddha* (London: Trübner & Co., 1874), <http://archive.org/details/suttanipata00svgoog>.

²⁶ Bhikkhu Bodhi, trans., *The Suttanipāta: An Ancient Collection of the Buddha's Discourses, Together with Its Commentaries: Paramatthajotikā 2 and Excerpts from the Niddeśa* (Somerville MA: Wisdom Publications, 2017).

In addition to the above, Arunasiri²⁷ also discusses the importance and authorship of *Niddesa*. According to him, the authorship of *Niddesa* is unknown, and the text does not provide any information on this matter. However, he suggests that the style and language of the text indicate that it was probably composed by a group of scholars rather than an individual author.

Arunasiri also mentions that the *Mahāsāṅghikas* rejected the *Niddesa*, and it was not included in their Canon. However, it was accepted by the *Theravādins* and the *Sarvāstivādins*. Arunasiri suggests that this may be due to the fact that the *Niddesa* was closely related to the *Abhidhamma*, which was considered an important part of the *Theravāda* Canon.²⁸ Arunasiri suggests that the *Niddesa* can be dated to a period in or after the 3rd century B.C. Abenayaka has a similar view on the date of *Niddesa*.²⁹

Overall, Arunasiri's article provides a comprehensive and detailed analysis of the *Niddesa*, covering various aspects such as its style, authorship, and historical context. His research sheds light on the importance of the *Niddesa* in the development of Buddhist commentarial literature and its relationship with other Buddhist texts.

More current research indicates that the *Niddesa* is believed to have been written by one or a panel of scholarly monks, and not by venerable Sāriputta, as traditionally thought.³⁰ The *Mahāsāṅghikas*, the expelled dissident monks, adopted their own canons, rejecting the *Niddesa*, but it survived as a *Theravāda* text. The *Mahāniddesa* was edited by Ven. Moratota Dhammakhandha Thera³¹ due to its corrupted version during the reign

²⁷ G. P. Malalasekera et al., eds., “Niddesa,” in *Encyclopaedia of Buddhism* (Colombo: Gov. of Ceylon, 1961), 168–70.

²⁸ Malalasekera, *Encyclopaedia of Buddhism*, 168–70.

²⁹ Oliver Abeynayake, *A Textual and Historical Analysis of the Khuddaka Nikāya* (Colombo: Karunaratne, 1984), 99.

³⁰ Malalasekera, *Encyclopaedia of Buddhism*, 168–70.

³¹ Malalasekera, *Encyclopaedia of Buddhism*, 170.

of King Kīrti Śrī Rājasinghe (1747-80 A.C.).³² In his comparative study, Abeynayaka³³ describes a different account with more comprehensive details in the *Sumaṅgalavilāsinī* - the *Dīgha Nikāya* Commentary.

Khuddaka Nikāya

The *Khuddaka Nikāya*, which contains the *Niddesa*, is one of the main entities in the *Pāli* traditional sources. Abeynayake compares the *Pāli* traditional sources to examine how different they are in their explanations of the *Khuddaka Nikāya*. The Sri Lankan *Theravāda* tradition maintains that the *Khuddaka Nikāya* contains five *Nikāyas* that were compiled at the First Council.³⁴ The *Samantapāsādikā* - the Vinaya Commentary, agrees with this account. However, the *Sumaṅgalavilāsinī* provides a more detailed account, stating that after the recital of the *Abhidhamma Piṭaka*, the *Jātaka*, *Mahāniddesa*, *Cūlaniddesa*, *Paṭisambhidāmagga*, *Suttanipāta*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Vimānavatthu*, and *Theratherīgāthā* were rehearsed and put into the *Abhidhamma Piṭaka*, having been entitled *Khuddakagantha*.³⁵ The *Majjhimabhānikas* accept the *Khuddakagantha* with three more additions, *Apadāna*, *Buddhavaṃsa*, and *Cariyāpiṭaka*, and they included them in the *Sutta Piṭaka*.

Besides, there are many books with general observations on the *Khuddaka Nikāya*, including “Buddhism: Its History and Literature”³⁶ by Prof. T.W. Rhys Davids, *Buddhist India* (London, 1903),³⁷ Prof. M. Winternitz, *A History of Indian Literature*,

³² Bimala Charan Law, *The Chronicle of the Island of Ceylon, or the Dipavamsa; a Historical Poem of the 4th Century A.D.* (Maharagama: Printed at Saman Press, 1959), 5.37.

³³ Abeynayake, *Analysis of Khuddaka Nikāya*, ix-x.

³⁴ Jayawickrama, *Samantapasadika*, 16.

³⁵ Buddhaghosa, *Bhadantācariya Buddhaghosatheravara Viracita Sumaṅgalavilāsinī Nāma Dīghanikāyaṭṭhakathā*, ed. Dewamitta (Colombo: Somawati Hewavitarane Trust Office, 1989), 14-15.

³⁶ Thomas William Rhys Davids, *Buddhism, Its History and Literature* (New Delhi: Asian Educational Services, 2000).

³⁷ T. W. Rhys Davids, *Buddhist India* (London; New York: T. Fisher Unwin; G.P. Putnam’s Sons, 1903).

Vol. II, (Calcutta, 1933),³⁸ Dr. B.C. Law's work *A History of Pāli Literature*, Vol. I (London, 1933),³⁹ Dr. G. C. Pande, *Studies in the Origins of Buddhism* (Allahabad, 1957),⁴⁰ Prof. N. A. Jayawickrama in his dissertation: *A Critical Analysis of the Pāli Sutta-nipāta Illustrating Its Gradual Growth* (London, 1947),⁴¹ Venerable A.P. Buddhadatta, *Pāli Sāhityaya*, Vol. I, (Ambalangoda, 1960).⁴² These works provide insight into the *Khuddaka Nikāya* and its various components, including the *Niddesa*. Exploring the literature on the *Khuddaka Nikāya* can provide valuable context for the philosophical aspects of the *Arahanta* ideal as depicted in the *Mahāniddesa*.

In addition to the primary sources, there are also numerous secondary resources and current literature on the philosophy of the *Arahanta* ideal. Scholars have explored this topic from various angles, including its ethical and moral implications, the path to attaining *Arahanta*-hood, and the characteristics of an *Arahant*. Some of these resources include books, research articles, and other presentations.

Bhikkhu Anālayo

An example of a study on the *Arahanta* ideal is Anālayo's (2008)⁴³ exploration of the six-fold purity of an *Arahant* according to the *Chabbisodhana Sutta* and its parallel. This discourse discusses the different aspects of detachment and equanimity of an *Arahant*, including detachment in regard to four ways of expression, detachment regarding the five aggregates of clinging, detachment from the six elements, detachment

³⁸ M. Winternitz, *A History of Indian Literature*., 2nd ed. (New Delhi: Oriental Books Reprint, 1972).

³⁹ Bimala Charan Law, *A History of Pali Literature* (Delhi: Gajendra Singh for Indological Book House, 1983).

⁴⁰ Govind Chandra Pande, *Studies in the Origins of Buddhism* (Delhi: Motilal Banarsidass, 1974).

⁴¹ Jayawickrama, *Critical Analysis of Sutta-Nipata*.

⁴² A. P. Buddhadatta, *Pali Sahityaya*, 2 vols. (Ambalangoda: Ananda Pot Samagama, 1962).

⁴³ Bhikkhu Analayo, "The Sixfold Purity of an *Arahant* According to the *Chabbisodhana-Sutta* and Its Parallel," *Journal of Buddhist Ethics* 5, no. 15 (2008): 240–78.

in regard to the six senses, and freedom from any sense of “I” through successful development of the gradual path. Additionally, the *Chabbisodhana Sutta* presents five types of purity, four of which draw out various aspects of detachment and equanimity of an Arahant, while the fifth combines another feature of such detachment with a description of how this level of purity has been reached.

Moreover, comparative studies between discourses from the *Pāli Nikāyas* and their parallels in the Chinese *Āgamas* highlight the impact of orality on early Buddhist discourse material. These studies have the potential to bring out details of the teaching with additional clarity, while at the same time confirming essentials. Anālayo's study is particularly interesting as he compares both the *Pāli* and Chinese *Āgama* versions and gives a critical analysis of the two, revealing more similarities than differences between versions. This confirmation takes our understanding of early Buddhist ethics, or any other aspect of early Buddhism, beyond the confines of a single tradition and places it on a broader basis.

Further nuances of the *Arahanta* ideal are revealed through analysis of Anālayo's (2010)⁴⁴ case study of Bakkula, based on the *Bakkula Sutta* and the wisdom-liberated *Arahanta*, which is part of a trilogy on the development of the concepts of a Buddha, an *Arahanta*, and a Bodhisattva in early Buddhism. Anālayo argues that the attribution of omniscience to the Buddha was a later development that gave Buddha ever more divine features during that period. This development is traced to a relatively early stratum of Buddhism. Anālayo supports his argument with exploration of texts such as the *Theragāthā* verse; the *Madhyama Āgama*, and parallel versions of the discourse in

⁴⁴ Bhikkhu Analayo, “Once Again on Bakkula,” *Indian International Journal of Buddhist Studies* 11 (2010): 1–28.

Chinese, Sanskrit, and Tibetan; and *Dharmaguptaka*, *Mahāsāṅghika*, *Mahīsāsaka*, *(Mula) Sarvāstivāda*, and *Theravāda Vinayas* that do not attribute omniscience to the Buddha. He examines the development of the *Arahanta* ideal, which has traces in the discourses.

The article translates both MĀ and MN versions of the *Bakkula Sutta* and further analyzes them to discern the beginnings of a shift of emphasis in the conception of the conduct and qualities of an *Arahanta*. Anālayo provides an interesting comparison of the *Pāli* and Chinese versions, highlighting differences regarding the qualities of Bakkula. The discussion shows that both versions praise the wonderful and marvelous character of the qualities of Bakkula. Anālayo adopts *Pāli* terminology throughout, without thereby intending to take a position on the language of the original *Madhyama-Āgama* manuscript.

Bhikkhu Bodhi

Bhikkhu Bodhi's articles⁴⁵ on the *Susīma Sutta* provide a valuable contribution to the understanding of the wisdom-liberated *Arahanta* and the different versions of the *sutta*. His comparative analysis of the S 12:70 *Pāli* version,⁴⁶ *Mahā Sāṅghika Vinaya* version, SĀ 347 version, *Samyutta Commentary*, and *Abhidharma-vibhāṣā Śāstra* sheds light on the textual and doctrinal variations of the *sutta* across different Buddhist traditions.

⁴⁵ Bhikkhu Bodhi, “The *Susīma-Sutta* and the Wisdom-Liberated Arahant,” *Journal of the Pali Text Society* 29 (2007): 51–75; Bhikkhu Bodhi, “*Susīma*’s Conversation with the Buddha: A Second Study of the *Susīma-Sutta*,” *Journal of the Pali Text Society* 5, no. 30 (2009): 33–80.

⁴⁶ Bhikkhu Bodhi, trans., *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikāya* (Somerville MA: Wisdom Publications, 2000), 612–18.

Bhikkhu Bodhi believes that doctrinal pressures shaped the formulation of the text of *Suttas* in the course of their transmission in different early Buddhist communities. This suggests that the variations in the *sutta* across different traditions are not simply the result of copying errors or linguistic differences but are also shaped by the different interpretations and agendas of the schools.

Further research on the *Susīma Sutta* could explore the implications of these variations for our understanding of early Buddhist doctrine and practice. For example, how do the different versions of the *sutta* reflect different interpretations of the nature of the wisdom-liberated *Arahanta* and their role in the Buddhist community? What are the implications of these variations for contemporary Buddhist practice and scholarship? The concepts presented in Bhikkhu Bodhi's analysis provide a rich resource for scholars and practitioners interested in the history and development of early Buddhist thought and practice.

Bonds et al

Some further examples of research on the *Arahanta* ideal include Bond GD's (1984)⁴⁷ research exploring the development and elaboration of the *Arahanta* ideal in the *Theravāda* Buddhist tradition. De Silva L. (1987)⁴⁸ presents a study based on the *Pāli* Canon through her research article 'The Buddha and the Arahant compared.' Katz N (1982/1989)⁴⁹ provides a comparative study of *Theravāda Arahanta*-hood, *Mahāyāna Bodhisattva*-hood, and *Vajrayāna Mahāsiddha*-hood. This useful comparison contrasts

⁴⁷ George D Bond, "The Development and Elaboration of the Arahant Ideal in the Theravada Buddhist Tradition," *Jameracadreli Journal of the American Academy of Religion* 52, no. 2 (1984): 227–42.

⁴⁸ Lily De Silva, "The Buddha and the Arahant Compared," *Journal of Buddhist Ethics* 4 (1987): 65–66.

⁴⁹ Nathan Katz, *Buddhist Images of Human Perfection: The Arahant of the Sutta Piṭaka Compared with the Bodhisattva and the Mahāsiddha* (Delhi: Motilal Banarsidass, 1989).

three ideal saints of the respective schools. Tilakaratne, A. (2005)⁵⁰ discusses the personality differences of Arahants and the origins of the *Theravāda* through a study of two great elders of the *Theravāda* tradition: *Mahā Kassapa* and *Ānanda*.

Horner

I.B. Horner's (1936/1979)⁵¹ excellent work focuses on the aim to perfection in religious life. Horner discusses the *Arahanta* concept on various levels. He explores the concept of *Arahanta*-ship in non-Buddhist traditions of India, noting that the Jain tradition, for example, was familiar with the *Arahanta* ideology and frequently used terms such as *Araham* and *Arahati*. However, Horner suggests that ascetics who practiced physical austerities and had psychic powers were not *Arahantas* in the Sakyan sense.

According to Horner, *Arahanta*-ship is seen as a highly desirable state to be won here and now, and it is considered to be the offspring of monastic Buddhism. Although the concept of *Arahanta* appears as a readymade concept each time it is met within the texts, there are reasons to believe that this concept has Sakyan history behind it. Horner chooses to keep certain *Pāli* terms, such as *arahatta*, *asekha*, and *khīnāsava*, untranslated because no precise English equivalent can convey the depth and richness of these ancient Indian notions. The meanings of these words vary in different contexts, indicating that their significance was not fixed and unchanging. This further highlights the challenge of

⁵⁰ Tilakaratne, Asanga, "Personality Differences of Arahants and the Origins of Theravada: A Study of Two Great Elders of the Theravada Tradition: Maha Kassapa and Ananda," ed. Asanga Tilakaratne, *Sri Lanka Association for Buddhist Studies*, Dhamma-Vinaya: Essays in Honour of Professor Dhammavihari (Jotiya Dhirasekera), 2005, 229–57.

⁵¹ I. B. Horner, *The Early Buddhist Theory of Man Perfected: A Study of the Arahant Concept and of the Implications of the Aim to Perfection in Religious Life, Traced in Early Canonical and Post-Canonical Pali Literature; with Notes, References, and Indexes of Names, Subjects, and Pali and Sanskrit Words* (New Delhi: Oriental Books Reprint Corp.: Distributed by Munshiram Manoharlal, 1979).

finding exact English equivalents for the age-old eastern religious language of the *Theravāda* Buddhists.

However, none of these studies pay attention to the *Mahāniddeśa*, which also reflects its lack of any western exposure due to the absence of any English translation. The *Mahāniddeśa* is an important text that reflects the *Arahanta* ideal and its associated philosophy. The *Mahāniddeśa* reflects on the *Arahanta* ideal and its philosophy through the discussion of the four noble truths, the noble eightfold path, and the four stages of enlightenment. The text also sheds light on the relationship between the *Arahanta* and the Buddha and the qualities that the *Arahanta* must possess.

Overall, the philosophy of the *Arahanta* ideal is a rich and complex subject that has been discussed in various primary and secondary sources. This topic is essential to understanding the fundamental tenets of Buddhism and its emphasis on liberation from suffering. While the *Arahanta* ideal and its philosophy have been extensively discussed in Buddhist literature, there is a lack of attention paid to the *Mahāniddeśa*. This text is an important reflection of the *Arahanta* ideal and its philosophy, and further research in this area could provide valuable insights into the *Arahanta* ideal and its philosophy.

1.8. Chapter Summaries

This section provides a summary of the six chapters included in this study on the *Mahāniddeśa*, focusing on the philosophy of the *Arahanta* ideal.

1.8.1. Chapter One: Introduction

The Introduction section of Chapter One serves as an Overview of the *Mahāniddeśa* including the research problem, objectives, scope, and methodology. The chapter starts by presenting the research problem, which centers around comprehending

the philosophy of the *Arahanta* ideal in *Theravāda* Buddhism and the role of the *Mahāniddeśa* in achieving this comprehension. The chapter also provides a summary of the *Mahāniddeśa*, including its definition, authorship, and content, as well as its relationship with the *Suttanipāta*. The research questions and implications are discussed, including the significance of the philosophy of the *Arahanta* ideal, the importance of translating the *Mahāniddeśa*, and the possible biases of the researcher. A brief literature review is also presented. The chapter concludes by summarizing the chapters that follow, including the development of the *Arahanta* ideal in the canonical literature, the role of the *Mahāniddeśa* in Buddhist literature, and the state of the art of the *Arahanta* in the *Mahāniddeśa*. Finally, the chapter outlines the methodology, which includes the use of primary sources, translation and literary analysis, and Alan Mckee's textual analysis.

1.8.2. Chapter Two: Development of the *Arahanta* Ideal in the Canonical Literature

Chapter Two presents a brief study of how the *Arahanta* ideal developed in the canonical literature of Buddhism. Chapter Two provides a summary of the philosophical development of the *Arahanta* ideal, including an explication of the four-fold *Arahanta* formulae as prescribed in the *Dīgha Nikāya*, *Majjhima Nikāya*, *Samyutta Nikāya*, *Āṅguttara Nikāya*, and *Khuddaka Nikāya*. The chapter begins with a general definition of *Arahanta* and the four-fold formulas that describe their attributes. It then delves into the philosophical development of the *Arahanta* ideal, with a particular emphasis on Analāyo's analysis. The analysis covers several topics, including perception's relation to sensual pleasure, requisites of a monk, begging alms, conduct towards women, male monastics, health, and becoming an *Arahanta*. The chapter offers a thorough examination

of the various themes and their significance in the progression of the *Arahanta* ideal in the canonical literature.

1.8.3. Chapter Three: *Mahāniddesa* in Buddhist Literature

Chapter Three of the dissertation explores the *Mahāniddesa* in Buddhist literature. It provides a historical overview of the translations and studies conducted on the *Mahāniddesa*. The chapter focuses on the *Mahāniddesa*'s place within the canonical literature, highlighting its significance as a commentary on the *Suttanipāta*. It discusses the *Mahāniddesa*'s relationship to the *Aṭṭhakavagga*, a collection of discourses that highlight the path of the Arahant. The chapter offers a critical analysis of the *Mahāniddesa*'s relationship to the *Aṭṭhakavagga* and its significance in contributing to the development of the *Arahanta* ideal in *Theravāda* Buddhism.

1.8.4. Chapter Four: State of the Art of the *Arahanta* in *Mahāniddesa*

Chapter Four will examine 'Arahanta' and related terms in the *Mahāniddesa* while providing a working definition of the term 'Arahanta,' in the light of the *Mahāniddesa* explanations. *Mahāniddesa*'s thoroughness and in-depth exposition of the subject highlights its value for both Buddhist scholars and practitioners. The chapter starts by discussing the three stages of enlightenment, which are pre-enlightenment stage of an *arahanta* candidate, enlightenment stage of the liberated one or the state of the art of an *arahanta*, and post-enlightenment stage or the career of an *arahanta*. The chapter then provides a working definition of *Arahanta* and examines various terms associated with it. The chapter sheds light on the complexity and depth of the *Arahanta* ideal and its related terms, providing a comprehensive understanding of this concept in Buddhist literature. The *Mahāniddesa* uses its commentarial exposition to illustrate the many

dimensions of the *Arahanta* ideal through a number of key words such as *Muni*, *Bhikkhu*, *Brahmana*, *Araham* and so forth. The qualities and virtues of an *Arahanta* ideology are concisely and thoroughly presented within this chapter. This detailed analysis of such an important ideal in Buddhist doctrine is central to this research and valuable for a thorough investigation of its meaning.

1.8.5. Chapter Five: Translation of Significant Sections of *Mahāniddeśa* and Literary Analysis

Chapter Five presents a careful word-by-word, sentence-by-sentence and paragraph-by-paragraph translation of thirty-eight carefully selected sections that are distinctly related to the philosophy of the *Arahanta* ideal, as well as a literary analysis of those portions. The chapter will also consist of a Note on Translation, Introduction, Themes, Narrative Structure, Literary Analysis and a Conclusion, as it is the central section of the dissertation. This chapter will make a unique contribution to Buddhist literature by providing the first-time and original translation of an important canonical text, which will attract new readers and spark discussions about the text.

Chapter Five of this dissertation presents the translation of significant sections of the *Mahāniddeśa* with a literary analysis of the text. The chapter begins with a note on the translation and themes in detail, including the treatment of *arahanta*-hood and the three stages of enlightenment. The narrative structure of the *Mahāniddeśa* is also analyzed, specifically how it presents the *arahanta* ideal on the basis of three stages of enlightenment: the pre-enlightenment stage of an *arahanta* candidate, the enlightenment stage or the state of the art of an *arahanta*, and post-enlightenment stage or the career of an *arahanta*. A literary analysis is provided to further explore the text's themes and how they are expressed. The chapter wraps up by exploring the translation process and

presenting translations of thirty-eight thoughtfully chosen significant sections of the *Mahāniddesa*, offering readers access to the text's valuable insights into Buddhist philosophy and practice.

1.8.6. Chapter Six: Conclusion and Contributions

Chapter Six serves as a conclusion and describes the contributions of this dissertation, highlighting the role of the study as a source of information for *Mahāniddesa*'s contribution to the philosophy of the *Arahanta* ideal. Review of previous chapters, comparison to previous writings on *arahanta*, and the *Mahāniddesa*'s uniqueness seen through original translation of the selected portions of the *Mahāniddesa* will be highlighted in this chapter. Researching the *Niddesa*, a significant Buddhist text, can be challenging due to the limited available explanations in the vast majority of Buddhist literature.

This chapter will also extend to discussions of implications of the research for current Buddhists and philosophers. Three themes in particular will be elaborated as they relate to the *Arahanta* ideal: sensory experience, the sense of self, and Buddhist practice. Thus, this chapter will extract valuable insights from the complex study that begins with translation of languages and leads to illumination of Buddhist understanding.

This chapter will clarify how this dissertation serves as a comprehensive study of the *Arahanta* ideal in the *Mahāniddesa*. It presents a unique contribution to Buddhist literature by providing a thorough investigation of this important text and its philosophical and practical implications. The dissertation also highlights the importance of the *Mahāniddesa* and its relationship with the canonical literature, shedding new light on the depth of Buddhist philosophy.

2. Chapter Two: Development of the *Arahanta* Ideal in the Canonical Literature

2.1. A General Definition of *Arahanta* and Four-Fold Formulae

Because of the precision of language in the *Mahāniddesa*, linguistic analysis of the important terms of the text reveals deeper meanings. In particular, the *Arahanta* ideal is illuminated in the *Mahāniddesa* in unique ways. The noun and the adjective *arahanta* and the verb *arhati* (Vedic) or *arahati* reflect the meaning as deserving or worthy.⁵²

Buddhism has a unique use of this particular term. This term, commonly used to refer to all ascetics, becomes more specific to the one who attains the final liberation or absolute purification.⁵³ Thus, when Buddhism uses *arahanta*, it becomes a very significant term, meaning all liberated ones, enlightened ones, those who have completely abandoned all defilements and attained absolute purification, decoding the mystery of the *samsāric* circle of transmigration. The one who attains final liberation in Buddhism is not subject to further births in *samsāra* and hence has no more suffering of any kind whatsoever.

An interesting fourfold formula of *arahanta*-hood⁵⁴ was developed in the twentieth century by a number of scholars in the west including I.B. Horner,⁵⁵ Jan T.

⁵² England Pali Text Society London, T. W. Rhys Davids, and William Stede, “Arahanta,” in *The Pali Text Society’s Pali-English Dictionary* (Oxford: Pali Text Society, 1998), 55.

⁵³ ⁵³ T.W. Rhys Davids and William Stede, eds., “Arahant,” in *Pali-English Dictionary* (Delhi: Motilal Banarsidass Publishers, 2003), 76.: The term “Arahant” is derived from the Vedic word “arhant”, which means deserving or worthy. Prior to the emergence of Buddhism, the term was used as an honorific title for high officials. However, after the rise of Buddhism, it was applied to all ascetics. In Buddhism, the term “Arahant” refers to one who has achieved the ultimate goal of religious aspiration, namely *Nibbāna*. An Arahant is considered to have a perfected and purified mind, beyond the realm of conditioned reality and therefore free from the cycle of *samsāra*.

⁵⁴ Davids and Stede, “Pāli Text Dictionary,” 82.

⁵⁵ I. B. Horner, *The Early Buddhist Theory of Man Perfected: A Study of the Arahant Concept and of the Implications of the Aim to Perfection in Religious Life, Traced in Early Canonical and Post-Canonical Pali Literature; With Notes, References and Indexes of Names, Subjects and Pali and Sanskrit Words* (London: Williams & Norgate Ltd., 1936).

Ergardt,⁵⁶ Nathan Katz⁵⁷ and George D. Bond.⁵⁸ This model encompasses and organizes many *sutta* references and will be discussed further in this dissertation. The four components of this model are listed below. In the dictionary, each aspect of the formula is accompanied by a list of references from the canon that indicate where it appears.

2.1.1. *Arahanta* Formula 1

The formula reads as follows:

A. “*Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā*”⁵⁹ which means “Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.”

The author found 2273 results for this statement in the *Pāli Tipiṭaka* (Canonical literature), which means that there are many more than the references listed in the PTS. Although some of the *suttas* in this list consist of only part of the text, many of the *suttas* contain the entire text. This indicates that the phrase is a significant and recurring theme throughout Buddhist literature. The fact that the phrase appears in numerous *suttas* suggests that it is an important teaching of the Buddha and was likely repeated frequently to his followers.

The sentence “*Khīṇā jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyā*”⁶⁰ is a *Pāli* expression that is commonly attributed to either the Buddha or an

⁵⁶ Jan T. Ergardt, *Faith and Knowledge in Early Buddhism: An Analysis of the Contextual Structures of an Arahant-Formula in the Majjhima-Nikāya* (Leiden: Brill, 1977).

⁵⁷ Nathan Katz, *Buddhist Images of Human Perfection: The Arahant of the Sutta Piṭaka Compared with the Bodhisattva and the Mahāsiddha* (Delhi: Motilal Banarsidass, 1989).

⁵⁸ George D. Bond, “The Development and Elaboration of the Arahant Ideal in the Theravada Buddhist Tradition,” *Jameracadreli Journal of the American Academy of Religion* 52, no. 2 (1984): 227–42.

⁵⁹ Maurice Walshe, trans., *The Long Discourses of the Buddha: A Translation of the Digha Nikaya* (Boston: Wisdom Publications, 1995), 157–285; Robert Chalmers, *The Majjhima Nikaya* (Oxford: The Pali Text Society, 2003), 175–93.

⁶⁰ Maurice Walshe, *The Long Discourses of the Buddha*, 1995, 157–285; Robert Chalmers, *The Majjhima Nikaya*, 2003, 175–93.

arahant. This phrase holds significant meaning in Buddhist philosophy as it represents the ultimate objective of the spiritual path - the attainment of *nibbāna* (*Pāli*) or *nirvāna* (Sanskrit), which is the state of being liberated from the cycle of birth and death. The phrase highlights the importance of leading a noble and virtuous life as a spiritual practitioner, and the idea that once this goal has been attained, there is no more need for rebirth.

2.1.2. *Arahanta* Formula 2

B. The *Pāli* phrase “*Eko vūpakaṭṭho appamatto ātāpī pahitatto*”⁶¹ translates to “alone, secluded, diligent, ardent, and self-controlled.” This expression highlights the importance of these qualities in one's spiritual journey. By being alone and secluded, a person can focus their attention on their practice without distraction. Diligence and arduousness are necessary to stay committed to the path, and self-control is essential to overcome obstacles and distractions that may arise.

On the Suttacentral website, a search using this formula yields 783 results. Although not all of them feature the complete text, a considerable number of *suttas* do contain the entire text.

2.1.3. *Arahanta* Formula 3

C. The *Pāli* phrase “*Arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññā vimutto*”⁶² describes an arahant monk, who has eliminated all cankers, lived a spiritual life, accomplished what

⁶¹Bhikkhu Bodhi, trans., *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya* (Boston: Wisdom Publications, 2000), 1125.

⁶² Bhikkhu Bodhi, trans., *The Numerical Discourses of the Buddha: A Complete Translation of the Anguttara Nikaya* (Boston: Wisdom Publications, 2012), 643.

needed to be done, relinquished the burden, attained the ultimate goal, completely destroyed the fetter of becoming, and attained complete liberation through right knowledge.

A search for this text on *SuttaCentral* yields 2279 results. However, not all of these results feature the complete text. Nevertheless, there are still a significant number of *suttas* that do contain the entire text.

2.1.4. *Arahanta* Formula 4

D. The Pali phrase “*Ñāṇaṅca pana me dassanaṃ udapādi akuppā me cetovimutti ayam antimā jāti natthi dāni punabbhavo*”⁶³ expresses the idea that “there arose in me the knowledge (insight), unshakeable was the liberation of my mind (heart), this is my last birth, now, there is no rebirth for me.” This statement signifies the attainment of the ultimate goal in Buddhism, which is to achieve liberation from the cycle of birth and death.

The formula (D) has more results than any of the three others combined, however, again, the total count of 8474 does not necessarily reflect that all these *suttas* contain the entire formula.

A summary of the formula follows:

“Birth is destroyed, the holy life has been lived, what had to be done has been done, there is no more coming back to any state of being.”

1. “Alone, secluded, diligent, ardent, and self-controlled.”
2. “An arahant monk, who has eliminated all cankers, lived a spiritual life, accomplished what needed to be done, relinquished the burden, attained the ultimate goal, completely destroyed the fetter of becoming, and attained complete liberation through right knowledge.”

⁶³ Bhikkhu Bodhi, *Connected Discourses*, 1798.

3. “There arose in me the knowledge (insight), unshakeable was the liberation of my mind (heart), this is my last birth, now, there is no rebirth for me.”
These four statements interweave as they explain their theme.

Out of this fourfold formula, the second formula seems a bit different from the rest in emphasis. For example, the first formula says, ‘destroyed is rebirth,’ which can easily be related to ‘totally destroyed the fetter of becoming’ in the third formula and ‘this is my last birth; there is no rebirth for me’ in the fourth formula. There is no corresponding phrase in the second formula to this factor. The second formula seems to stress the personal seclusion of the *Arahanta*. ‘Lived is the life of a noble spiritual practitioner’ is repeated in the first and the third formula, as is ‘done is what had to be done’. This can possibly be related to ‘master of himself’ in the second formula. The third formula’s reference to ‘laid down the burden’ can be equated here as well. ‘Completely released through the right knowledge’ and ‘attained the true goal’ in the third formula is another clause that is compatible with this. The fourth formula of Buddhism states that “there arose in me the knowledge (insight) and unshakeable was the liberation of my mind (heart).” This phrase signifies the attainment of a deep understanding of the nature of reality and the liberation of the mind from all defilements and sufferings. It is a central goal of Buddhist practice, and it is believed that by achieving this state, one can attain the ultimate goal of liberation from the cycle of birth and death.

The second formula emphasizes qualities and the lifestyle of a spiritual practitioner who is aiming to attain his spiritual goal. He has to practice alone and secluded while earnestly and zealously working to master himself. This provides a base

for the knowledge, release and attainment emphasized more in the other aspects of the formulae.

Following is the overall definition of an *arahanta* person on the basis of the above fourfold formula:

An *arahanta* person has no more rebirth; he has accomplished the practice of an ideal spiritual practitioner; all the defilements have been completely destroyed; his mind has been truly liberated through insight knowledge; his mission has been accomplished; he is earnest, zealous and is master of himself; he can now confidently live a completely secluded life with no attachment to anyone or anything.

This definition has clarity and specificity, while being inclusive of the major points in the formulae.

In addition to this extensive listing of definitions based on the Four-fold Formulae, Treckner et al⁶⁴ provides an even more comprehensive and extensive definition for the term '*araha*.'⁶⁵ This detailed definition has multiple resources including both classical and modern secondary sources to make it more inclusive.

It is clear from this extensive documentation that the concept of the *Arahanta* ideal is extremely important and complex in Buddhist philosophy. The complexity of the terminology reflects the complexity of the concept and process of attaining the *Arahanta* ideal. While other religions and faiths discuss the final spiritual goal to be either nihilistic or eternalist, the Buddhist notion of final liberation or emancipation deals with the unique

⁶⁴ V. Treckner et al., eds., "Araha," in *A Critical Pali Dictionary*, 9 (Copenhagen: Royal Danish Academy of Letters and Sciences, 1937-38), 22.

⁶⁵ Treckner et al., "Araha," 418-20.

theory of no-soul (*anatta*) and no more rebirth afterwards. The teachings of the Buddha are based on the Middle Path, which offers a balanced approach between the two extremes of indulgence and self-mortification. This approach is distinct from the practices of other religious and spiritual schools that may advocate for one extreme or the other. By following the Middle Path, one can attain the ultimate goal of liberation from suffering and the cycle of birth and death, as taught in Buddhism.

Arahantu is the root of the noun and this masculine noun is declined in a number of cases according to *Pāli* grammar to provide different meanings as follows:

2.1.5. *Ukārānta Pulliᅅga Arahantu Sadda*

<i>Vibhatti</i> (Case) in Order of Appearance	<i>Ekavacana</i> (Singular)	<i>Bahuvacana</i> (Plural)
<i>Paᅇhamā</i> (Nominative)	<i>Arahā</i>	<i>Arahanto, arahantā</i>
<i>Ālapana</i> (Vocative)	<i>(He) Arahaᅇ, araha, arahā</i>	<i>(Bhavanto) Arahanto, arahantā</i>
<i>Dutiyā</i> (Objective)	<i>Arahantaᅇ, arahaᅇ</i>	<i>Arahante</i>
<i>Tatiyā</i> (Ablative of Agent)	<i>Arahatā, arahantena</i>	<i>Arahantebhi, arahantehi</i>
<i>Karaᅇa</i> (Ablative of Instrument)	<i>Arahatā, arahantena</i>	<i>Arahantebhi, arahantehi</i>
<i>Catutthi</i> (Dative)	<i>Arahato, arahantassa</i>	<i>Arahataᅇ, arahantāᅇaᅇ</i>
<i>Paᅇcamī</i> (Ablative of separation)	<i>Arahatā, arahantamhā, arahantasmā</i>	<i>Arahantebhi, arahantehi</i>
<i>Chaᅇᅇhi</i> (Possessive or Genitive)	<i>Arahato, arahantassa</i>	<i>Arahataᅇ, arahantāᅇaᅇ</i>
<i>Sattamī</i> (Locative)	<i>Arahati, arahante, arahantamhi, arahantasmīᅇ</i>	<i>Arahantesu</i>

Table 1 - Declension of *Arahantu* Noun

Meaning of the above declension:

2.1.6. Declension of the masculine noun *Arahantu* ending in ‘u’ sound

<i>Vibhatti</i> (Case) in Order of Appearance	<i>Ekavacana</i> (Singular)	<i>Bahuvacana</i> (Plural)
<i>Paṭhamā</i> (Nominative)	Enlightened One	Enlightened Ones
<i>Ālapana</i> (Vocative)	O Enlightened One!	O! Enlightened Ones!
<i>Dutiyā</i> (Objective)	Enlightened One	Enlightened Ones
<i>Tatiyā</i> (Ablative of Agent)	By/through/with Enlightened One	By/through/with Enlightened Ones
<i>Karaṇa</i> (Ablative of Instrument)	By/through/with Enlightened One	By/through/with Enlightened Ones
<i>Catutthi</i> (Dative)	to/for Enlightened One	to/ or Enlightened Ones
<i>Pañcamī</i> (Ablative of separation)	from/off Enlightened One	from/off Enlightened Ones
<i>Chaṭṭhi</i> (Possessive or Genitive)	of Enlightened One	of Enlightened Ones
<i>Sattamī</i> (Locative)	in/on/at Enlightened One	in/on/at Enlightened Ones

Table 2 – Meaning of the *Arahantu* Declension

Given the enormous amount of detail and information throughout the text, it becomes clear that the *Mahāniddeśa* can be a very helpful handbook for meditation practitioners. The entire text focuses on the path to *Nibbāna*, which yields many practice implications. The scope of detail makes it possible to apply the information in many contexts and for many types of practitioners. The text is an incredible treasure trove of various lists, which is very useful for both practitioners and for monks who deliver *Dhamma* talks. All the definitions, lists and details are directly related to the path of

Nibbāna. There is virtually no information that diverts from this soteriological track in the entire text.

The text provides us with vivid and comprehensive lists and detailed interpretations of the core concepts of the Buddhist doctrine which will lead practitioners to the path of *Nibbāna* through either grasping it intellectually or through realization by practice of the given methods to gradually eliminate attachment and craving to mundane properties both internally and externally. This illustrates the gradual path as the Buddha mentioned in a number of *suttas*: “*Evaṃ passaṃ bhikkhave sutavā ariyasāvako cakkhusmimpi nibbindati, sotasmimpi nibbindati, ghānasmimpi nibbindati, jivhāyapi nibbindati, kāyasmimpi nibbindati, manasmimpi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimuttamiti ñāṇaṃ hoti, khīṇā jāti vusitaṃ brahmacariyaṃ, nāparaṃ itthatthāyāti pajānāti.*”⁶⁶ (Thus sees the learnt noble disciple disgusts in the eye, disgusts in the ear, disgusts in the nose, disgusts in the tongue, disgusts in the body, disgusts in the mind; being disgusted detaches, being detached becomes free, being freed the knowledge is there ‘being freed’, destroyed the birth, spent the religious life, did what should be done, there is nothing more to be accomplished).

The *arahanta* ideal is clarified in detailed definition as well as in descriptions of the path to its attainment. The practice begins with development of insight (*vipassana*), by perceiving and realizing things as they truly are. The *arahanta* person does not generate any clinging when he/she encounters objects in the external world through the six sense faculties, whereas mundane worldly beings usually have the tendency to cling

⁶⁶ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, trans., *The Middle Length Discourses of the Buddha: A Translation of the Majjhima Nikāya*, Fourth edition (Boston: Wisdom Publications in association with the Barre Center for Buddhist Studies, 2009), 211.

or attach by responding to all external objects with greed, ill-will or delusion (*lobha, dosa, moha*).

The *Arahanta* or liberated/enlightened person never falls into the trap of unwholesome roots as he/she does not generate anymore fresh kammic energy. He or she responds to any external object through the perfect right view. When he/she sees an object/form through the eye faculty, the liberated person (*arahanta*) sees it as it truly is.⁶⁷ This way he/she does not generate any clinging. Similarly, when he/she hears a sound through the ear faculty, he/she recognizes it just as a mere sound, not generating any greed (attachment) or ill-will (aversion). Such is the situation when an enlightened one encounters external objects through senses such as smell through the nose, taste through the tongue, contact through the body, or mental objects through the mind.⁶⁸ He/she does not generate any clinging.

The enlightened ones have only five aggregates whereas other mundane beings have five clinging aggregates. For example, if a liberated one is taken to a restaurant with a lot of delicious food, he/she would not be so excited as he/she needs only a little food to survive, and from all those delicious and enchanting foods, he/she will partake of only a portion that helps him/her to sustain his/her body. Buddhist monks often chant a *Pāli* stanza prior to partaking in a meal reflecting this value: “wisely reflecting I use alms food, not for fun, not for pleasure, not for adornment, not for beauty; only for the nourishment and health of this body and for sustaining the spiritual practice; I will

⁶⁷ Louise de La Vallee Poussin and E. J. Thomas, eds., “5. Paramatthattāhakasuttaniddeśa,” in *Mahāniddeśa*, vol. 1 (Oxford: The Pali Text Society, 2001), 102–16.

⁶⁸ Poussin and Thomas, *Mahāniddeśa*.

eliminate old unpleasant feelings and I will not produce new unpleasant feelings; in this way, I will be blameless and comfortable.”⁶⁹

2.2. Philosophical Development of the *Arahanta* Ideal

The *Arahanta* ideal has been discussed in many parts of the canonical literature including the Discourses (*Sutta*), Code of Conduct for the monastic community (*Vinaya*), Higher Learning (*Abhidhamma*) texts, commentaries (*Aṭṭhakathā*), sub-commentaries (*Ṭīkā*) and sub-sub-commentaries (*Ṭippaṇi*). There are many more secondary resources, and a large current literature regarding this subject, including books, research articles and other presentations.

In the *Sutta Piṭaka*, the *Arhanta* ideal and philosophy is discussed with the emphasis on the path to *Arahanta*-hood. A number of discourses in the *Sutta Piṭaka* exclusively discuss this subject in great detail.

2.2.1. Anālayo’s Analysis

Anālayo (2008)⁷⁰ delves into the six-fold purity of an *Arahanta* in the *Chabbisodhana sutta* and its Chinese counterpart. The *Chabbisodhana sutta*, found in *Majjhima Nikāya* (112),⁷¹ outlines the different facets of purity that an individual claiming to have achieved *Arahanta* should be questioned about. The detachment

⁶⁹ Thera Nyanaponika and Buddhist Publication Society, *Anguttara Nikaya: The Discourse Collection in Numerical Order: An Anthology. Part 1*, vol. Part 1, The Wheel Publication, No. 155-158 (Kandy: Buddhist Publication Society, 1970), sec. 4.4.1.9.: *Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi, nevadavāya na madāya na maṇḍanāya na vibhūsanāya. yāvadeva imassa kāyassa ṭhitiyā, yāpanāya vihimsūparatīyā, brahmacariyānuggahāya. iti purānañca vedanaṃ paṭihanṅkhāmi. navañca vedanaṃ na uppādessāmi. yātrā ca me bhavissati anavajjatā ca phāsu vihāro cā’ti.*

⁷⁰ Bhikkhu Analayo, “The Sixfold Purity of an Arahant According to the Chabbisodhana-Sutta and Its Parallel,” *Journal of Buddhist Ethics* 5, no. 15 (2008): 240–78.

⁷¹ Ñāṇamoli and Bodhi, *Middle Length Discourses*, 903–8.

required for the successful development of the gradual path involves several aspects, including:

- Detachment in relation to the four ways of expression (*vohāra*)
- Detachment from the five aggregates of clinging
- Detachment from the six elements (earth, water, fire, air, space, and consciousness)
- Detachment in relation to the six senses
- Achieving freedom from any sense of self or “I”

The *Chabbisodhana-sutta* is a valuable testimony to the perfection of an *arahanta*. However, what makes it particularly noteworthy is its presentation of five types of purity, which include four that highlight different aspects of an *arahanta's* detachment and equanimity, and a fifth that combines detachment with a description of how this level of purity is achieved through freedom from a sense of self. Interestingly, despite the title of the discourse, *Chabbisodhana*, meaning “Six-fold purity,” there are only five purities presented in the text.

The commentary acknowledges a viewpoint attributed to the “elders from across the sea” that addresses this inconsistency. According to these elders, the sixth type of purity is achieved by an arahant's dispassionate approach towards the four nutriments. This interpretation is supported by the *Madhyama Āgama* version of the *Chabbisodhana-sutta*, which describes an arahant's detached stance towards the four nutriments of food, contact, intention, and consciousness, in addition to the five purities mentioned in the *Pāli* version.

Comparing the *Pāli Nikāyas* with their counterparts in the Chinese *Āgamas* is beneficial in understanding the evolution of early Buddhist teachings. The research on the

sixth type of purity exemplifies how these comparative studies can bring greater clarity and awareness to the impact of oral transmission. This confirmation of essential teachings is the most significant outcome of such studies. These comparative studies provide a broader context for understanding early Buddhist ethics and other aspects of Buddhism beyond the confines of a single era or tradition. It is possible that the sixth element may have faded over time due to lapses in oral transmission. Although these oral traditions are generally powerful and authentic, it is still possible that some elders responsible for memorizing them may have made minor mistakes.

Anālayo's study⁷² compares both the *Pāli* and Chinese *Āgama* versions and gives a critical analysis of the two, emphasizing their similarities. His work directly relates to the current topic of *Arahanta*-hood by specifying its distinct manifestations within the general ideal of *Arahanta* philosophy. *Chabbisodhana-sutta*'s presentation of the five-fold purities of an *Arahanta* person is a testimony to the perfectly liberated person and describes how such a state is verified per the teachings of the Buddha.

Anālayo (2010)⁷³ discusses the case study of *Bakkula*, on the basis of *Bakkula Sutta* and the wisdom-liberated *Arahanta*. This is a section of a three-part series exploring the evolution of the concepts of a Buddha, an Arahant, and a Bodhisattva in early Buddhism. Buddha here means the Perfectly Enlightened One (*Sammā Sambuddha*) or the founder and the original teacher of the Buddha Dhamma, and *Arahanta* is his disciple who has also attained the final liberation (*Nibbāna*) with the help of the Perfectly Enlightened *Sammā Sambuddha*. A Bodhisattva refers to someone who aspires to achieve

⁷² Analayo, "Sixfold Purity."

⁷³ Bhikkhu Analayo, "Once Again on Bakkula," *Indian International Journal of Buddhist Studies* 11 (2010): 1–28.

Buddhahood and engages in the practice of fulfilling Perfections (*Pāramitā*) over an extended period while still in the cycle of transmigration (*Samsāra*) in order to attain perfect enlightenment. This *Theravāda* Bodhisattva concept is quite different from the *Mahāyāna* tradition, which emphasizes that the final liberation is possible only through the Perfectly Enlightened (*Sammā Sambuddha*) stage.

Anālayo⁷⁴ conducted a thorough analysis of the *Madhyama Āgama* and its parallel versions in various languages such as Chinese, Sanskrit, Tibetan; and *Dharmaguptaka*, *Mahāsāṅghika*, *Mahīsāsaka*, and (*Mūla*) *Sarvāstivāda* and *Theravāda Vinayas*. In his study, he translated and compared the *Bakkula Sutta* in both the MA and MN versions and used the same paragraph numbering as Ñānamoli's⁷⁵ English translation of the *Pāli* counterpart. Anālayo used *Pāli* terminology throughout the article, not intending to take a position on the original language of the *Madhyama-Āgama* manuscript, as the *Pāli* version may be more authentic and complete than the Sanskrit version. Anālayo argues that the attribution of omniscience to the Buddha was a later development, and that additional divine characteristics were attributed to him during this time.

In Bond's⁷⁶ (1984) view, the concept of the Arahant evolved from an achievable ideal in this lifetime to an ideal that became increasingly distant and difficult to attain, as descriptions of the Arahant ideal became more prominent and emphasized over time and in various translations of the discourse across different languages and schools.

⁷⁴ Bhikkhu Analayo, "Once Again on Bakkula," 1–28.

⁷⁵ Ñānamoli and Bodhi, *Middle Length Discourses*, 903–8.

⁷⁶ Bond, "Development of Arahant Ideal," 228.

Anālayo⁷⁷ (2010) draws a noteworthy comparison between the *Pāli* and Chinese versions of the *Sutta* regarding the portrayal of Bakkula and how it reflects the Arahant ideal. He presents a chart summarizing the differences between the two versions.

⁷⁷ Bhikkhu Analayo, “The Arahant Ideal in Early Buddhism—the Case of Bakkula,” *The Indian International Journal of Buddhist Studies* 8 (2007): 1–21.

2.2.1.1. Differences regarding the qualities of Bakkula:

Topic 1 – Perception Relation to Sensual Pleasure⁷⁸

Topic 1 | Perception relation to sensual pleasure

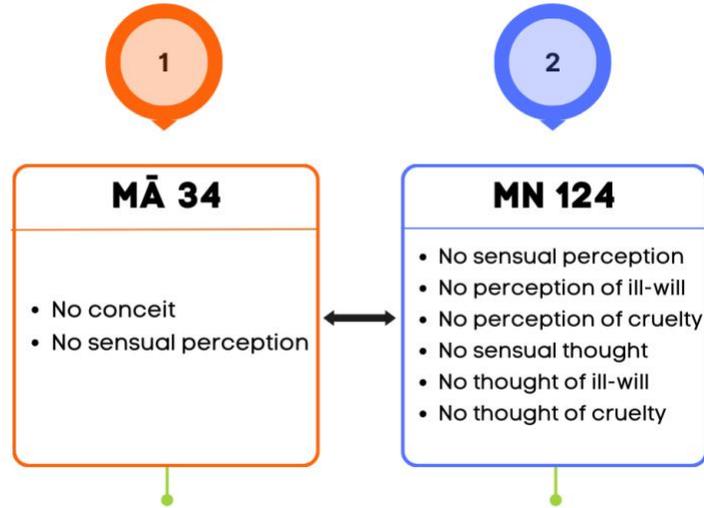


Figure 3 - Perception Relation to Sensual Pleasure (Comparison)

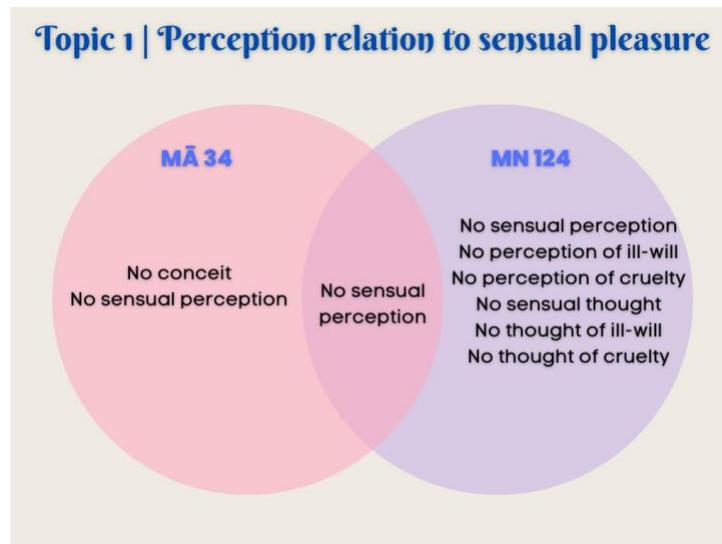


Figure 4 - Perception Relation to Sensual Pleasure (Common Factors)

⁷⁸ P.V. Bapat, *Chinese Madhyamāgama and the Language of Its Basic Text*, ed. B.P. Sinha (Delhi: Chaukhamba Publications, 1969), 1–6; Ñāṇamoli and Bodhi, *Middle Length Discourses*, 985–88.; Robert Chalmers, ed., *The Majjhima-Nikāya*, vol. 3 (Oxford: The Pali Text Society, 2003), 124–28.

Topic 2 – Requisites of a Monk⁷⁹

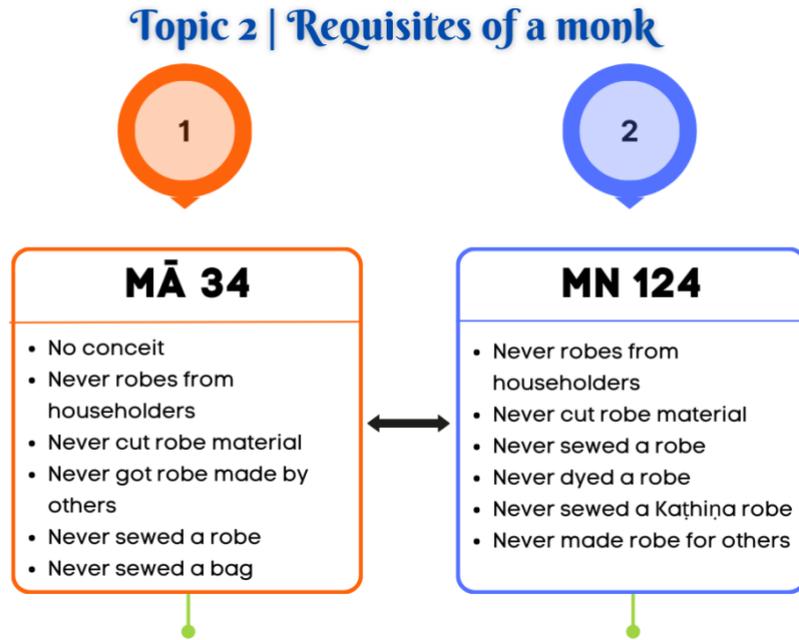


Figure 5 - Requisites of a Monk (Comparison)

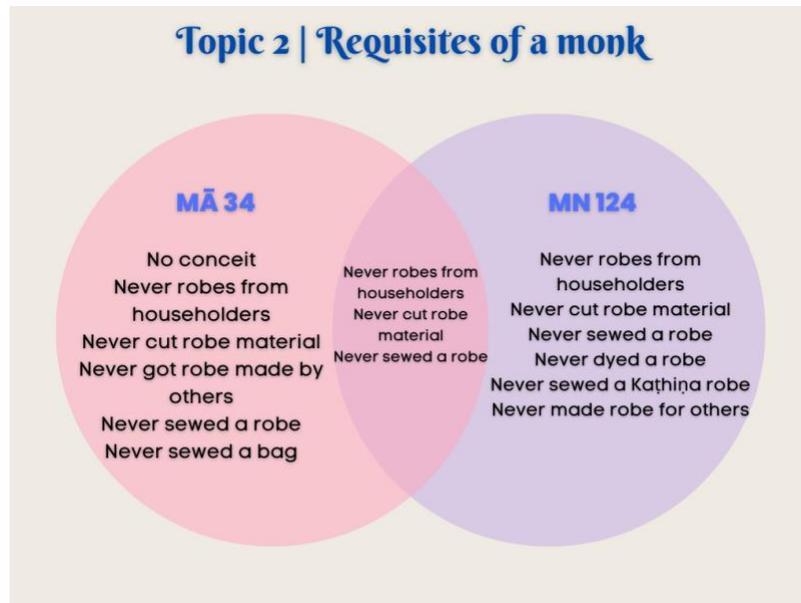


Figure 6 - Requisites of a Monk (Common Factors)

⁷⁹ Bapat P.V., “Chinese Madhyamāgama and the Language of Its Basic Text,” 1–6; Ñāṇamoli and Bodhi, *Middle Length Discourses*, 985–88; Chalmers, *The Majjhima Nikaya*, 124–28.

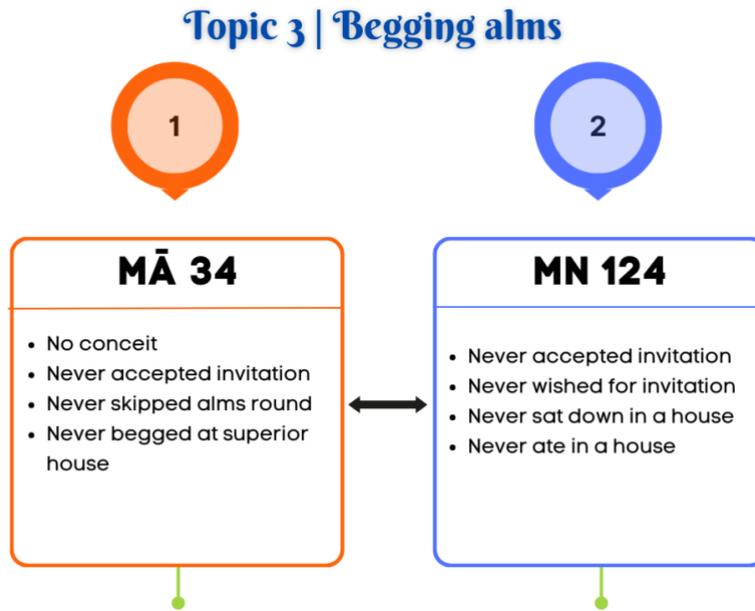


Figure 7 - Begging Alms (Comparison)

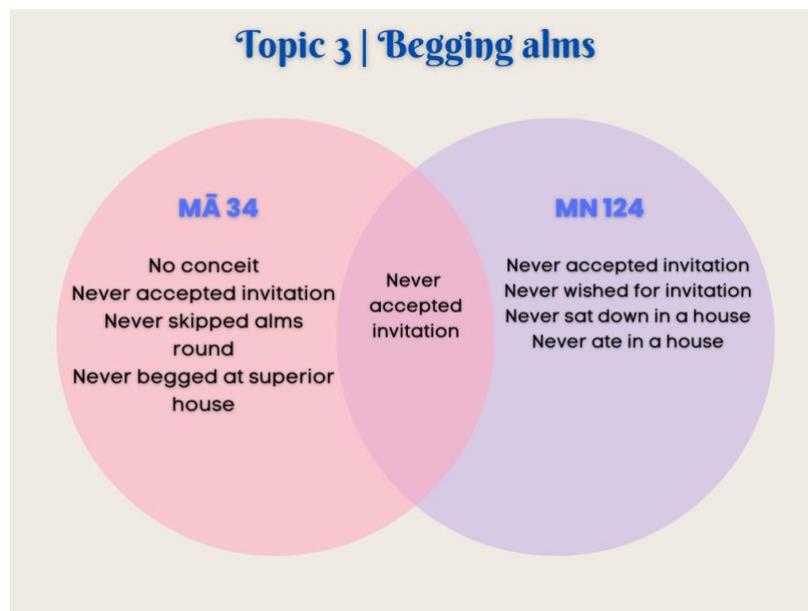


Figure 8 - Begging Alms (Common Factors)

⁸⁰ Bapat, 1–6; Ñāṇamoli, *The Middle Length Discourses of the Buddha*, 985–88; Chalmers, *The Majjhima Nikaya*, 124–28.

Topic 4 – Conduct towards Women⁸¹

Topic 4 | Conduct towards women

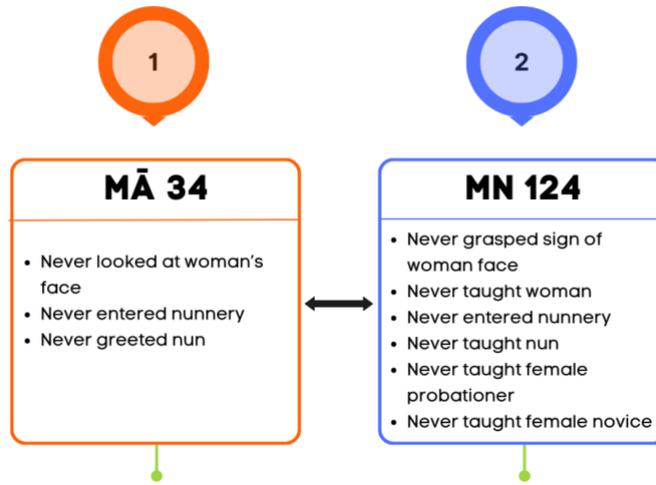


Figure 9 - Conduct towards Women (Comparison)

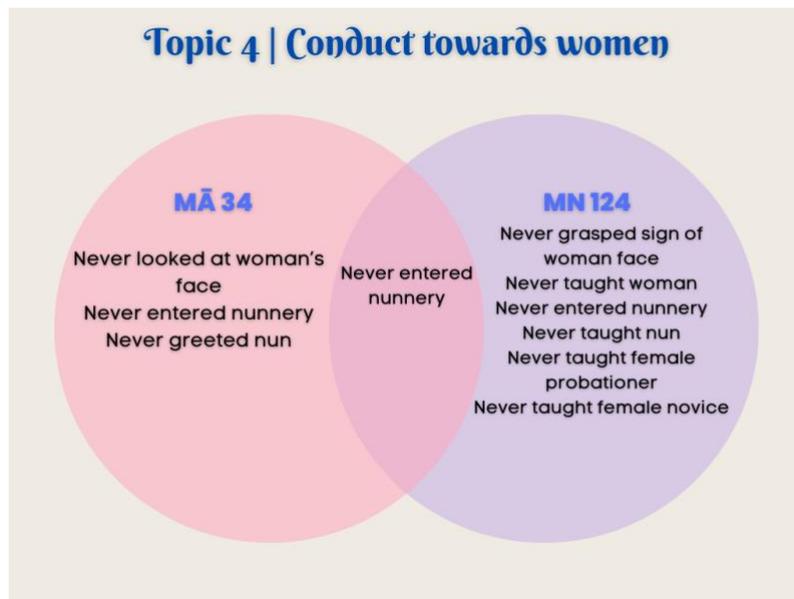


Figure 10 - Conduct towards Women (Common Factors)

⁸¹ Bapat, 1–6; Nāṇamoli, 985–88; Chalmers, 124–28.

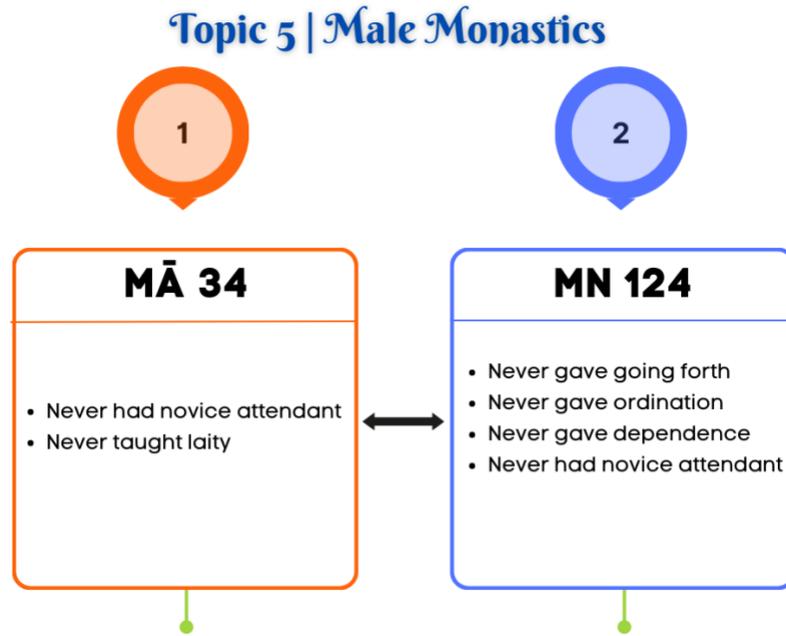


Figure 11 - Male Monastics (Comparison)

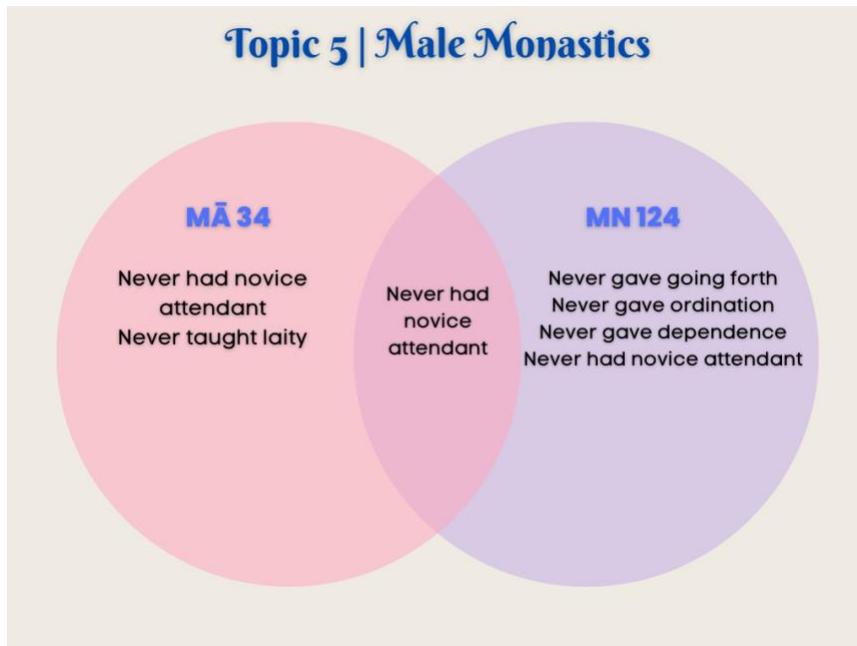


Figure 12 - Male Monastics (Common Factors)

⁸² Bapat, 1–6; Ñāṇamoli, 985–88; Chalmers, 124–28.

Topic 6 | Health

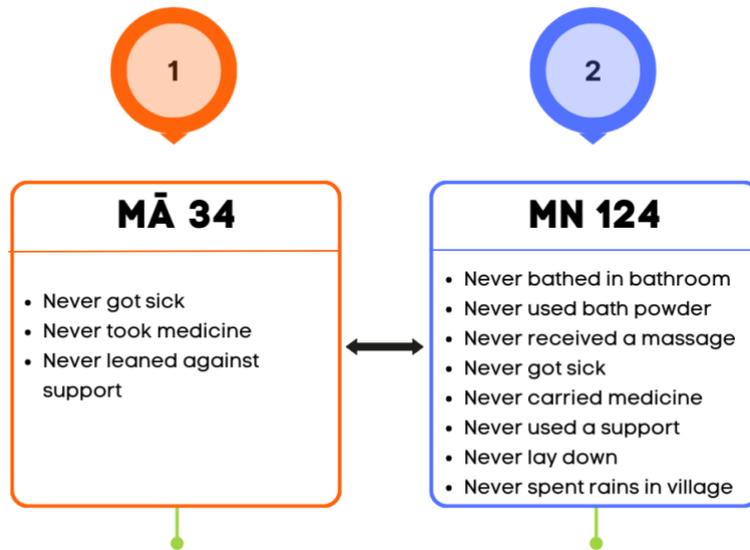


Figure 13 - Health (Comparison)

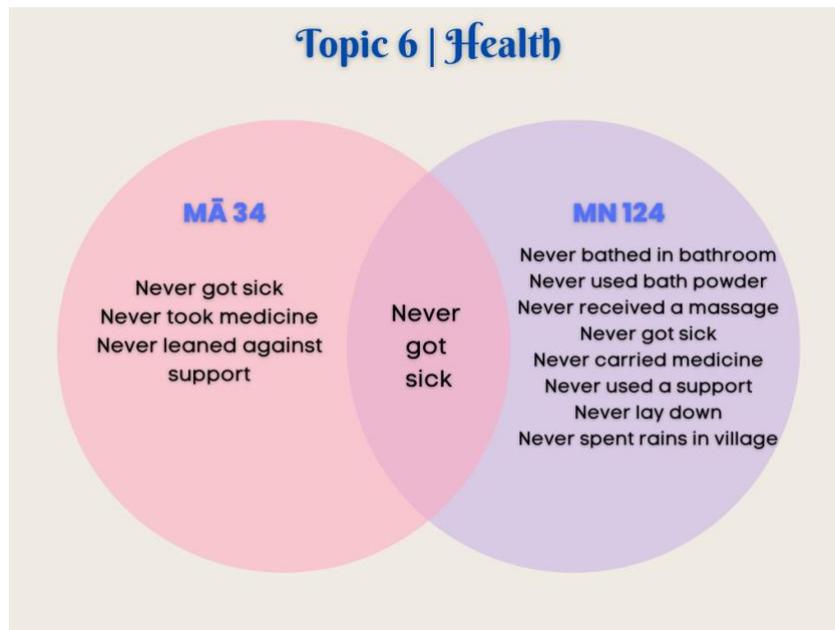


Figure 14 - Health (Common Factors)

⁸³ Bapat, 1–6; Nāṇamoli, 985–88; Chalmers, 124–28.

Topic 7 – Becoming *Arahanta*⁸⁴

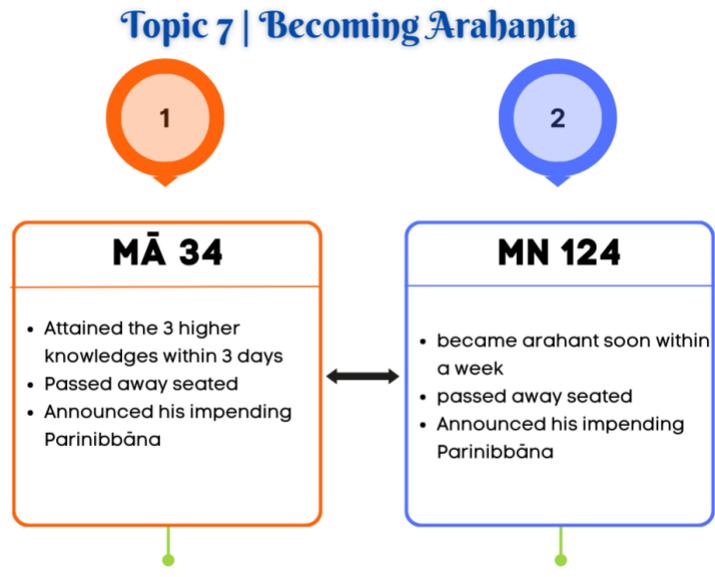


Figure 15 – Becoming *Arahanta* (Comparison)

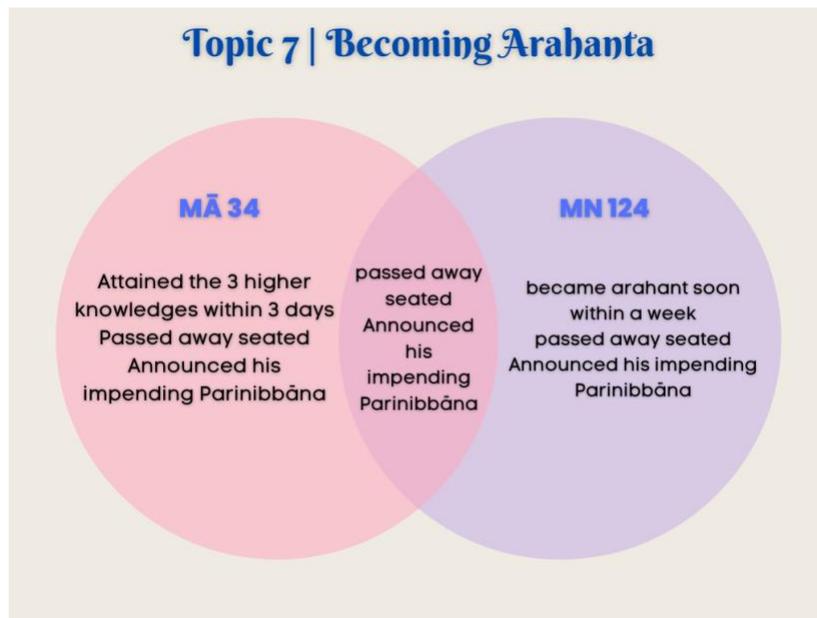


Figure 16 – Becoming *Arahanta* (Common Factors)

⁸⁴ Bapat, 1–6; Ñāṇamoli, 985–88; Chalmers, 124–28.

Anālayo examines how the portrayal of the *Arahanta* ideal has changed over time through the example of Bakkula in the *Suttas*. Earlier descriptions highlight the monk's interpersonal qualities, such as caring for others and teaching, while later writings emphasize a more solitary and ascetic approach. The *Dhammaññu Sutta* (AN 7:64)⁸⁵ praises those who are concerned with the welfare of others in addition to their own welfare and identifies seven qualities of a monk who is worthy of gifts, hospitality, offerings, and respect, and who is an unexcelled field of merit for the world. Lambert Schmithausen has analyzed this context in an article, comparing early Buddhist practices that de-emphasize selfishness with *Mahāyāna* critiques of the concept of *Arahanta*.⁸⁶

The comparison⁸⁷ suggests some qualities common to both *Bakkula Sutta* (*Majjhima Nikāya* 124) and *Madhyama Āgama* 34 such as:

- No sensual perception
- Never accepted robes from householders
- Never cut robe material
- Never sewed a robe
- Never accepted invitation
- Never entered nunnery
- Never had novice attendant
- Never got sick
- Passed away seated

⁸⁵ Bhikkhu Bodhi, *Numerical Discourses*, 1080.

⁸⁶ Lambert Schmithausen, “Benefiting Oneself and Benefiting Others: A Note on *Aṅguttaranikāya* 7.64,” in *Gedenkschrift J.W. de Jong*, ed. Hendrik Wilhelm Bodewitz and Minoru Hara (Tokyo: The International Institute for Buddhist Studies, 2004), 149–60.

⁸⁷ Bhikkhu Analayo, “The Arahant Ideal in Early Buddhism—the Case of Bakkula,” *The Indian International Journal of Buddhist Studies* 8 (2007): 1–21.

- Announced his impending *Parinibbāna*.⁸⁸

Madhyama Āgama 34 explains the following qualities different from *Majjhima*

Nikāya 124 although there may be some overlap in descriptions:

- No conceit
- Never cut robe material
- Never received robe made by others
- Never sewed a bag
- Never skipped alms round
- Never begged at superior house
- Never looked at woman's face
- Never greeted nun
- Never taught laity
- Never took medicine
- Never leaned against support
- Attained the 3 higher knowledges within 3 days.⁸⁹

*Majjhima Nikāya 124*⁹⁰ explains the following qualities different from *Madhyama*

*Āgama 34*⁹¹ although again, the distinctions are not always complete:

- No perception of ill-will
- No sensual thought
- No perception of cruelty

⁸⁸ Ñāṇamoli, 985–88; Bapat, 1–6; Chalmers, 124–28.

⁸⁹ Bapat, 1–6; Ñāṇamoli, 985–88; Chalmers, 124–28.

⁹⁰ Ñāṇamoli, 985–88; Chalmers, 124–28.

⁹¹ Bapat, 1–6.

- Never dyed a robe
- Never sewed a Kāṭhīṇa robe
- Never made robe for others
- Never wished for invitation
- Never sat down in a house
- Never ate in a house
- Never taught a woman
- Never taught a nun
- Never taught female probationer
- Never taught a female novice
- Never gave going forth
- Never gave ordination
- Never gave dependence
- Never bathed in bathroom
- Never used bath powder
- Never received a massage
- Never carried medicine
- Never used a support
- Never lay down
- Never spent rains in village
- Became arahant soon within a week.

No sensual perception in *Madhyama Āgama* 34⁹² can easily be equated to no sensual thought in *Majjhima Nikāya* 124.⁹³ According to MĀ 34⁹⁴ venerable Bakkula attained *arahanta*-hood in 3 days but the MN 124⁹⁵ differs by reporting that he attained enlightenment on the eighth day of his ordination. Apart from that, the list of his qualities mainly deals with his loving kindness and humility and his extraordinary behavior regarding robe making and his attitude towards women and nuns. Another salient feature of venerable Bakkula is his perfect health, as he not only took no medicines, but also never got sick, even to the point of never sneezing.

The *Rathavinīta Sutta*⁹⁶ and its Chinese versions provide another example of the evolving *Arahanta* ideal in early Buddhism. The sutta praises Punna Mantāniputta not only for his personal virtues but also for his ability to teach others how to develop those same qualities. Even Revata, a monk known for his solitary lifestyle, expressed compassion and friendship towards all beings. A profound discussion between Sāriputta and Puṇṇamantāniputta⁹⁷ in the *sutta* shows the benefits of associating with such admirable monks.

Descriptions of Bakkula contrast sharply with these sentiments. They come from a later stage of discourse and the *Bakkula Sutta*⁹⁸ was included only at the Second Buddhist Council. Although his wonderful and marvelous character is praised, differences are seen in these other *Suttas*. One stylistic difference is that explicit

⁹² Bapat, 1–6.

⁹³ Ñāṇamoli, 985–88; Chalmers, 124–28.

⁹⁴ Bapat, 1–6.

⁹⁵ Ñāṇamoli, 985–88.

⁹⁶ V. Vilhelm Trenckner et al., *The Majjhima-Nikāya*, Pali Text Society, 5. 17, 39, 45, 100 (London: Published for the Pali Text Society by Luzac, 1960), 145–51.

⁹⁷ V. Vilhelm Trenckner et al., *The Majjhima-Nikāya*, 145–51.

⁹⁸ Chalmers, 124–28.

proclamations of approval are made, and this is a rarity by reciters of *Suttas*. It suggests that Bakkula represented an important ideal.

The values expressed in the praise of Bakkula reflect an appreciation for solitude and self-restraint. For example, Bakkula did not sew robes with a needle, and his rag robes would have required mending from time to time. The *Pāli* version⁹⁹ of the *sutta* states that he never dyed his robe, which would have been difficult to avoid in the hot and humid climate of India where robes require periodic renewal. Instead, someone else must have undertaken this work on his behalf. The *Pāli* commentary provides further explanation, stating that Bakkula's relatives would mend and dye his rag robes while he went to bathe.¹⁰⁰

Further, Bakkula did not teach nuns, which is puzzling given his age and vows. In *Nandakovāda sutta (MN146)*,¹⁰¹ the Buddha expected the monks to teach nuns. According to the *Pāli Vinaya*, it is considered a transgression if a monk neglects to teach the nuns when it is his turn to do so. Additionally, the *Vinaya* records an instance where the Buddha sent his disciple Ānanda to teach the women in the royal harem of King Pasenadi. Bakkula's isolation and introverted nature could have been mistaken for selfishness if he were not an *arahanta* person, and these qualities were seen earlier as a defect and not as a wonderful attribute. The emphasis here is on extremely flawless and ascetic conduct.

Anālayo suggests that there was a shift in the concept of an arahant over time, where the earlier emphasis on qualities such as altruism and concern for others gradually

⁹⁹ Chalmers, 124–28.

¹⁰⁰ Horner I.B., *Papañcasūdanī Majjhimanikāyaṭṭhakathā of Buddhaghosācariya*, vol. 4, Part 5 (London: The Pali Text Society, 1977), 190–97.

¹⁰¹ Chalmers, 270–77.

gave way to an increasing focus on austere external conduct. In this new perspective, the arahant's detachment was seen as a form of equanimity. It is possible that this new ideal did not provide a lasting inspiration to the Buddhist community in ancient India, leading to a search for a different or earlier ideal that emphasized altruism and concern for others instead.

For practitioners who study these issues, one might ask questions about where to emphasize efforts and whether it is useful to pursue a goal that feels unattainable. This seemingly unattainable goal of final liberation was a mission possible to hundreds and thousands of young and enthusiastic practitioners in the Buddha's time, probably because they were sincerely dedicated with less distractions, plus they had the perfect guidance of the original teacher. After attaining their ultimate liberation, the Buddha instructed these liberated beings to travel and serve for the betterment, welfare, and joy of numerous divine and human entities.¹⁰² Hence, the vast majority of the Buddhist *Saṅgha* had the tendency to practice loving kindness (*mettā*) and compassion (*karuṇā*) and they dedicated their whole life and energy to help other sentient beings to get out of the *saṃsāric* circle.

As an example, Venerable Moggallāna reached out to interview both divine beings in the heavenly realms and spirit beings in the lower realms and bring their stories back to the humans to encourage them to practice the right path and abandon unwholesome habits. Venerable Moggallāna was the foremost among Buddhist *Saṅgha* with psychic powers. He could communicate in both heavenly realms and lower realms.

¹⁰² Hermann Oldenberg, ed., *Vinaya Pitaka, Suttavibhanga, Mahavagga* (Oxford: Pali Text Society, 2000), 6. Hermann Oldenberg, ed., *The Vinaya Piṭakam*, vol. 1-The Mahāvagga (London: The Pali Text Society, 1964), 21.: *Caratha bhikkhave cārikaṃ bahujana hitāya bahujana sukhāya atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha.*

The *Sutta Piṭaka* of the *Khuddaka Nikāya*¹⁰³ contains captivating narratives. During the Buddha's time, practitioners maintained a balance between striving for their spiritual liberation and serving others, which was an ideal approach. Possibly the best balance occurred in the Buddha's time, when practitioners knew exactly how to focus on their spiritual liberation first and then dedicate themselves to benefit others.

Subsequently after the passing away of the Buddha, the paradigm must have shifted due to the lack of sufficient guidance and leadership from individuals who were truly liberated and had received proper training. Many practitioners took on deep and contemplative practices, sometimes spending the bulk of their lifetime practicing in isolation in the woods, and therefore missing opportunities to reach out to common people to teach the *Dhamma*. Subsequently it could have shifted to the other extreme when later generations found the importance of connecting to the common people to be paramount. Hence, they focused more on practicing loving kindness and compassion to help the community rather than focusing on their own practice.

The Bodhisattva ideal became more prominent in this way, creating a difference among the *Saṅgha* who practiced in isolation and those who practiced altruism. Bakkula's case was probably significant in the camp of the latter to propagate their own ideology by contrast. The important effort is to maintain the balance of both one's own spiritual liberation practice and altruism to help others. *Brahmavihāra* practice could have helped both parties to find more common grounds for agreement rather than dispute.

¹⁰³ Bimala Charan Law, trans., *Vimanavatthu* (London: Pali Text Society, 1935).
KN - Vimānavatthu and *Petavatthu*

The *Susīma sutta* (SN 12:70)¹⁰⁴ presents another discourse that touches on this subject. It introduces a specific group of arahants known as “wisdom-liberated” (*paññāvimutta*) who do not possess the five mundane supra-knowledges (*abhiññā*) or the peaceful formless emancipations.

In two lucid articles on the *Susīma Sutta*, Bhikkhu Bodhi extensively compares the following versions:¹⁰⁵

- *Pāli* version, S 12:70
- *Mahā Sāṅghika Vinaya* (M-Vin version)
- *Samyutta Āgama* (SĀ 347 version)
- *Sāratthappakāsinī* (*Samyutta* Commentary)
- *Abhidharma-vibhāṣā Śāstra*.

Bhikkhu Bodhi¹⁰⁶ contends that the formulation of the text of the *Suttas* in different early Buddhist communities was influenced by doctrinal pressures. Conversely, variant versions of the *Suttas*, which embody different viewpoints, played a role in shaping the doctrinal agendas of the schools. This is discussed in relation to the *Susīma Sutta*.

The *Susīma Sutta* in its Pāli and counterpart versions discusses a crucial and debated issue of the *arahanta* ideal, differentiating some enlightened ones who attain *arahanta*-hood but not necessarily the four *jhānas* or formless attainments. In this article, Bhikkhu Bodhi also discusses the context of these *paññāvimutta* (liberated by wisdom)

¹⁰⁴ Bodhi, SN 20:70.

¹⁰⁵ Bhikkhu Bodhi, “The *Susīma-Sutta* and the Wisdom-Liberated Arahant” 29 (2007): 51–75; Bhikkhu Bodhi, “Susīma’s Conversation with the Buddha: A Second Study of the *Susīma-Sutta*,” *Journal of the Pali Text Society* v, no. 30 (2009): 33–80; Bodhi, “The *Susīma-Sutta* and the Wisdom-Liberated Arahant.” 2007: 51-75.

¹⁰⁶ Bodhi, 51-75.

monks, who attain the final liberation but with neither *jhānas* nor formless attainments. This discussion takes place extensively in the *Mahā Sāṅghika* and *Sarvāstivāda* schools, but with lesser attention in the *Theravāda Pāli* canons, except some *Pāli* suttas such as *Susīma Sutta*,¹⁰⁷ *Jhāna Sutta*,¹⁰⁸ *Kīṭāgiri Sutta*,¹⁰⁹ *Aṭṭhakanāgara Sutta*¹¹⁰ and *Mahācattārisaka Sutta*.¹¹¹ *Paññāvimutta arahanta* person is comparable to a *sukkavipassaka arahanta* person (dry insight). Both approaches emphasize study of the three characteristics of impermanence (*aniccā*), suffering (*dukkha*), and non-self (*anatta*) as a means of developing insight (*vipassanā*) into the nature of reality.

George Bond (1984)¹¹² proposed an intriguing analysis on the evolution and expansion of the *Arahanta* ideal within the *Theravāda* Buddhist tradition. Bond clarifies that he doesn't aim to distinguish between “early Buddhism” and *Theravāda*, but instead to examine how the concept of *arahanta* progressed within *Theravāda*.

He elaborates three stages of the development of the *arahanta* ideal:

1. The early conceptions of the *arahanta* ideal
2. The development of the *arahanta* ideal and
3. Further development of the path and the ideal.

Regarding the first stage, Bond¹¹³ writes that there are *suttas* which elaborate how even ordinary people can attain final liberation immediately and easily. He cites the examples of Yasa and his fifty friends.

¹⁰⁷ Bodhi, *Connected Discourses*, 612–18.

¹⁰⁸ Bhikkhu Bodhi, *Numerical Discourses*, 1298–1301.

¹⁰⁹ Ñāṇamoli and Bodhi, *Middle Length Discourses*, 577–86.

¹¹⁰ Ñāṇamoli and Bodhi, 454–59.

¹¹¹ Ñāṇamoli and Bodhi, 934–40.

¹¹² Bond, *The Development and Elaboration of the Arahant Ideal in the Theravada Buddhist Tradition*, 1984.

¹¹³ Bond, *Development of Arahant Ideal*.

In this case, Bond¹¹⁴ may have neglected the fact that those people had the great fortune of meeting the Buddha in person and that the Buddha was fully available to them within the very simple and limited *Bhikkhu* Order of those days. As per tradition, all those early *arahantas* were just about to blossom after having fulfilled their Perfections (*pāramitā*). They were just waiting for the right moment for their enlightenment to be triggered, and the Buddha was perfectly able to execute that according to their individual maturity of spiritual path.

The capacity to reach *arahanta*-hood in an immediate way may rely on this rare capacity in a teacher. There are enthusiastic common people today too, but many have no idea about the right path, as we have just a few potential and capable meditation masters to guide us; truly enlightened ones are even more rare. A large number of those meditation masters are not necessarily enlightened, although at least a few of them have substantial knowledge about how one can attain *Nibbāna*.

According to Bond,¹¹⁵ in the subsequent phase of development, the texts portray the attainment of *arahanta*-ship as a challenging objective, which can still be accomplished in a single lifetime with considerable effort. During this phase, the ordinary person, referred to as *puthujjana*, must follow a gradual path of progress to reach *Nibbāna*. Bond refers to these *suttas* as “Path *suttas*” and notes that they emphasize the difficulty of attaining *arahanta*-ship. He probably refers to the *Anupubbī kathā*¹¹⁶ (Gradual teachings) as in the *Kīṭāgiri Sutta*¹¹⁷ and *Vinaya Piṭaka*, a classic teaching style

¹¹⁴ Bond, *Development of Arahant Ideal*.

¹¹⁵ Bond, *Development of Arahant Ideal*.

¹¹⁶ Hermann Oldenberg, ed. *Vinaya Pitaka, Suttavibhanga, Mahavagga*. Oxford: Pali Text Society, 2000: *Mahākkhandhaka, Mahāvagga Pāli, Pabbajjā katha*.

¹¹⁷ V. Vilhelm Trenckner et al., *The Majjhima-Nikāya*: 473–81.

used by the Buddha to open the eyes of the mundane people (*puthujjana*) when they approached him for instructions on the spiritual path. In such cases the Buddha would not directly give them a subject of meditation or teach them the four noble truths, as their minds were too clogged with defilements.

The Blessed One gave gradual instruction in the following manner:¹¹⁸

- *Dānakathaṃ* - teachings about generosity to open the path of spirituality
- *Sīlakathaṃ* - teachings about morality to lay a strong foundation of the path
- *Saggakathaṃ* - teachings about heavens to motivate the sentient beings to avoid the hell realms
- *Kāmānaṃ ādīnaṃ* - teachings on the dangers, drawbacks, faults, blemishes, vanity, and the depravity of sensual pleasures
- *Okāraṃ saṅkilesaṃ* - teachings on unwholesome *Dhammas* which invade the mind and how they lead to various immoral acts and aftereffects of such acts, etc.
- *Nekkhamme ānisaṃsaṃ* - teachings on the benefits of renunciation, which include attainment of various *jhānas* through meditation, attainment of various stages of sainthood (*Arahanta*), etc.

After these progressive sermons, once the Buddha perceived that the listener's mind was prepared (*kallacitta*), pliant (*muducitta*), free from obstacles (*vinīvaraṇacitta*), elevated (*udaggacitta*) and lucid (*pasannacitta*), then the Blessed One explained the exalted teaching particular to the Buddhas (*Buddhānaṃ sāmukkaṃsika dhammadesanā*), that is: sermons typically focused on the Four Noble Truths and the three characteristics of existence. Upon hearing these teachings, individuals were able to attain one of the four stages of *Nibbāna*, depending on their level of spiritual ability. The eye of the *Dhamma* appeared to them along with the realization that every conditioned thing that arises is

¹¹⁸ Hermann Oldenberg, *Vinaya Pitaka, Suttavibhanga, Mahavagga: Mahākkhandhaka, Mahāvagga Pāli, Pabbajjā katha*.

subject to disappear. (*dhammacakkhuṃ udapādi – ‘yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadhammaṃ*).¹¹⁹

According to Bond's analysis,¹²⁰ the third set of teachings on arahantship builds on the previous concept of a gradual path. These teachings assert that *arahantas* are rare and the path to enlightenment is long, taking more than one lifetime to complete. This group of teachings includes the *suttas* that discuss the four paths or four noble persons, which represent stages on the gradual path to arahantship. These stages continue into future lives and require the individual to diligently work with the three trainings of ethical conduct, concentration, and wisdom (*sīla, samādhi, paññā*) for many lifetimes to perfect the supramundane path.

In describing the gradual path, Bond¹²¹ discusses the *suttas* that deal with the ten fetters (*dasa saṃyojana*) which are eliminated along the fourfold paths. With each step of the canonical development, Bond indicates that more complexities were added to the system in the description of the enlightened one (*arahanta*). He argues against I.B. Horner's¹²² interpretations on the development of arahantship by emphasizing Horner's interpretation is explained elsewhere in this chapter. Descriptions of the *arahanta* ideal grew in stature and emphasis over time and in many transmissions of the discourse into different languages and schools.

In contrast to Bond's view, other modern writers present a more optimistic perspective on the attainability of arahantship. Lily De Silva, in her 1987¹²³ study “The

¹¹⁹ Hermann Oldenberg: *Mahākkhandhaka, Mahāvagga Pāli, Pabbajjā katha*.

¹²⁰ Bond, *Development of Arahant Ideal*.

¹²¹ Bond, *Development of Arahant Ideal*.

¹²² Horner, *The Early Buddhist Theory of Man Perfected*.

¹²³ Lily De Silva, *Nibbāna as Living Experience: The Buddha and the Arahant, Two Studies from the Pāli Canon* (Kandy Sri Lanka: Buddhist Publication Society, 1996).

Buddha and the Arahant Compared,” argues that *Nibbāna* is achievable in the present life and not just after death. She highlights *Nibbāna* as the ultimate goal of the Buddhist quest for perfection and happiness and identifies four distinct qualities that signify *Nibbāna* as a living experience: happiness, moral perfection, realization, and freedom. De Silva's view offers a more humanized conception of arahantship as an attainable state of being in the present life.¹²⁴

Another work by Katz N (1982/1989)¹²⁵ compares *Theravāda Arahanta*-hood, *Mahāyāna Bodhisattva*-hood and *Vajrayāna Mahāsiddha*-hood, the three ideal saints of the respective schools. Katz discusses how the three forms of human potentiality radically diverge. He tries to reconcile this divergence while maintaining the integrity of the three traditions.

According to Katz,¹²⁶ Buddhism has a vast array of systems, schools, mythologies, symbols, practices, and rituals that give rise to many different forms. Despite this diversity, there is a fundamental continuity underlying all of these teachings. The concept of the *Arahanta*, in particular, represents a core aspect of Buddhist doctrine that transcends all schools and philosophies, albeit with varying emphases.

According to *Pāli* literature, the *Arahanta* is considered as a perfect human being who has achieved everything and is a complete product, like a Buddha. However, Sanskrit and Tibetan literature portrays the *Arahanta* as a selfish individual only concerned about their own salvation and not the suffering of others. This interpretation is deemed one-sided and inaccurate. In *Theravāda* Buddhism, the *Arahanta* is seen as a

¹²⁴ Lily De Silva, “The Buddha and the Arahant Compared,” *Journal of Buddhist Ethics* 4: 65-66.

¹²⁵ Katz, *Buddhist Images of Human Perfection*.

¹²⁶ Katz, *Buddhist Images*.

highly motivated and compassionate person with great love and kindness towards all suffering beings. They are dedicated to traveling and helping all beings, humans and non-humans alike, just as the Buddha advised the first group of 60 *Arahanta* monks.

Mahāyāna Buddhism raises the idea of the *Bodhisattva* as a counterpart of the Perfected Person, elevated relative to the *Arahanta* Person, and in some contexts, the contradiction or abrogation of the *Arahanta* Person. On the other hand, in Tantric Buddhism, *Mahāsiddha* is presented as an alternative to the narrowly scholastic and monastic-focused *Bodhisattva*. *Bodhisattva* can be portrayed as moralistic and disconnected from the sufferings of the world. However, *Mahāsiddha* is presented as someone who embraces worldly experiences and pleasures in order to fully understand and transcend them.¹²⁷

Tilakaratne (2005)¹²⁸ examines the personalities of two prominent elders of the *Theravāda* tradition, Mahā Kassapa and Ānanda, in his research paper titled “Personality Differences of Arahants and the Origins of *Theravāda*.” This paper, written by a notable Buddhist studies scholar from modern-day Sri Lanka, explores the impact that these two disciples of the Buddha had on the development of the Buddhist tradition after the Buddha's death. Despite their shared *arahanta* status, Mahā Kassapa and Ānanda had vastly different lifestyles and modes of experience. Mahā Kassapa was a forest monk who practiced austerities and lived a largely isolated life, while Ānanda had a bustling city lifestyle, attending to the Buddha and handling all of his public dealings.

These two great legends of the *Buddha Sāsana* have carved niches of their own in Buddhist history for their enormous contribution to the sustenance of the Buddhist Order.

¹²⁷ Katz, *Buddhist Images*.

¹²⁸ Tilakaratne, Asanga, ‘Personality Differences of Arahants and the Origins of Theravada.’

In a meticulously written paper, Thilakaratne¹²⁹ displays a balanced approach to both the legendary monks, while emphasizing that present day monks need to maintain a balanced approach between the opposing poles of the two legends - *gāṃavāsī* (city dwellers) and *araññavāsī* (forest dwellers) traditions. Thilakaratne¹³⁰ concludes that the ideals behind venerable Mahā Kassapa and Venerable Ananda, contemplative and interactive, do not need to be perceived as contradictory but complementary.

I.B. Horner's (1936/1979)¹³¹ valuable research on the Early Buddhist theory of man perfected explores the concept of *Arahanta* and the significance of the pursuit of perfection in religious life. The author analyzes the *Arahanta* concept from different perspectives, including:

- The *Arahan* concept in non-Buddhist literature (49-74)
- The *Arahan* concept: its non-Buddhist use in the *piṭakas* (75-95)
- The Buddhist concept of the *Arahan* in the *piṭakas* (96-177)
- The *Arahan* concept in post-canonical and *mahāyānist* works (178-204)
- The four ways and the four fruits (205-256)
- *Oghatinna*: Flood-crossed: an aspect of the *Arahan* (257-281)
- *Pāra*: beyond (282-312)¹³²

Horner¹³³ presents an interesting discussion of contemporary non-Buddhist traditions of India that are also familiar with the concept of *Arahanta*-ship. For example, the Jain tradition includes aspects of the *Arahanta* ideology. The terms *Araham* (noun)

¹²⁹ Tilakaratne, *Personality Differences*.

¹³⁰ Tilakaratne, *Personality Differences*.

¹³¹ Horner, *Early Buddhist Theory*.

¹³² Horner, *Early Buddhist Theory*.

¹³³ Horner, *Early Buddhist Theory*.

and *Arahati* (verb) were frequently used by the non-Buddhist sects such as Jains. According to Horner, the ascetics given over to the ascetic practice, physical austerities, and the possession of some psychic powers were not *Arahantas* in any Sakyan sense. *Arahanta* is a man or a woman who has won perfection here and now; and *Arahanta*-ship is a highly desirable state to be won in the present. The *Arahanta* and *Arahanta*-ship regarded in this light are the products of monastic Buddhism.

Although the concept of *Arahanta* may appear as a readymade concept each time it is met within the texts, the above considerations suggest that this concept has Sakyan history behind it. Some of the key terms used for a liberated person are *arahatta*, *asekha*, *khīṇāsava*. Horner¹³⁴ prefers to keep several of the original *Pāli* terms instead of using any translation, including the term *Araham*. These are words for which no altogether suitable translation has yet been suggested. This is because in English, or in any other Western or European language, there is no precise equivalent for conveying the grandeur, depth, and richness of these old Indian notions. Horner's hesitance to translate is also because the meanings of these words vary in different contexts, showing that their significance was not steady and unchanging. This reflection further explains the lack of English equivalents for some *Pāli* terms, and the reason why it is hard to find the exact English equivalents to the age-old eastern religious language of the *Theravāda* Buddhists.

In summary, the *Theravāda* standpoint on *Arahanta*-hood remains consistent to present times in some critical aspects of definition. The *arahanta* has abandoned all defilements and is not subject to rebirth. Again, the Perfectly Self-Enlightened *Sammā Sambuddhas*, Individually Self-Enlightened (*Pacceka Buddhas*) and those who attain the

¹³⁴ Horner, *Early Buddhist Theory*.

Enlightenment under the guidance of Perfectly Enlightened Ones (*Arahantas*) are all called *abhabbuppattikā* (incapable of being born again), as they have completely abandoned all forms of defilements, attachments, desires and other related latent tendencies. The role of a disciple *arahanta* is certainly very vital as many hundreds and thousands of them have already been able to cross the *samsāric* ocean with the help of the Perfectly Enlightened *Sammā Sambuddha* during this Gotama Buddha's Order. The Buddha has said that as long as the Doctrine (*dhamma*) is duly practiced by the disciples, the world will not be empty of liberated ones (*arahanta*).

In the *Mahāyāna* perspective, there are quite a few offshoots with varying ideologies regarding *arahanta-hood*. Some of the most well-known sutras and chants in *Mahāyāna* Buddhism include references to the *arahanta*, including the central *Mahā Prajñā Pāramitā Hridaya Sūtra*. This later reference focuses on the *arahanta*'s relationship to and awareness of emptiness of *skandhas*, referents, material and mental processes. However, the *Mahāyāna* standpoint on *arahanta-hood* is not a positive one, conveying an imperfect or actually negative perspective. Nevertheless, the *Mahāniddesa* provides evidence of the *Theravāda* standpoint on *arahanta-hood* as a liberated or enlightened one who will accomplish his spiritual goal by completely abandoning all defilements. This point will be further discussed in chapter five.

The literature shows both the complexity and primacy of understanding the *Arahanta* ideal in the study of Buddhism. Over time, different qualities have been emphasized to understand perfection of a person. Asceticism and generosity were portrayed as opposing forces in different schools and eras, but they are not necessarily incompatible. The possibility of reaching arahanthood for any particular person became

a more distant and complex concept while remaining clear in direction. As *Niddesa* shows, an *Arahanta* is a multi-faceted person, or aspiration for people on the Buddhist path.

3. Chapter Three: *Mahāniddesa* in Buddhist Literature

3.1. History of *Mahāniddesa* Translations and Studies

The *Niddesa* has been defined in a number of *Pāli*-English dictionaries as pointing out, designation, specification, description, exposition, etc. The *Pāli*-English Dictionary¹³⁵ published by the *Pāli* Text Society doesn't provide much additional information or many citations to support its entries.

The *Niddesa*, despite not being commonly referred to in *Pāli*-English dictionaries or canonical and non-canonical texts, offers an important analytical approach to interpretation and exegesis of Buddhist teachings. Derived from the Sanskrit word *Nirdeśa*, which relates to *Desa* and *Desaka*, the term *Niddesa* signifies a descriptive exposition, a description attribute, or a distinction. It is conveyed through question and answer and serves as an analytic explanation. While mentioned in several texts, including Vin v.114, Nett 4.8 38 sq., Vism 26, DhsA 54, VvA 78, PvA 71, and 147, the *Niddesa* provides valuable insights into Buddhist teachings through its unique and analytical approach.

Most dictionaries and other sources give only a very brief explanation of *Niddesa* to cover the main composition of the text. They mostly mention that *Niddesa*¹³⁶ is the eleventh book of the *Khuddaka Nikāya* and that it is divided into two main sections – *Mahāniddesa* and *Cullaniddesa*. The *Mahāniddesa* provides commentary on the *Aṭṭhaka*

¹³⁵ Davids and Stede, 82.

¹³⁶ Davids and Stede, 82: “[Sk. *Nirdeśa*, fr. *Niddisati*, cp. *Desa*, *desaka* etc.] 1. Description attribute, distinction PvA7 (*ukkaṭṭha*^o); ^o*vatthu* object of distinction or praise D 3.253 = A 4. 15 (where reading is *niddasa*, which also as v. 1, at D 3.253 & Ps 1.5). -2. Descriptive exposition, analytic explanation by way of question and answer, interpretation, exegesis Vin v.114 (*sa*^o); Nett 4. 8 38 sq.; *Vism* 26; *DhsA* 54; *VvA* 78; *PvA* 71, 147. – 3.”

Vagga, while the *Culla Niddesa* offers commentary on the *Pārāyana Vagga* and the *Khaggavisāna Sutta*.

The *Sutta-nipāta*,¹³⁷ an important text of the *Khuddaka Nikāya*, contains the *Aṭṭhaka-Pārāyana Vaggas* and *Khaggavisāna Sutta*, which are part of the earliest category of Buddhist literature. The *Mahāniddesa* and *Culla Niddesa* commentaries are associated with these texts and are traditionally attributed to Venerable Sāriputta, the Buddha's chief disciple. Bhikṣu Jagadīsa Kāśyapa¹³⁸ identified four versions of the *Mahāniddesa Pāli* that were used for the *Vipassanā* Research Institute's editing of the VRI Tipiṭaka project.

Burmese – *Chaṭṭhasaṅgāyanā* publication, 1956.

Sinhalese – Edited by Sri Pandit Weliwiṭiya Sorata Thero, 1933.

Siamese – *Mahāmakuta* Government Publication, 1926.

Roman – Edited by L. De La Vallee Poussin and E.J. Thomas, PTS 1916-17.

La Vallee Poussin and E.J. Thomas were the first to undertake a comprehensive edition of *Mahāniddesa Pāli*,¹³⁹ comparing a number of *Pāli* texts from Sri Lanka, Myanmar and Thailand. This was part of the massive PTS project in the latter half of the nineteenth century and the first half of the twentieth century, which was a significant landmark in the history of Buddhist literature. All these scholars who worked so hard to make the PTS project possible brought a new renaissance to *Theravāda* Buddhism which opened the door for the rest of the world to investigate more of the *Pāli Tipiṭaka*.

¹³⁷ Dines Andersen, Helmer Smith, and England) Pali Text Society (London, *The Sutta-Nipāta* (London: BPublished for the Pali Text Society by H. Frowde, 1913), <http://books.google.com/books?id=y80sAQAAMAAJ>.

¹³⁸ Jagadīsa Kāśyapa, *The Mahāniddesa* (Patna: Bihar Government Pāli Publication Board, 1960).

¹³⁹ Poussin and Thomas, *Mahāniddesa*.

Interestingly, the PTS project was way ahead of publishing *Mahāniddeśa Pāli* as compared to the traditional Buddhist countries, which is also a reflection of the emphasis of the modern publication era of Europe. However, this is the only *Pāli* canonical text without any western translation. In contrast to the *Mahāniddeśa*, the *Suttanipāta*, the source of *Mahāniddeśa* and *Cullaniddeśa*, was translated into English some fifty years before the first *Mahāniddeśa* publication took place.

The *Suttanipāta* has received a great deal of attention in the academic world, with numerous editions and translations in different languages. Hinüber¹⁴⁰ highlights several translations by various authors, including the edition by Anderson and Smith.¹⁴¹ In addition to these translations, the book “*Nyānaponikā: Sutta-Nipāta*”¹⁴² is another important resource for scholars, which contains a collection of early Buddhist teachings in verse form, known as *Lehr-Dichtungen*, and extracts from ancient commentaries. Other notable translations include K.R. Norman's “The Group of Discourses,”¹⁴³ V. Fausbøll's “The *Sutta-nipāta* Part II Glossary,”¹⁴⁴ R.O. Franker's “*Die Suttanipāta-Gāthās mit ihren Parallelen*,”¹⁴⁵ W.B. Bollée's “The *Pādas* of the *Suttanipāta* with Parallels from the *Āyāraiga*, *Sūyagaóa*, *Uttarajjhāya*, *Dasaveyāiü*,”¹⁴⁶ and N.A. Jayawickrama's “A Critical Analysis of the *Suttanipāta* Illustrating Its Gradual Growth.”¹⁴⁷

¹⁴⁰ Hinüber, *A Handbook of Pāli Literature*.

¹⁴¹ Andersen Dines, Helmer Smith, eds., *The Sutta-Nipāta* (London: Pali Text Society, 1913), <http://books.google.com/books?id=y80sAQAAAJ>.

¹⁴² Nyanaponika, *Sutta-Nipāta mit Auszügen*.

¹⁴³ Norman, *Group of Discourses (Sutta-Nipāta)*.

¹⁴⁴ V. V. Fausbøll, *The Sutta-Nipāta Being a Collection of Some of Gotama Buddha's Dialogues and Discourses* (London: The Pāli Text Society, 1885), <http://books.google.com/books?id=pws-AQAAMAJ>.

¹⁴⁵ Franke, *Die Suttanipāta-gāthās mit Ihren parallelen*.

¹⁴⁶ Fausbøll, *Sutta-Nipāta*.

¹⁴⁷ Jayawickrama.

There are many versions of *Sutta-nipāta* with even earlier translations and updates. To date, the first-ever English translation of *Sutta-nipāta* was made by M. Coomaraswamy¹⁴⁸ in 1874 and the latest translation was by Bhikkhu Bodhi¹⁴⁹ in 2017. Some of the prominent scholarship on the *Sutta-nipāta* in chronological order is as follows:

- M. Coomaraswamy (1874) – English translation¹⁵⁰
- V. Fausbøll (1885) – English translation¹⁵¹
- M. Anesaki (1906) – Chinese translation¹⁵²
- H. Oldenberg (1908) – journal article in German¹⁵³
- Franke, Otto (1909) – journal article in German¹⁵⁴
- Anderson, D. and Smith, H. (1913) – *Pāli* text edition for PTS¹⁵⁵
- A.F.R. Hoernle (1916) – journal article on a Sanskrit version from Eastern Turkestan¹⁵⁶
- N.A. Jayawickrama (1947) – Doctoral thesis in English¹⁵⁷
- Nyānaponikā (1955) – German translation¹⁵⁸
- W.B. Bolleé (1980) – German work on *Sutta-nipāta pādas*¹⁵⁹

¹⁴⁸ Coomaraswamy, *Sutta-Nipāta Dialogues*..

¹⁴⁹ Bhikkhu Bodhi, trans., *The Suttanipāta: An Ancient Collection of the Buddha's Discourses, Together with Its Commentaries: Paramatthajotikā II and Excerpts from the Niddesa* (Somerville MA: Wisdom Publications, 2017).

¹⁵⁰ Coomaraswamy, *Sutta-Nipāta Dialogues*..

¹⁵¹ Fausbøll, *Sutta-Nipāta*.

¹⁵² M. Anesaki, *Sutta-Nipāta in Chinese*, *JPTS*, no. 5 (1906): 50-51.

¹⁵³ H. Oldenberg, "Zu Suttanipāta 440," *zeitdeutmorggese Zeitschrift der Deutschen Morgenländischen Gesellschaft* 62, no. 3 (1908): 593–94.

¹⁵⁴ Franke, *Die Suttanipāta-gāthās mit Ihren parallelen*.

¹⁵⁵ Andersen et al. *The Sutta-Nipāta*.

¹⁵⁶ A. F. Rudolf Hoernle, "The Sutta Nipata in a Sanskrit Version from Eastern Turkestan," *Journal of the Royal Asiatic Society of Great Britain and Ireland*, 1916, 709–32.

¹⁵⁷ Jayawickrama.

¹⁵⁸ Nyanaponika, *Sutta-Nipāta mit Auszügen aus d. alten Kommentaren*.

¹⁵⁹ Fausbøll, *Sutta-Nipāta*.

- K.R. Norman (1984) – English translation¹⁶⁰
- Saddhātissa (1985) – English translation¹⁶¹
- Bhikkhu Bodhi (2017) – English translation.¹⁶²

The *Sutta Nipāta* is a compilation of ancient Buddhist writings, regarded as a crucial and ancient segment of the *Pāli* Canon. It encompasses 71 concise dialogues that are attributed to the Buddha and his pupils, expounding on various themes like morality, mindfulness, and understanding of the true nature of existence. Due to its accuracy and genuineness, the *Sutta Nipāta* is highly esteemed by both scholars and practitioners, as it embodies some of the earliest written instructions of the Buddha.

One component of the *Sutta Nipāta* that is often overlooked is the *Mahānidessa*, a section of the collection that contains a series of poetic verses that describe the qualities of an ideal spiritual seeker. The *Mahanidessa's* lack of popularity could be attributed to its distinct style and content, which deviate from the straightforward discourses that are commonly found in other parts of the *Sutta Nipāta*. Nonetheless, its presence in the collection is typical of the diverse and multifaceted character of the Buddha's teachings, which encompassed not only pragmatic advice for everyday living but also profound understandings about the mind and the universe. Therefore, the *Mahanidessa* should not be overlooked and should be given more consideration and examination as an essential element of the *Suttanipāta*.

3.2. The *Mahānidessa* within the Canonical Literature

¹⁶⁰ Norman, *Group of Discourses (Sutta-Nipāta)*.

¹⁶¹ H. Saddhatissa, *The Sutta-Nipāta* (London: Curzon, 1985).

¹⁶² Bodhi, *The Suttanipāta*.

In probably one of the most informative articles on *Niddesa*, K. Arunasiri¹⁶³ gives a detailed account covering a number of topics about the text, such as *Niddesa*¹⁶⁴ and *Navaṅga Saṭṭhu Sāsana*, the antiquity of *Niddesa*, *Niddesa* and *Abhidhamma*, authorship, the background for its emergence and the style of composition, and rejection of the *Niddesa* by *Mahāsāṅghikas*.

Although the *Niddesa* is a commentary on the *Aṭṭhaka* and *Pārāyana vaggas* as well as the *Khaggavisāna sutta* of the *Suttanipāta*, Arunasiri¹⁶⁵ provides an explanation as to why it has been granted canonical status.

The *Niddesa* is a Buddhist commentary that expounds on various parts of the *Suttanipāta*, particularly the *Aṭṭhaka* and *Pārāyana vaggas*, as well as the *Khaggavisāna Sutta*. Although it is primarily a commentary, it has received canonical recognition in the *Theravāda* tradition. To put it simply, the *Niddesa* has been granted canonical status despite its nature as a commentary.

The *Niddesa* was bestowed canonical status for various reasons, including its relevance and significance. As one of the oldest compilations of Buddhist texts, the *Suttanipāta* holds a prominent place in Buddhist literature, and the *Niddesa* provides valuable insights and elucidations on the meaning and importance of these ancient texts. Furthermore, the *Niddesa* provides valuable historical and cultural context, making it an important resource for both scholars and practitioners seeking a deeper understanding of the *Suttanipāta*.

¹⁶³ Malalasekera et al., “Niddesa,” *Encyclopaedia of Buddhism*.

¹⁶⁴ Poussin and Thomas, *Mahāniddesa*.

¹⁶⁵ Malalasekera, “Niddesa,” *Encyclopaedia of Buddhism*.

The *Niddesa*'s early composition date clearly contributes to its canonical status. Scholars suggest that the *Niddesa* may have been written as early as the 3rd century BCE, around the same period as the *Suttanipāta*. This makes it one of the earliest known commentaries on Buddhist texts, and its inclusion in the canon highlights its historical significance and the high regard in which it was held by early Buddhist communities.

Overall, the canonical status of the *Niddesa* is a testament to its importance and relevance to the early Buddhist tradition. Although the *Niddesa* is technically a commentary, it has been highly regarded as a source of profound insight and comprehension into the teachings of the Buddha and the early Buddhist community.

Niddesa's¹⁶⁶ style of presentation is very different from that of the commentaries of other canonical texts written after the 5th century BCE. In comparison to the word-for-word exposition by the *aṭṭhakathā*, *Niddesa*¹⁶⁷ uses a series of epithets to describe the meaning of a word. It uses repetition when the same word appears in sequence with another word or in several different places, which occurs frequently. This multifaceted explanation of ideas, instead of mere description of a word in a phrase as in other commentaries, is a unique style of *Niddesa*.¹⁶⁸ Quotations from all the four *Nikāyas* and some other *Khuddaka* texts is another feature of *Niddesa*¹⁶⁹ treatment. All these highlight some significant stylistic developments of this formative stage of commentarial literature.

Arunasiri¹⁷⁰ also finds a connection between the *Niddesa*¹⁷¹ and the *Abhidhamma* as it treats some technical jargon and clauses with a completely *Abhidhammic*

¹⁶⁶ Poussin and Thomas, *Mahāniddesa*.

¹⁶⁷ Poussin and Thomas, *Mahāniddesa*.

¹⁶⁸ Poussin and Thomas, *Mahāniddesa*.

¹⁶⁹ Poussin and Thomas, *Mahāniddesa*.

¹⁷⁰ Malalasekera, "Niddesa," *Encyclopaedia of Buddhism*.

¹⁷¹ Poussin and Thomas, *Mahāniddesa*.

texture. The use of lists to explain a term is an example of this. This is another unique feature of *Niddesa*¹⁷² in comparison to the other four *Nikāyas*. Hence, Arunasiri¹⁷³ suggests that the *Niddesa*¹⁷⁴ and *Paṭisambhidāmagga* represent a “transitional period between *Sutta* and *Abhidhamma*.” The language and the context of *Aṭṭhaka Vagga*, *Pārāyana Vagga* and *Khaggavisāna Sutta* suggest that they belong to the earliest strata of Buddhist literature.

There is a debate between some scholars over the sequencing of production of *Sutta-nipāta* and *Niddesa*.¹⁷⁵ It is obvious that *Aṭṭhaka Vagga*, *Pārāyana Vagga* and *Khaggavisāna Sutta* survived as separate texts before they were incorporated with *Suttanipāta*. Meanwhile, *Niddesa*¹⁷⁶ too has been tailored with some other texts from time to time in the process of explaining technical terms and clauses of *Aṭṭhaka Vagga*, *Pārāyana Vagga* and *Khaggavisāna Sutta*.

Certain uses of language in the context of a text can also reflect the age of that text. For example, *Niddesa*¹⁷⁷ mentions a number of cities and territories beyond the Indian boundaries which are not familiar to the earlier compilers of the canonical literature. For example:

Takkolā, *Takkasīlā* – Taxila of Pakistan

Tambapaṇṇi – Sri Lanka

Tamaliṃ – Tāmralipti, a port city of West Bengal.

¹⁷² Poussin and Thomas, *Mahāniddesa*.

¹⁷³ Malalasekera, “Niddesa,” *Encyclopaedia of Buddhism*.

¹⁷⁴ Poussin and Thomas, *Mahāniddesa*.

¹⁷⁵ Poussin and Thomas, *Mahāniddesa*.

¹⁷⁶ Poussin and Thomas, *Mahāniddesa*.

¹⁷⁷ Poussin and Thomas, *Mahāniddesa*.

Bārukacca – Port city of southern Gujarat which was used by Asoka to send missionaries to *Aparantaka* country in the middle east

Vaṅga – West Bengal or Bangladesh

Surattha – Saurashtra coast

Suvaṇṇabhūmi – Myanmar

Allasanda – Alexandria

Yona – the Greek world.

These are mostly the ancient ports and port cities which were used by sailors of the remote past. They were also popular places of maritime trade during the reign of Asoka, and he used these ports, cities, and countries for his Buddhist missionary activities.

During the Asoka period, ports and port cities played a crucial role in the propagation of Buddhism. They served as vital trade and cultural centers that connected India with other regions of Asia and beyond. For instance, the ports of Takkolā and Takkasīlā (Taxila) in Pakistan were situated on the ancient Silk Road and served as significant centers of commerce and learning. Consequently, these ports attracted scholars and merchants from all over Asia. Similarly, the port of Tambapaṇṇi in Sri Lanka was a critical stopover for ships traveling between India and Southeast Asia. It is believed that Mahinda, Ashoka's son, brought Buddhism to Sri Lanka from India through this port.¹⁷⁸

¹⁷⁸ Holt, John Clifford, *The Sri Lanka Reader: History, Culture, Politics* (Durham: Duke University Press, 2011), 35.

¹⁷⁸ R.C. Majumdar, *Ancient Indian Colonization in South-East Asia*, vol. 1 (Calcutta: Firma K.L. Mukhopadhyay, 1977), 188.

Tamalīm (Tāmralipti) was another important port city in West Bengal that served as a gateway to Southeast Asia and was a hub for both maritime trade and Buddhist missionary activities.¹⁷⁹

The port city of Bārukacca in southern Gujarat was also significant, as it was used by Asoka to send Buddhist missionaries to the Aparantaka country in the Middle East. Vaṅga (West Bengal or Bangladesh) was another key location for maritime trade and cultural exchange.¹⁸⁰

The ports of Surattha on the Saurashtra coast and Suvāṇṇabhūmi in Myanmar were also important centers of trade and Buddhism during the Asoka period. Asoka's efforts to disseminate Buddhism extended to distant lands such as Allasanda (Alexandria) and Yona (the Greek world), where he purportedly dispatched envoys to propagate the Buddhist teachings.¹⁸¹

In summary, the Asoka period witnessed the pivotal role of ports and port cities in the proliferation of Buddhism. These locations acted as vital nodes in the interlinked network of trade, culture, and religion that connected India to other parts of Asia and the world.¹⁸² Geographic and historical details such as these help date at least some editions of early texts.

Most evidence supports the idea that *Niddesa*¹⁸³ belongs to a later period of canonical development. The terms such as *sippāyatana*, *vijjāyatana*, and *parivena* reflect

¹⁷⁹ Majumdar, R.C., *Ancient Indian Colonization in South-East Asia*. Vol. 1. Calcutta: Firma K.L. Mukhopadhyay, 1977, 188.

¹⁸⁰ Tripathi, Vibha., "India and the Indian Ocean: An Overview of the Historical and Archaeological Evidence." *Journal of Indian Ocean Archaeology* 1 (2004): 1-15.

¹⁸¹ Singh, Upinder., *Political Violence in Ancient India*. Cambridge, MA: Harvard University Press, 2017.

¹⁸² Olivelle, Patrick. "The Maurya and Gupta Empires." In *The Oxford Handbook of Indian Philosophy*, edited by Jonardon Ganeri, 23-37. Oxford: Oxford University Press, 2017.

¹⁸³ Poussin and Thomas, *Mahāniddesa*.

that there were fully functioning monastic institutes by the time *Niddesa*¹⁸⁴ was written. Hence, Arunasiri¹⁸⁵ suggests that the *Niddesa*¹⁸⁶ can be dated to a period in or after the 3rd century B.C. Abenayaka¹⁸⁷ has a similar view on the date of *Niddesa*.¹⁸⁸ Arunasiri¹⁸⁹ mentions two strata of *Khuddaka Nikāya*, according to which *Niddesa*¹⁹⁰ belongs to the later stratum. The complete list of *Khuddaka Nikāya* with their respective strata is as follows:

Earlier Stratum

- *Suttanipāta*
- *Itivuttaka*
- *Dhammapada*
- *Theragāthā*
- *Therīgāthā*
- *Jātaka*

Later Stratum

- *Khuddakapāṭha*
- *Vimānavatthu*
- *Petavatthu*
- *Niddesa*
- *Paṭisambhidā*
- *Apadāna*

¹⁸⁴ Poussin and Thomas, *Mahāniddesa*.

¹⁸⁵ Malalasekera, "Niddesa," *Encyclopaedia of Buddhism*.

¹⁸⁶ Poussin and Thomas, *Mahāniddesa*.

¹⁸⁷ Abeynayake, *Analysis of Khuddaka Nikāya*.

¹⁸⁸ Poussin and Thomas, *Mahāniddesa*.

¹⁸⁹ Malalasekera, "Niddesa," *Encyclopaedia of Buddhism*.

¹⁹⁰ Poussin and Thomas, *Mahāniddesa*.

- *Buddhavaṃsa*
- *Cariyāpiṭaka*.

The authorship of *Niddesa* is debated in modern literature. Traditionally, authorship of many books is attributed to some famous persons. For instance, Kālidāsa and Shakespeare are two eastern and western authors to whom have been attributed a number of apocryphal works. There can be more than one reason to do so, such as gaining popularity for the books with the help of famous names, or in other cases, the original authors were not interested in highlighting their own names. Hence, some of the anonymous or apocryphal books have been attributed to some popular figures. Similarly, *Niddesa* was likely written by one scholarly monk or a panel of such scholars, but he or they never wanted to highlight his/their name/s. They could possibly be great practitioners who were willing to serve the *Dhamma* and not wanting to build their own ego.

Despite the common attribution of the *Niddesa* to Venerable Sāriputta, the chief disciple of the Buddha, it is highly unlikely that he authored the text, given its context and style. If he was the author, it is likely that an already prevalent earlier text must have been amended with some additional information such as location names by the later editors including Venerable Sāriputta's disciples. On the other hand, the lack of authorship attribution must have left many scholars conjecturing that it was written by Venerable Sāriputta.

Abeynayake¹⁹¹ investigated why the authorship of *Niddesa* was attributed to Venerable Sāriputta by the *Niddesa* commentator for the first time. The summary of his argument is based on the following points:

- Sāriputta's name is associated with the last *sutta* of the *Aṭṭhakavagga*.
- Sāriputta is attributed with the analytical and descriptive discourses of the *Nikāyas*.
- *Majjhima Bhānakas* of Sri Lanka must have done so as Sāriputta is linked to the *Majjhima Nikāya bhānaka* lineage.

The *Mahāsāṅghikas*, a group of dissident monks who were expelled from the Buddhist monastic order, rejected several Buddhist texts including the *Parivāra* exegesis, *Abhidhammapakaraṇa*, *Paṭisambhidā*, and *Niddesa*,¹⁹² according to the earliest chronicle of Ceylon, the *Dīpavaṃsa*,¹⁹³ dating back to the 4th century CE. As a result, the *Niddesa* survived as a *Theravāda* text, having been preserved by the *Theravāda* tradition since its composition.

As *Niddesa*¹⁹⁴ was included in the canon, Venerable Upasena wrote a commentary on it during the reign of king Aggabodhi I (564-598 CE) of Sri Lanka. *Mahāniddesa* was edited by Ven. Moratota Dhammakhandha Thera due to its corrupted version during the reign of king Kīrti Śrī Rājasinghe (1747-80 CE)

¹⁹¹ Abeynayake, *Analysis of Khuddaka Nikāya*.

¹⁹² Poussin and Thomas, *Mahāniddesa*.

¹⁹³ Hermann Oldenberg, *The Dīpavaṃsa: an ancient Buddhist historical record* (London: Williams and Norgate, 1879), [http://search.ebscohost.com/login.aspx?direct=true&db=h7h&bquery=\(HJ+5QC2\)&type=1&site=ehost-live](http://search.ebscohost.com/login.aspx?direct=true&db=h7h&bquery=(HJ+5QC2)&type=1&site=ehost-live).

¹⁹⁴ Poussin and Thomas, *Mahāniddesa*.

Abeynayake's¹⁹⁵ investigation of the composition of *Khuddaka Nikāya* emphasizes that KN contains *Niddesa* as one of the main entities. He compares the *Pāli* traditional sources to examine their differences in explanations of the *Khuddaka Nikāya*.

The *Cullavagga's* eleventh chapter is an early account of the First Council, and it has been an important source of information for the commentaries and Sri Lankan chronicles. According to *Theravāda* tradition, the *Khuddaka Nikāya*, which contains five collections of Buddhist texts, was compiled at the First Council. The *Vinaya* Commentary *Samantapāsādikā*¹⁹⁶ generally agrees with the *Cullavagga's* account of the First Council, although there are some slight variations. The conclusion of the First Council's account in the *Cullavagga* includes the following statement:

The five *Nikāyas* are, *Dīgha Nikāya*, *Majjhima Nikāya*, *Samyutta Nikāya*, *Aṅguttara Nikāya* and *Khuddaka Nikāya*. Here *Khuddaka Nikāya* means the rest of the sayings of the Buddha excluding the four *Nikāyas*. Venerable Upāli explained the *Vinaya* therein and venerable Ānanda the remaining sections of the *Khuddaka Nikāya* and the four *Nikāyas*.

In his comparative study, Abeynayaka¹⁹⁷ presents a different account with more comprehensive details in the *Sumaṅgalavilāsinī*¹⁹⁸ – the *Dīgha Nikāya* Commentary. At the end of the *Sumaṅgalavilāsinī*,¹⁹⁹ it is said that the *Dīghabhānakas* were of the opinion that after the recital of the *Abhidhamma Piṭaka*, the *Jātaka*, *Mahāniddeśa*, *Cūlaniddeśa*,

¹⁹⁵ Abeynayake, *Analysis of Khuddaka Nikāya*.

¹⁹⁶ Sāriputta Sāriputta, *Sāratthadīpanī Nāma Samantapāsādikāya Vinayatthakathāya Ṭīkā*, ed. Bihalpola Devarakkhita (Colombo: Wickramasingha Appuhamy, 1914).

¹⁹⁷ Abeynayake, *Analysis of Khuddaka Nikāya*.

¹⁹⁸ Buddhaghosa, *Bhadantācariya Buddhaghosatheravara viracita Sūmaṅgalavilāsinī nāma Dīghanikāyadhakathā = Bhadantacariya Buddhaghosa Thera's Sumangala vilasini, or The commentary of the Dighanikaya of the Sutta Pitaka*, ed. Dewamitta (Colombo: Somawati Hewavitarane Trust Office, 1989).

¹⁹⁹ Buddhaghosa, *Sumangalavilasini*.

Paṭisambhidāmagga, Suttanipāta, Dhammapada, Udāna, Itivuttaka, Vimānavatthu, and Theratherīgāthā were rehearsed and put into the *Abhidhamma Piṭaka*, having been entitled *Khuddakagantha*. The *Majjhimabhānakas* also accept the *Khuddakagantha* with three more additions, *Apadāna, Buddhavaṃsa* and *Cariyāpiṭaka*, and include them in the *Sutta Piṭaka*.

Several books have been written on the *Khuddaka Nikāya* (KN) by renowned scholars and researchers. Some of the notable works include “Buddhism: Its History and Literature”²⁰⁰ and “Buddhist India”²⁰¹ by Prof. T.W. Rhys Davids, “A History of Indian Literature, Vol. II”²⁰² by Prof. M. Winternitz, and “A History of *Pāli* Literature, Vol. I”²⁰³ by Dr. B.C. Law. Additionally, “Studies in the Origins of Buddhism”²⁰⁴ by Dr. G. C. Pande and “A Critical Analysis of the *Pāli Sutta-nipāta* Illustrating Its Gradual Growth”²⁰⁵ by Prof. N. A. Jayawickrama shed light on various aspects of KN. “*Pāli Sāhityaya*, Vol. I”²⁰⁶ by Venerable A.P. Buddhadatta, and “Le Concile de Rajagrha”²⁰⁷ by Prof. Jean Przylusky offer insights into the literary and historical aspects of the KN. Furthermore, “Histoire du Bouddhisme Indien”²⁰⁸ by Prof. E. Lamotte and “University of Ceylon Review, Vol. XV, Nos. 3 and 4” by Prof. Joytiya Dhirasekara provide a critical analysis of the KN and its importance in the development of Buddhism.

²⁰⁰ Davids, Thomas William Rhys. *Buddhism, Its History and Literature*. New Delhi: Asian Educational Services, 2000.

²⁰¹ T. W. Rhys Davids, *Buddhist India* (London; New York: T. Fisher Unwin; G.P. Putnam’s Sons, 1903).

²⁰² M Winternitz, *A History of Indian Literature.*, 2d ed. (New Delhi: Oriental Books Reprint, 1972).

²⁰³ Law, *History of Pali Literature*.

²⁰⁴ Pande, *Origins of Buddhism*.

²⁰⁵ Jayawickrama.

²⁰⁶ Buddhadatta, *Pali Sahityaya*.

²⁰⁷ Jean Przyluski, *Le Concile De Rājagrha: Introduction À L’histoire Des Canons Et Des Sectes Bouddhiques. Buddhica*, vol. 1 (Paris: P. Geuthner, 1926).

²⁰⁸ Etienne Lamotte, *Histoire du bouddhisme indien: des origines à l’ère Saka*, Publications de l’Institut orientaliste de Louvain 43 (Louvain-la-Neuve: Université de Louvain, Institut Orientaliste, 1976).

Rhys Davids²⁰⁹ works give a short description of the KN texts with a brief chronological account. In a more systematic and scientific approach, apart from dealing with the contents of the KN texts, Winternitz²¹⁰ compares them with the first four *Nikāyas*. Although B.C. Law²¹¹ tries the same method, Winternitz²¹² is more comprehensive in his approach. In a chapter of his scholarly work, Pande²¹³ thoroughly examines three KN books, *Sutta-nipāta*, *Udāna* and *Itivuttaka*. He interestingly describes the origin and development of KN texts along with their corresponding relevance to the Chinese redactions. The significance of Jayawickrama's doctoral dissertation²¹⁴ is that he investigates all aspects of *Sutta Nipāta*.

The *Khuddaka Nikāya* holds significant importance due to its compilation of diverse texts covering a broad range of topics, such as ethical teachings, meditative practices, and stories related to the Buddha and his disciples. These texts are believed to have originated during the early centuries of Buddhism, offering invaluable insights into the beliefs and practices of the early Buddhist community. The *Khuddaka Nikāya's* comprehensiveness makes it a crucial source for studying Buddhism's early development, including the evolution of its doctrines, practices, and social contexts.²¹⁵

²⁰⁹ Davids, *Buddhism*.

²¹⁰ Winternitz, *A History of Indian Literature*.

²¹¹ Law, *A History of Pali Literature*.

²¹² Winternitz, *A History of Indian Literature*.

²¹³ Pande, *Studies in the Origins of Buddhism*.

²¹⁴ Jayawickrama.

²¹⁵ Hecker, Hellmuth, "The Early Buddhist Teachings and the Political Context of the Theravada Commentaries," *Journal of Indian Philosophy* 4, no. 31 (2003): 393–423.

In a notable contribution, Buddhadatta²¹⁶ has provided a Sinhala language work on the topic. Abeynayake,²¹⁷ Przulski²¹⁸ and Lamotte²¹⁹ contributed remarkable analyses of the problems concerning KN. Przulski²²⁰ elucidates the KN and its Chinese and Sanskrit counterparts through two chapters of his work, while Lamotte²²¹ pointed out the salient features of this subject through a chapter of his voluminous book. Dhirasekara's article reflects some points of Lamotte's work²²² as well. Apart from these treatises, there are numerous editions and translations of the *Khuddaka* texts in various languages.

Various Buddhist scholars have examined the texts within the *Khuddaka Nikāya*, including the *Suttanipāta*, *Dhammapada*, *Udāna*, *Itivuttaka*, *Theragāthā*, and *Therīgāthā*. These texts cover a wide range of topics and are considered essential in the composition of the *Pāli* canons. The content and context of these texts are also vital in the development and exposition of the canon. While some of the KN texts are relatively recent, there are still several that date back to the earliest strata of *Pāli* canonical literature.

To summarize, the *Khuddaka Nikāya* is a significant compilation of 15 books, including some of the earliest and most respected Buddhist literature. It was compiled over several centuries and includes a range of texts on diverse topics such as ethics, meditation, and stories of the Buddha and his followers. Among the texts in the *Khuddaka Nikāya*, the *Mahāniddeśa* is considered important as it provides commentary on crucial texts such as the *Aṭṭhakavagga* and *Pārāyanavagga* from the *Suttanipāta*, one

²¹⁶ Andersen et al, *The Sutta-nipāta*.

²¹⁷ Abeynayake, *Analysis of Khuddaka Nikāya*.

²¹⁸ Przulski, "Le Concile de Rājagṛha."

²¹⁹ Lamotte, *Histoire du bouddhisme indien*.

²²⁰ Przulski, "Le Concile de Rājagṛha."

²²¹ Lamotte, *Histoire du bouddhisme indien*.

²²² Lamotte, *Histoire du bouddhisme indien*.

of the oldest Buddhist collections. Written in the 3rd to 2nd centuries BCE, the *Mahāniddeśa* is also among the earliest commentaries on these texts.²²³

The *Mahāniddeśa* provides a detailed analysis of the teachings contained in the *Aṭṭhakavagga* and the *Pārāyanavagga*, and it offers insights into the early Buddhist understanding of concepts such as mindfulness, compassion, and non-attachment. It also provides historical and cultural context for these teachings, and it sheds light on the way that early Buddhists interpreted and applied these teachings in their own lives.

The *Khuddaka Nikāya* is a significant collection of early Buddhist texts, featuring a wide range of teachings, including ethical instructions, meditative practices, and stories of the Buddha and his disciples. Many of the texts within the *Khuddaka Nikāya* are considered to be some of the earliest and most respected Buddhist literature, offering invaluable insights into the principles and practices of the early Buddhist community. The inclusion of the *Mahāniddeśa*, a highly regarded commentary on some of the earliest Buddhist teachings, further emphasizes the importance of the *Khuddaka Nikāya* within the broader Buddhist tradition.

3.3. The *Mahāniddeśa* in Relationship to the *Aṭṭhaka Vagga*

The *Suttanipāta*,²²⁴ the fifth book in the *Khuddaka Nikāya* of the *Sutta Piṭaka*, is a collection of short discourses and verses that cover a range of topics, including ethics, meditation, and insight. The *Mahāniddeśa*²²⁵ and *Cūlaniddeśa*, occupying the fourteenth and fifteenth positions respectively in the *Khuddaka Nikāya*, are commentaries on other

²²³ K. Norman, *Pāli Literature: Including the Canonical Literature in Prakrit and Sanskrit of All the Hīnayāna Schools of Buddhism* (Wiesbaden: O. Harrassowitz, 1983).

²²⁴ Andersen et al, *The Sutta-nipāta*.

²²⁵ Poussin and Thomas, *Mahāniddeśa*.

important texts in the *Pāli* canon. The *Suttanipāta* is divided into five chapters, each with its own unique theme and teachings. These chapters are the *Uraga*, *Cūlanārada*,

Mahānārada, *Aṭṭhakavagga*, and *Pārāyanavagga*:

- *Uragavagga*
- *Cūlavagga*
- *Mahāvagga*
- *Aṭṭhakavagga*
- *Pārāyanavagga*

The *Aṭṭhakavagga* is further divided into sixteen chapters with powerful *Pāli* stanzas:

1. *Kāma sutta niddesa* - six stanzas (772-777)
2. *Guahṭṭhaka sutta niddesa* - eight stanzas (778-785)
3. *Duṭṭhaṭṭhaka sutta niddesa* - eight stanzas (786-793)
4. *Suddhaṭṭhaka sutta niddesa* - eight stanzas (794-801)
5. *Paramaṭṭhaka sutta niddesa* - eight stanzas (802-809)
6. *Jarā sutta niddesa* - ten stanzas (810-819)
7. *Tissametteyya sutta niddesa* - ten stanzas (820-829)
8. *Pasūra sutta niddesa* - eleven stanzas (830-840)
9. *Māgaṇḍiya sutta niddesa* - thirteen stanzas (841-853)
10. *Purābheda sutta niddesa* - fourteen stanzas (854-867)
11. *Kalahavivāda sutta niddesa* - sixteen stanzas (868-883)
12. *Cūlavyūha sutta niddesa* - seventeen stanzas (884-900)
13. *Mahāvvyūha sutta niddesa* - twenty stanzas (901-920)
14. *Tuvaṭṭaka sutta niddesa* - twenty stanzas (921-940)

15. *Attadaṇḍa sutta niddesa* - twenty stanzas (941-960)

16. *Sāriputta sutta niddesa* - twenty-one stanzas (961-981)

The *Mahāniddesa*²²⁶ is the exposition of *Aṭṭhaka Vagga* of the *Suttanipāta* while the *Cūlaniddesa* is the exposition of the *Pārāyana Vagga* and the *Khaggavisāṇa Sutta* of the *Suttanipāta*. The *Mahāniddesa*²²⁷ expands the 210 *Pāli* stanzas of the *Aṭṭhakavagga* of the *Suttanipāta* into nearly 400 pages while the *Cūlaniddesa* also expands the *Pārāyana vagga niddesa* and *Khaggavisāṇa sutta* into nearly 400 pages. The *Suttanipāta*²²⁸ has its own *Aṭṭhakathā* while the *Mahāniddesa* and *Cūlaniddesa* also have their own *Aṭṭhakathā* called *Paramatthajotikā*. This means the *Mahāniddesa* and *Cūlaniddesa* are not necessarily *Aṭṭhakathās* of the *Suttanipāta*²²⁹ but something beyond or in between.

As noted, the *Mahāniddesa*²³⁰ and *Cūlaniddesa* can very well act as transitional material between *Mūla Piṭakas* and *Aṭṭhakathās*. Although *Mahāniddesa*²³¹ and *Cūlaniddesa* explain the *Suttanipāta*²³² in detail, they stand out as unique texts from *Aṭṭhakathā* features. These texts do not rely on the base of the *Suttanipāta*²³³ to be comprehensible and they make their own important statements, while still explicating the *Suttanipāta*²³⁴ content.

In Buddhist tradition, there are two primary types of texts: *suttas* and commentaries. *Suttas* are considered the core teachings of the Buddha, while

²²⁶ Poussin and Thomas, *Mahāniddesa*.

²²⁷ Poussin and Thomas, *Mahāniddesa*.

²²⁸ Andersen et al, *The Sutta-nipāta*.

²²⁹ Andersen et al, *The Sutta-nipāta*.

²³⁰ Poussin and Thomas, *Mahāniddesa*.

²³¹ Poussin and Thomas, *Mahāniddesa*.

²³² Andersen et al, *Sutta-nipāta*.

²³³ Andersen et al, *Sutta-nipāta*.

²³⁴ Andersen et al, *Sutta-nipāta*.

commentaries are texts that provide explanations, interpretations, and elaborations on the *suttas*. Commentaries are written by scholars, monks, and other experts in Buddhist philosophy, and they often include historical and cultural context, as well as personal insights and reflections.

The *Mahāniddesa* is a unique text that combines features of both a *sutta* and a commentary. It provides analysis and interpretation of the *Aṭṭhakavagga* and the *Pārāyanavagga*, which are two collections of early Buddhist teachings, making it a commentary in that sense. However, it also offers its own teachings and insights, making it a distinct text with its own value within the broader Buddhist canon.²³⁵

One of the key characteristics of a commentary is that it is written by someone other than the original author of the *sutta*. In the case of the *Mahāniddesa*, it must have been written by a Buddhist monk or scholar who lived several centuries after the Buddha, and who was using the teachings contained in the *Aṭṭhakavagga* and the *Pārāyanavagga* as source material for his own work.

Additionally, the *Mahāniddesa* contains discussions on Buddhist cosmology and the workings of karma, as well as the concept of *Nibbāna*, which is the ultimate goal of Buddhist practice. It also provides historical and cultural context for the teachings, including explanations of the various terms and concepts used in the early Buddhist texts. Overall, the *Mahāniddesa* is a valuable resource for understanding early Buddhist teachings and their interpretation in the broader Buddhist tradition.

Overall, the *Mahāniddesa* is a text that has aspects of both a *sutta* and a commentary. It provides interpretation and analysis of earlier Buddhist teachings, while

²³⁵ Bhikkhu Bodhi, *Suttanipāta*.

also offering its own unique insights and teachings. This makes it a valuable resource for anyone interested in understanding the early Buddhist tradition and its teachings.

3.4. Unique Aspects of the *Mahāniddesa*

The *Mahāniddesa*²³⁶ is an exceptional text in its treatment of the path to liberation, as it focuses solely on this topic throughout the text, unlike many later texts that include other details that are not exclusively related to liberation. The text is also unique in the sense that it serves as a bridge between early Buddhist canonical literature and later commentaries that explain certain technical terms and concepts found in the original texts. This makes the *Mahāniddesa* an important resource for understanding the early Buddhist teachings and their development over time. Its emphasis on the path to liberation and its clear, precise style make it a valuable resource for practitioners seeking guidance on their spiritual journey.

The *Mahāniddesa*²³⁷ is a unique text in that it not only explains the jargon of the *Aṭṭhaka vagga* and *Pārāyana vagga* of the *Suttanipāta*,²³⁸ but it also goes beyond by clarifying many different terms in a number of similar epithets throughout the text. This serves to consolidate and emphasize the given meaning of the original term, making the *Mahāniddesa* a valuable resource for understanding early Buddhist teachings. This attention to detail and emphasis on precise language sets the *Mahāniddesa* apart from other commentaries and contributes to its enduring importance within the Buddhist tradition. In some cases, there are repetitions of the same term with the same clarification with multiple terms. This makes it easier to grasp the comprehensive connotation of

²³⁶ Poussin and Thomas, *Mahāniddesa*.

²³⁷ Poussin and Thomas, *Mahāniddesa*.

²³⁸ Andersen et al.

certain profound doctrinal concepts in the text. It also has a unitary focus on the highest goal of Buddhist practice. These features single out the *Mahāniddeśa*²³⁹ within the canonical tradition of early Buddhism.

²³⁹ Poussin and Thomas, *Mahāniddeśa*.

4. Chapter Four: *Mahāniddesa* and the State of the Art of *Arahanta*

The *Mahāniddesa* presents a detailed description of the *arahanta* ideal. Although most people will not attain this level of enlightenment, the *Mahāniddesa* argues that there is still value in understanding the *arahanta* ideal and the path towards it. The teachings of the Buddha as an *arahanta* are presented in this text, emphasizing the importance of ethical behavior and mental purification. The *arahanta* ideal is distinguished by its emphasis on the ability to continue living in the world after attaining enlightenment. This unique aspect of the ideal allows arahants to serve as models for ethical conduct and provide valuable insights into the ethical condition of humanity. The *Mahāniddesa*'s structured approach to understanding the *arahanta* ideal offers readers a practical framework for spiritual development, regardless of their ultimate attainment.

4.1. *Mahaniddesa*'s Treatment of *Arahanta*-hood

The concept of *arahanta* in Buddhism is a key component in understanding the path to enlightenment. The *Mahāniddesa*, a Buddhist text, provides a nuanced perspective on the career of an *arahanta*. This section will explore the three stages of an *arahanta*'s career: pre-enlightenment of an *arahanta* candidate, enlightenment or the state of the art of an *arahanta*, and post-enlightenment or the career of an *arahanta*, as described in *Mahāniddesa*.

The pre-enlightenment stage of an *arahanta* candidate is characterized by the pursuit of spiritual development through meditation and the cultivation of wholesome qualities. This stage is about preparing the mind for enlightenment by developing morality, concentration, mindfulness, and insight. The focus of Buddhist practice is to

develop an understanding of the nature of suffering and the impermanence of all phenomena.

The moment of enlightenment or the state of the art of an *arahanta*, according to the *Mahāniddeśa*, is marked by a profound shift in consciousness. The *arahanta* experiences a radical transformation in their understanding of reality, breaking free from the cycle of rebirth and attaining a state of permanent liberation. This experience is difficult to describe in words, but it is often described as a state of complete clarity and bliss.

The post-enlightenment stage of an *arahanta*'s career is characterized by a continuation of spiritual development. While the *arahanta* has achieved liberation, there is still work to be done in terms of integrating this new state of consciousness into everyday life. This involves further refining the mind and developing a deep sense of compassion and wisdom.

What is unique about the *Mahāniddeśa*'s perspective on the career of an *arahanta* is that it does not depend on the number of births to determine spiritual development. This challenges the traditional view of the *arahanta* as a being who has achieved a specific level of spiritual development based on the number of rebirths. The *Mahāniddeśa* emphasizes the importance of the individual's spiritual journey in this lifetime, rather than focusing on external factors or future lives.

In the perspective of the *Mahāniddeśa*, the role of learning in the *arahanta*'s everyday life is emphasized. The text presents a thorough depiction of the *arahanta*'s continuous search and meditation, highlighting the significance of maintaining a daily practice of mindfulness and insight.

In conclusion, the three stages of an *arahanta's* career - pre-enlightenment of the *arahanta* candidate, enlightenment or the state of the art of an *arahanta*, and post-enlightenment of the career of an *arahanta* - provide a framework for understanding the path to liberation in Buddhism. The *Mahāniddesa's* nuanced perspective challenges traditional views of the static state of an *arahanta* and emphasizes the importance of the individual's spiritual journey in this lifetime. This text provides valuable insights into the nature of the *arahanta's* experience and the continued work that is required to integrate this new state of consciousness into everyday life.

4.1.1. Pre-enlightenment Stage of an *Arahanta* Candidate

The *Mahāniddesa* describes the pre-enlightenment stage of an *Arahanta* candidate, which is characterized by several key features central to the Buddhist path. These include the practice of major Buddhist meditation techniques, following the Noble Eightfold Path, cultivating seclusion of mind, associating with the seven types of noble individuals, and cultivating detachment from worldly concerns.

The *Samatha* method is a primary technique used by Buddhist practitioners in the pre-enlightenment stage, which involves developing concentration and tranquility through focusing the mind on a single object or sensation, such as the breath. This practice helps detach the mind from the distractions of the outside world and cultivate a state of calm and concentration in the present moment.

The *Vipassanā* method is a key meditation technique used in the pre-enlightenment stage, which involves developing insight into the nature of reality through wisdom. This technique emphasizes the impermanence and interconnectedness of all

phenomena, helping practitioners gain a deeper understanding of the nature of existence and ultimately achieve liberation from suffering.

The Noble Eightfold Path plays a crucial role in the pre-enlightenment stage according to the *Mahāniddesa*. It consists of eight interconnected factors, including right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration. By following this path, one can cultivate the qualities necessary for spiritual growth and ultimately achieve liberation from suffering.

Seclusion of mind is also emphasized in the pre-enlightenment stage, as it allows one to focus fully on the practice of meditation and develop a deeper understanding of the mind and its workings. By withdrawing from the distractions of the world, one can create a conducive environment for spiritual growth and progress.

The seven learning persons, or *sekha*, define another important aspect of the pre-enlightenment stage. These individuals are characterized by their commitment to the Buddhist path and their desire to achieve enlightenment. They are also distinguished from mundane foolish persons, or *bālaputhujjana*, who are caught up in worldly concerns and have not yet committed to the path.

Finally, detachment is a key feature of the pre-enlightenment stage. By letting go of attachment to worldly concerns, one can cultivate a sense of equanimity and inner peace. This detachment is contrasted with the attachment of mundane foolish persons and is a necessary step in the path towards enlightenment.

In conclusion, the pre-enlightenment stage of an *Arahanta* candidate, as described in the *Mahāniddesa*, is characterized by a focus on meditation techniques, the Noble Eightfold Path, seclusion of mind, the seven learning persons, and detachment. By

following these practices and cultivating these qualities, one can progress towards the ultimate goal of enlightenment and liberation from suffering.

4.1.2. Enlightenment Stage or the State of the Art of an *Arahanta*

The *Mahāniddesa* describes the characteristics that identify an enlightened person or *Arahanta*. An *Arahanta* is one who has achieved liberation from suffering and attained enlightenment. The following data highlight the various characteristics of an *Arahanta* as described in the *Mahāniddesa*.

One of the key concepts described in the *Mahāniddesa* is the concept of “four boundaries” that a practitioner crosses on the path to enlightenment. These boundaries refer to different stages of spiritual attainment, including stream-entry, once-returning, non-returning, and *Arahanta*-ship. An *Arahanta* has crossed all four boundaries and achieved the final stage of enlightenment.

The *Arahanta* is also referred to as the “liberated one” or “enlightened person.” They have attained the state of *Nibbāna*, which is the ultimate goal of Buddhist practice. They have transcended the cycle of birth and death and achieved liberation from suffering.

The *Arahanta* has achieved the elimination of two forms of unsuitable mental states: craving and dogmatic view. They have abandoned all forms of attachment and craving, as well as the delusion of a fixed self or entity. They have also abandoned the view of self (*attadiṭṭhi*) and the view of annihilation (*ucchedadiṭṭhi*), and instead, realized the truth of no-self (*anattadiṭṭhi*) and no-non-self (*anucchedadiṭṭhi*).

Moreover, the *Arahanta* has eradicated all forms of craving, including the six types of craving and the wrong views of eternalism (*sassatadiṭṭhi*) and annihilation

(*ucchedadiṭṭhi*). They have transcended the two extremes of craving, which are the craving for existence (*bhava paṇidhi*) and the craving for non-existence (*vibhava paṇidhi*).

The *Arahanta* does not dwell on craving or dogmatic views. They have eliminated the precursors of craving and dogmatic views and do not direct their mind towards the five aggregates and six faculties. They have abandoned the support for craving and dogmatic views.

The *Arahanta* has extinguished all human passions and attained non-possession. They have realized the truth of ownership and non-self and have no aspiration for purity or impurity. They do not cherish mentality or materiality.

The *Arahanta* has a well-liberated mind and holds the final body. They have attained the final stage of enlightenment and have achieved complete liberation from suffering.

To summarize, the *Mahāniddesa* offers a comprehensive explanation of the attributes of an *Arahanta*. This enlightened being has reached the ultimate stage of liberation by crossing all four boundaries, eradicating all forms of craving and attachment, and realizing the truth of no-self and no-non-self. They have relinquished all human passions and dogmatic views and attained the final body. Ultimately, they have achieved complete freedom from suffering.

4.1.3. Post-enlightenment Stage or the Career of an *Arahanta*

The concept of *arahanta* in Buddhism refers to an individual who has reached the highest stage of spiritual development, known as enlightenment. By attaining this state, the *arahanta* has achieved complete liberation from the cycle of rebirth, and all forms of

suffering and craving have been extinguished. Yet this person still exists as a living human among humans. The *Mahāniddeśa* provides a detailed account of the *arahanta's* career in post-enlightenment, highlighting the various qualities and practices that define their ongoing existence. Following is a summary of the *arahanta's* post-enlightenment stage as described in the *Mahāniddeśa*, based on the provided data.

Equanimity is considered one of the most important qualities of an *arahanta* in the post-enlightenment stage. It refers to the *arahanta's* ability to remain calm and detached from worldly concerns despite the ups and downs of life. By developing a balanced and composed mind, free from craving and dogmatic views, the *arahanta* is able to maintain a sense of inner peace and balance, even when confronted with challenging circumstances. This equanimity is a hallmark of the *arahanta's* spiritual achievement, and it allows them to face the world with a sense of detachment and clarity.

Furthermore, the *arahanta* has developed sixfold equanimity, which involves maintaining a sense of equanimity towards friends, enemies, strangers, the attractive, the unattractive, and neutral individuals. The *arahanta* responds to all people with equanimity. This equanimity helps the *arahanta* to remain free from emotional attachments and aversions, thereby leading to a more peaceful and fulfilling life.

Besides equanimity, the *arahanta* has also relinquished all mental defilements and impurities. They have overcome the three floods of existence - the floods of craving, becoming, and ignorance - which results in complete liberation from the cycle of rebirth. By attaining freedom from all impurities, the *arahanta* experiences a sense of purity and freedom.

Moreover, the *arahanta* has developed various psychic powers and higher knowledge, which allows them to have a deeper understanding of the world and themselves. They have attained the ability to perceive things minutely and have restrained their senses and mind, leading to greater control over their actions and reactions. When they go about daily activities, there is no reactivity to sensory input, just appropriate activity or response.

The *arahanta* has also abandoned the four bodily bonds, which include sensual desire, ill will, conceit, and ignorance, leading to a more wholesome and pure existence. They have attained a sense of ownership and non-self, which causes them to maintain an unbiased perspective towards the world and themselves.

Furthermore, the *arahanta* has crossed over all forms of suffering and achieved the ultimate goal of liberation. They have achieved a sense of well-being and contentment, leading to a fulfilling and meaningful life. The *arahanta's* career post-enlightenment is marked by a deep sense of equanimity, purity, and wisdom, which allows them to lead a life free from suffering.

In conclusion, the *Mahāniddeśa* provides a detailed account of the *arahanta's* career post-enlightenment. The *arahanta* has developed various qualities, including equanimity, psychic powers, and higher knowledge, leading to a more fulfilling and meaningful existence. The *arahanta* has crossed over all forms of suffering and achieved the ultimate goal of liberation, leading to a sense of purity and contentment. The *arahanta's* post-enlightenment stage is marked by a deep sense of equanimity, purity, and wisdom, which allows them to lead a life free from suffering.

4.2. A Working Definition of *Arahanta*

The term *Arahanta* in Buddhism is a comprehensive term that encompasses different categories of liberated ones, such as *Sammā-Sambuddhas*, *Pacceka-Buddhas*, and *Arahantas*. *Arahanta*-hood is considered the ultimate goal of Buddhism, attainable by every follower of the religion. The achievement of *Arahanta*-hood is regarded as the highest state of spiritual attainment, representing the culmination of the path to liberation.

As noted earlier, in *Theravāda* Buddhism, these are the three stages of final liberation. A *Sammā-Sambuddha* is a self-realized fully enlightened being with all-inclusive powers. A *Pacceka-Buddha* is also a self-realized being but, unlike the *Sammā-Sambuddha*, he is unable to convince or rescue others from *saṃsāra*. An *Arahanta* is also an Enlightened Being, but he needs the guidance of the *Sammā-Sambuddha* or the Perfectly Enlightened One to realize the *dhamma*. All of them are fully liberated and have stopped their *saṃsāric* existence and have completely eradicated all forms of defilements.

As a major part of understanding and utilizing the *Mahāniddeśa*,²⁴⁰ the philosophy of the *Arahanta* ideal must be investigated from several angles, including a summary view of the *Arahanta* ideal as reflected in the *Tipiṭaka* in general as well as some relevant secondary scholarship on the subject. The *Mahāniddeśa*²⁴¹ itself uses the term *Arahanta* and its variants throughout the text. Out of the 81 appearances²⁴² of the

²⁴⁰ Poussin and Thomas, *Mahāniddeśa*.

²⁴¹ Poussin and Thomas, *Mahāniddeśa*.

²⁴² Wikipali, accessed May 20, 2023, www.wikipali.org.

term ‘*araha*’ in the text, the following best serves to provide a standard, working definition of *arahanta*-hood. The English translation is this researcher’s own:

According to Buddhist teachings, a *brahmana* or sage is someone who has overcome four boundaries: personality view, doubt, wrong practices of moral conduct and rites, and the latent tendency on views, doubt, wrong practices of moral conduct and rites. Overcoming the fetters of gross sensual lust and ill-will, as well as the latent tendencies towards them, represents the second boundary. The third boundary involves overcoming residual sensual lust and ill-will and related defilements. Finally, the fourth boundary is crossed by overcoming desire for existence in the realm of form, desire for existence in the formless realm, conceit, restlessness, ignorance, and related defilements. Someone who has overcome these four boundaries through the four noble paths is considered to have gone over the boundaries and is referred to as a *brahmana* or sage.²⁴³

To be called a *brahmana* or sage, one must have removed seven factors: personality view, doubt, wrong practices of moral conduct and rites, and the latent tendencies towards these three. A person who has achieved this and is not clinging to these seven factors is considered an equanimous person. The liberated one, the one in whom passion is extinct, is the ultimate goal in Buddhism.²⁴⁴

This paragraph describes the process of achieving *arahanta*-hood, which involves progressing through several stages of enlightenment, including *Sotāpanna*, *Sakadāgāmi*, and *Anāgāmi*. To reach this state, one must abandon ten fetters and seven latent tendencies in twelve steps. These include overcoming personality view, doubt, wrong

²⁴³ Louise de La Vallee Poussin and E. J Thomas, eds., “4. Suddaṭṭhakaṣuttaniddesa,” in *Mahāniddesa*, vol. 1 (Oxford: The Pali Text Society, 2001), 84–101.

²⁴⁴ Poussin and Thomas, “Suddaṭṭhakaṣuttaniddesa.”

practices of moral conduct and rites, gross and residual sensual lust, gross and residual ill-will, desire to be born in different realms, conceit, restlessness, and ignorance. Those who successfully overcome these obstacles through the four noble paths are considered to have gone beyond the boundaries and can be called a *brahmana* or a sage. The ultimate goal is to become an equanimous person, free from passion and defilements. The twelve stages are listed as follows:

1. *Sakkāyadiṭṭhi* - Personality View (abandoned in *Sotāpanna* stage)
2. *Vicikicchā* - Doubt (abandoned in *Sotāpanna* stage)
3. *Sīlabbata parāmāsa* - Rites and Rituals (abandoned in *Sotāpanna* stage)
4. *Olārika kāma rāga* - Gross Sensual Lust (abandoned in *Sakadāgāmi* stage)
5. *Olārika paṭigha* - Gross Ill-will (abandoned in *Sakadāgāmi* stage)
6. *Anusahagata kāmarāga* - Residuum of Sensual Lust (abandoned in *Anāgāmi* stage)
7. *Anusahagata paṭigha* - Residuum of Ill-will (abandoned in *Anāgāmi* stage)
8. *Rūparāga* - Desire to be born in the Material Realm (*rūpa-loka*) (abandoned in *Arahanta* stage)
9. *Arūparāga* - Desire to be born in the Immaterial Realm (*Arūpa-loka*) (abandoned in *Arahanta* stage)
10. *Māna* - Conceit (abandoned in *Arahanta* stage)
11. *Uddhacca* - Restlessness (abandoned in *Arahanta* stage)
12. *Avijjā* - Ignorance (abandoned in *Arahanta* stage)

This sums up both the qualities attained and the hindrances abandoned on the way to the *Arahanta* ideal.

The *arahanta* ideal is central to Buddhism, and it represents the highest state of spiritual attainment achievable by a practitioner. The term “arahant” means “one who is

worthy” or “one who has reached the goal.” According to the *Mahāniddeśa*, several factors are essential for attaining the *arahanta* ideal.

4.2.1. Process of the Journey towards *Arahanta*

One of the significant factors for achieving the *arahanta* ideal is the practice of meditation. Two types of meditation techniques are particularly crucial in this regard: *samatha* and *vipassanā*. The *samatha* method involves developing a detached state of mind by disassociating oneself from sensory perceptions. Unlike the *samatha* method, which emphasizes concentration and tranquility, the *vipassanā* approach emphasizes cultivating wisdom and insight into the true nature of reality. This leads to the ultimate goal of liberation from the cycle of suffering.

The Noble Eightfold Path is an essential component on the road to achieving *arahanta*-ship. This path involves developing and following eight key principles: right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

To reach the *arahanta* ideal, one must also practice seclusion of mind, which involves removing oneself from distractions and worldly desires. The practitioner must establish four boundaries to prevent their mind from wandering: physical, mental, emotional, and spiritual.

Seven learning persons, known as *sekha* or *patilīnacāra*, represent those who have attained a certain level of spiritual progress but have not yet reached *arahanta*-ship. In contrast, the liberated or enlightened person, known as *patilīna* or *araha*, has achieved the highest state of spiritual realization.

To attain *arahanta*-ship, it is necessary to overcome the two tendencies of craving and dogmatic views. Craving refers to the attachment to existence and non-existence, while dogmatic views refer to the belief in the permanence of self or the annihilation of self.

The *arahanta* ideal also involves abandoning the two ends of craving for existence and non-existence, as well as the two dwellings of craving and dogmatic views. The practitioner must also overcome the two precursors of craving and dogmatic views, as well as the two supports for craving and dogmatic views.

Equanimity is also crucial in attaining the *arahanta* ideal. The practitioner must develop sixfold equanimity and remain calm among those who are not calm. Additionally, the equanimous one must overcome the five strengths, the three higher knowledges, and the six psychic powers.

Finally, the enlightened one must overcome the seven defilements and the four bodily bonds, as well as cross over the three floods of the path of *samsāra*. The *arahanta* must also achieve well-release from the 17 defilements plus all impurities.

In the *Mahāniddeśa*, various aspects of Buddhist meditation and philosophy are discussed, which contribute to the attainment of the *Arahanta* ideal. The term “*Arahanta*” refers to a person who has attained complete liberation or enlightenment in Buddhism. This achievement marks the ultimate goal of Buddhism, which is to be free from the cycle of rebirth and the cessation of all suffering. The path to becoming an *Arahanta* involves practicing major Buddhist meditation techniques, such as the *Samatha* Method (detached from perceptions) and *Vipassanā* Method (liberated through wisdom), following the Noble Eightfold Path, practicing seclusion of mind, establishing four

boundaries, and abandoning views on self, annihilation, craving for existence and non-existence, and dogmatic views. The *Arahanta* also possesses qualities such as equanimity, calmness, and the ability to abandon defilements and impurities, leading to the crossing over of the three floods and liberation from rebirth. In summary, the *Arahanta* ideal represents the highest level of spiritual attainment in Buddhism, requiring a deep understanding of Buddhist philosophy and the diligent practice of meditation and ethical conduct.

4.3. Variety of Terms Related to *Arahanta*

The *Mahāniddeśa* places significant emphasis on the philosophy of the *arahanta* ideal, which is evident from the frequent use of terms such as “*Arahato*,” “*arahattaṃ*,” and “*arahattamaggaṃ*.” These terms appear a total of 48 times in the text. Additionally, the term “*Bhikkhu*,” referring to Buddhist monks, is used extensively, appearing 148 times, along with related terms such as “*Bhikkhunā*” and “*Bhikkhunī*.” The importance of the Buddha is also highlighted, with the term “*Buddha*” appearing 18 times, and related terms such as “*Buddhacakkhunā*” and “*Buddhassa*” appearing 11 and 27 times, respectively. The ideal of the *sotāpanna*, or stream-enterer, is also mentioned, with the terms “*Sotāpattimaggaṃ*” and “*Sotāpannassa*” appearing 3 and 4 times, respectively. Overall, the frequent use of these terms suggests the significance placed on the ideals of *arahanta*, monkhood, and the Buddha himself within the philosophy and teachings presented in the *Mahāniddeśa*.

This range of terms shows the complexity of development and definition of the *Arahanta* ideal. It is clearly a multi-faceted and vital concept in Buddhism. To fully understand it, the variety of terms must also be understood. The various terms used above

are mutually related to the philosophy of the Arahanta ideal in some way. To comprehend the *Arahanta* phenomenon's nature in terms of qualities and growth, it is essential to grasp the interrelationships among the related terms.

Thus, the *Mahāniddeśa* places great emphasis on the *arahanta* ideal, as evidenced by the frequent use of terms such as “*arahanto*,” “*arahatta*,” and “*arhattaṃ*.” The text also highlights the importance of the Buddhist monastic community, with the term “*bhikkhu*” appearing 148 times and related terms such as “*bhikkhuni*” and “*bhikkhusaṅghaṃ*” also featuring prominently. Additionally, the *Mahāniddeśa* underscores the importance of the Buddha, with the term “*Buddha*” appearing 27 times and related terms such as “*Buddhacakkhunā*” and “*Buddhassubodhiṃ*” also appearing frequently. The text also emphasizes the concept of enlightenment, with terms like “*Sammāsambodhi*” and “*Sambodhikāmassa*” appearing multiple times. Furthermore, the text highlights the importance of practice and progress on the Buddhist path, with terms such as “*Anāgāmiṃmaggaṃ*,” “*Sakadāgāmiṃmaggaṃ*,” and “*Sotāpattiṃmaggaṃ*” all featuring prominently. Overall, the *Mahāniddeśa* provides a comprehensive survey of the key concepts and ideals of early Buddhism and remains an important text for scholars and practitioners alike.

The list provided above highlights the frequency of specific terms that appear in the *Mahāniddeśa*, a Buddhist scripture that focuses on the teachings of the *arahanta* ideal. The list includes a variety of terms, such as different stages of enlightenment (e.g. *anāgāmiṃmaggaṃ*, *arahanto*), various Buddhist practitioners (e.g. *bhikkhu*, *bhikkhuni*), and teachings of the Buddha (e.g. *sakkāyadiṭṭhi*, *sammāsambodhi*). This survey helps to reflect the significance given to the *arahanta* ideal in the *Mahāniddeśa*.

The frequent use of terms related to *arahantas* indicates the central importance of *arahanta*-ship as the ultimate goal of Buddhist practice, as reflected by the high frequency of words such as *arahanto*, *arahā*, and *arahattamaggam* which appear over 40 times in the text. Furthermore, the text places emphasis on the role of the monastic community in Buddhist practice, as evidenced by the frequent appearance of words related to Buddhist monks and nuns (*bhikkhu*, *bhikkhunī*). By understanding the interrelationships of these terms, one can gain insights into the nature of the *Arahanta* phenomena, its qualities, and the path to its attainment.

Moreover, the list includes terms related to different stages of enlightenment, such as *anāgāmicammaggaṃ*, *sotāpattimaggam*, and *sakadāgāmicammaggaṃ*, highlighting the significance given to the path towards enlightenment. The presence of terms such as *sakkāyadiṭṭhi* (attachment to self-identity view) also indicates that the text is concerned with the eradication of unwholesome mental states.

Overall, this list provides insight into the central themes of the *Mahāniddeśa*, emphasizing the importance of the *arahanta* ideal, the monastic community, and the path towards enlightenment.

4.4. *Arahanta* Ideal and Sensory Experience

A major component of the *Mahāniddeśa* involves sensory experience of the *arahanta* person. Sensory experience is a critical topic in Buddhism, as the senses are the doors to contact with and involvement in the world. The *Guhaṭṭhaka Sutta Niddeśa* of *Mahāniddeśa* (2.25-29) discusses the mundane (*puthujjana*) monk's attachment and clinging to pleasant sensory experiences. Then the chapter clarifies the process of expansion of five aggregates through these sensory perceptions. When a sensory

experience arises, it triggers the formation of a corresponding aggregate. For example, a form that is seen triggers the formation of the aggregate of perception (*saññā*), which is the recognition of the form. This recognition can then lead to the formation of mental formations (*sankhāra*) such as thoughts, feelings or intentions based on the recognition. The feeling (*vedanā*) associated with the experience can be pleasant, unpleasant or neutral, which in turn can influence the arising of further mental formations. Finally, consciousness (*viññāṇa*) arises in dependence on these aggregates and experiences. The *Mahāniddeśa* stresses the *arahanta* person's capacity to not add to sensory experience, but to take in stimuli plainly. This is the mode of stopping the cycles of reactivity which Buddhism understands as the heart of *samsāric* existence.

The *Mahāniddeśa* describes exactly how an arahant creates conditions that move beyond these typically human modes of experience. The arahant essentially stops the typical chains of cause and effect that bind humans and that are explained in Buddhism.

In the Buddhist Theory of Dependent Co-arising (*paṭicca samuppāda*), the Blessed One describes basic causes and conditions and their mutual relations to each other. This is a central tenet of Buddhist doctrine explaining that all conditioned things are related uniquely to a preceding and succeeding cause and effect. *Suddhaṭṭhaka Sutta Niddeśa* of *Mahāniddeśa* (4.5.4) explains the same *Paṭiccasamuppāda* theory, as do many other suttas in the *Pāli* canons.

4.4.1. Ascending & Descending order of Dependent Co-arising

The concept of Dependent Co-arising or Dependent Origination, (*Paṭicca Samuppāda*), is a fundamental teaching in Buddhism that explains the nature of suffering and the path to liberation. This teaching outlines the twelve links in the chain of

causation, with each link arising as a result of the preceding link. The first link, ignorance, gives rise to mental formations, which then lead to consciousness, name and form, and the six sense spheres. From here, contact arises, followed by feeling, craving, grasping, existence, and finally, birth. The last link in the chain is decay and death, which leads to sorrow, lamentation, pain, grief, and despair. However, the cycle of suffering can be broken through the cessation of ignorance, which leads to the cessation of formations, consciousness, name and form, and so on, until birth, decay, and death cease. This process of cessation is the path to liberation and the end of suffering. The teaching of Dependent Origination highlights the interconnectedness of all things and the importance of understanding the nature of causality in order to transcend suffering.²⁴⁵

Dependent origination, also known as *Paṭicca Samuppāda*, is a fundamental doctrine in Buddhism that explains the relationship between phenomena and the cycle of birth, death, and rebirth, known as *saṃsāra*. The *Mahānidāna Sutta* in the *Pāli Tipiṭaka* encapsulates the essence of this teaching with the phrase, “When this is, that is. From the arising of this comes the arising of that. When this isn't, that isn't. From the cessation of this comes the cessation of that.”²⁴⁶ According to the *Samyutta Nikāya*, ignorance is the root cause of suffering and rebirth, and it is by depending on ignorance that volitional formations arise, leading to suffering. Walpola Rahula calls the doctrine of dependent origination “the most profound and illuminating discovery of the Buddha,” highlighting its significance in understanding the nature of existence and the causes of suffering, to thereby attain liberation from the cycle of *saṃsāra*.

²⁴⁵ Bhikkhu Bodhi, *Connected Discourses*, 1056–58: SN 12.15: *Kacchānagottasutta*.

²⁴⁶ Maurice Walshe, *The Long Discourses of the Buddha: A Translation of the Digha Nikaya*, (Wisdom Publications, Boston, 1995), 79–108.

Here we can notice how the role of consciousness functions as the preceding cause, and the role of six sense spheres as the succeeding effect of the name and form link. This entire list of the ascending order and descending order of dependent origination works in an infinite cause and effect circle, each link connecting mutually to each other. As sentient beings in the eleven sensual pleasure realms (*Kāmaloka*), all humans, animals, and celestial beings in the six divine realms function mainly due to their reactions to sensory experiences.

The *kāmāvacara* realm is a state of existence characterized by attachment to material existence and the pursuit of sensual pleasures. According to Hajime Nakamura, the objects of enjoyment in this realm are the five sensual pleasures. This attachment to material existence and desire for sensual pleasures, as Arvind Sharma notes, is the cause of rebirth in the *kāmāvacara* realm. Buddhism considers this realm to be a lower state of existence, as it hinders spiritual progress by fostering attachment and desire. Therefore, it is essential to cultivate higher virtues, such as wisdom and compassion, and strive for a higher state of existence by transcending the *kāmāvacara* realm.

When sentient beings encounter an object through one of the six sense bases, there are six consciousnesses to identify the object. For example, when the eye sense door is encountered with a form the eye-consciousness comes into play to recognize the form. When the three things (eye-form-consciousness) are put together there arises contact. (*cakkhuñca paṭicca rūpañca uppajjati cakkhu viññāṇaṃ. tinnam saṅgati phasso.*)

In the *Samyutta Nikāya*, the Buddha teaches the interdependence of consciousness and the eye. The arising of consciousness and eye together, followed by contact, leads to the arising of feeling as a requisite condition. This feeling then gives rise to perception,

thinking, and objectification. Based on these notions, one creates perceptions about past, present, and future, which can lead to craving, attachment, and becoming, ultimately resulting in birth, aging, death, and suffering. This teaching illustrates the Buddhist concept of dependent origination, which emphasizes that all phenomena arise and pass away in dependence upon one another. Understanding this interconnectedness and the nature of suffering can free one from the cycle of birth and death and lead to liberation. This is one of the key modes of knowledge that liberates the *arahanta*.

Whenever there is contact (*phassa*) through sensory organs, objects and consciousnesses, the sentient beings in the sensual realms react negatively, positively, or neutrally depending on their mundane mental status at that moment, on the basis of their pleasurable, unpleasurable or neutral tendencies. Accordingly, they generate formations and that provides never-ending fuel to their *saṃsāric* journey.

Reactions in Buddhism are rooted in three unwholesome roots: greed (*lobha*), ill-will (*dosa*), delusion (*moha*) or three wholesome roots: non-greed (*alobha*), non-ill-will (*adosa*), non-delusion (*amoha*). These three root defilements of the mind are known as “*lobha dosa moha*” according to the Buddhist canon.²⁴⁷

These three defilements are considered the root cause of suffering and the practice of Buddhism involves purifying the mind of these negative tendencies. Mundane humans, celestial beings or animals react to sensory experiences with a strong grasping power called Clinging (*upādāna*) in Buddhism. The term “*upādāna*” refers to the clinging or

²⁴⁷ Bhikkhu Ñāṇamoli, trans., *Visuddhimagga: The Path of Purification*, 4th ed. (Kandy: Buddhist Publication Society, 2010), 14.137.

grasping that leads to suffering.²⁴⁸ This term is highlighted in the *Mahāniddesa* as an essential defilement to be abandoned by an *arahanta* person.

In the *Mahāniddesa*, non-attachment and detachment are treated as a crucial means of reducing suffering. These ideas are key features of the literary development of the *Mahāniddesa* themes. Greed and ill-will are considered as two sides of the same coin, with equal intensity of attachment. Both these two unwholesome roots are wickedly manipulated by ignorance (*moha*) which is very hard to trace. Greed and anger typically show some traits and signs, but ignorance (*moha*) is an absence of knowledge that is less obvious.

Our problems arise when we react and judge experiences depending on circumstances at the present moment. Selflessness, view on self and non-self, view on existence and non-existence, eternalism and annihilation are explained in the *Mahāniddesa* as relinquished by the arahant. In Buddhist philosophy, the relationship between the self and the elements is understood as follows: the self is not contained within the elements, nor are the elements contained within the self. Furthermore, the self is not the same as the elements, and the elements are not the same as the self.²⁴⁹

In the case of an enlightened one (*Arahanta / Pacceka Buddha / Sammā sambuddha*), there is no clinging (*upādāna*) when there are sensory experiences, hence generating no more formations or *kamma* for future existences. They have neither wholesome nor unwholesome roots involved in their mind. They just have five aggregates (*pañcakkhandha*) and not five clinging aggregates (*pañcupādānakkhandha*). They see things without lust or attachment or ill-will. They see simply for the sake of

²⁴⁸ Bhikkhu and Bhikkhu Bodhi, *Middle Length Discourses*, 317–31.

²⁴⁹ Bodhi: 1282–86: SN 22.47: *Samanupassanā Sutta*: Assumptions.

seeing and do not generate any *kammic* force thereby. The *Dhammapada* similarly states that “All *kammic* bonds vanish for him who views the *ariyan* eightfold path”²⁵⁰ (Dhp 276), highlighting the freedom from the circle of transmigration and the suffering that comes with it for the enlightened one.

This concept is expressed in many ways in the *Mahāniddesa*, for example in the *Purābhedasuttaniddesa* it is mentioned:

- Eye is available to the liberated one. The liberated one sees form through the eye.
- Ear is available to the liberated one, the liberated one hears sound through the ear.
- Nose is available to the liberated one, the liberated one smells odor through the nose.
- Tongue is available to the liberated one, the liberated one savors taste through the tongue.
- Body is available to the liberated one, the liberated one touches contact through the body.
- Mind is available to the liberated one, the liberated one knows *dhamma* through the mind.²⁵¹

This is one way the text emphasizes that the wise person is mindful of what is seen, heard, and sensed and develops the noble eightfold path, leading to the cessation of suffering. In conclusion, the *Mahāniddesa* offers a comprehensive understanding of sensory perception and its role in the process of cognition. It provides insight into how our senses, mind, and consciousness work together to create our experience of the world around us. By understanding the process of sensory perception, we can develop a clearer awareness of the workings of our mind and the nature of reality. The *Mahāniddesa* teaches us that our perceptions are not simply objective reflections of the world around us

²⁵⁰ Narada Thera, *The Dhammapada*. (Temple City, California: Amida Society, 2018), 221.

²⁵¹ Poussin and Thomas, “Purābhedasuttaniddesa.”

but are, in fact, shaped by our own subjectivity and mental conditioning. Therefore, by cultivating equanimity and awareness, we can begin to transcend the limitations of our sensory perceptions and develop a deeper understanding of ourselves and the world around us. Ultimately, the *Mahānidessa* invites us to embark on a path of inner exploration and self-discovery, leading to greater wisdom, compassion, and freedom from suffering.

4.5. *Arahanta* Ideal beyond the Sense of Self

The concept of “*sabbe dhammā anattā*,” which means that all phenomena are not-self, is explained in the *Mahānidessa*. This principle is a fundamental aspect of Buddhist philosophy, emphasizing the impermanence and insubstantiality of all things. In addition to describing the *arahanta's* detachment from sensory perception, the *Mahānidessa* also delves into the *arahanta's* awareness of non-self and the consequent acquisition of equanimity. Non-self, in this context, entails the absence of self-view and the resulting composure and liberation, going beyond mere non-reactivity.

Equanimity (*tādi*) is not a simple achievement. It is a truly profound feat. In order to sustain calm in the surrounding thunderstorms as the *Mahānidessa* describes the arahant, one has to maintain his/her inner peace carefully. The enlightened one has the capacity to sustain such a daunting task. As he is liberated from all defilements, his sensory experiences are without attachment and no more greed, ill-will, nor delusion are involved. No more can any other defilement influence his/her mind to generate any more *kamma*. His mind is completely liberated from all bonds and fetters. Thus, he can be called equanimous as he has relinquished all defilements and is fully occupied with a completely pure heart and mind.

The *arahanta* has essentially relinquished the sense of self which is the basis for discriminations of sensory experiences. The *Mahāniddeśa* pays a special attention to this topic by explicating the topic of equanimity (*tādi/upekkhā*) by way of explaining five types of equanimity: maintaining calmness among not calm ones, maintaining equanimity as someone who is not bothered by the eight vicissitudes, abandoning all forms of defilements including the powerful taints of craving and dogmatic view and maintaining a profound practice of discipline throughout sensory experiences.

Equanimity (*tādi*) is a state of mind that is highly valued in Buddhist practice. Equanimity is one of the four sublime states (*brahmavihāra*) along with loving-kindness, compassion and sympathetic joy.²⁵² The attainment of equanimity requires great effort and is considered to be a profound achievement. As Gethin explains, in order to remain calm and maintain inner peace in the midst of external turbulence, one must cultivate and sustain their equanimity with great care.²⁵³ While this may seem daunting and almost impossible, the enlightened ones, such as *Arahantas*, *Pacceka Buddhas*, and *Sammā Sambuddhas*, have the capacity to sustain such a state of mind.²⁵⁴ As the *Mahāniddeśa* describes, the *arahant* has eradicated all defilements and attachments, including clinging, leading to the cessation of future formations or *kamma*, and has attained the state of perfect equanimity.

The more one is attached to this *saṃsāric* world through a defined sense of self, the more one is subject to suffering. The more one is detached from this *saṃsāra*, the more one is free and happy. The nature of the noble truth of suffering is such that average

²⁵² Rupert Gethin, *The Foundations of Buddhism* (Oxford: Oxford University Press, 1998), 124.

²⁵³ Gethin, *The Foundations of Buddhism* 1998, 125.

²⁵⁴ Bodhi, 1:214.

mundane sentient beings are not inspired to follow the Noble Eightfold Path in order to attain liberation (*nibbāna*) from the root cause of suffering (craving or *taṇhā*). Instead, a sense of self defines goals.

The vast majority of mundane beings assume that even though suffering is an indispensable part of life, they cannot get at the root cause of that suffering. Rather they are often even attracted to suffering. Humans are happy to undergo certain sufferings in day-to-day life, justifying their suffering as an integral and ubiquitous part of human life. They are mesmerized with some temporary and momentary sensory happiness such as food, music, entertainment, material prosperities, sexual activities etc., even though they are aware that the happiness they gain out of these momentary experiences is not sustainable. Ignorance and craving overwhelm most people's capacity to think of a better and sustainable comfort in an unconditional status such as enlightenment or *nibbāna*.

Because of such clinging and attachment, people suffer immensely, worried and agonized by the loss of some properties or near and dear ones. They do many things as a way of offering bribes to protect their ego and personal happiness and good name. Ignorance (*avijjā*) and craving (*taṇhā*) can lead to involvement in dirty politics and corrupt businesses as protection from undergoing any damage to their personal gains. People try to camouflage their decaying bodies by using many temporary measures such as beautifications, colorful dresses, and even plastic surgeries. They try to live a little longer even if they know they are going to die soon. They try to be stronger and healthier by taking certain specific foods and vitamins and other practices.

They are tempted to kill or hurt others in order to satisfy themselves and their interests and may meticulously plan to steal others' properties in order to gain more

happiness. They search for many partners in order to satisfy their undying thirst for sexual desires. They tell lies one after another in order to protect themselves from damage to their ego and conceit. They crave for alcoholic drinks and even more powerful drugs to gain undue strength to execute more and more corrupted activities or to get themselves temporarily lost in their senses so they can forget their current suffering. Essentially, average people, unlike *arahantas*, are overly involved in clinging to senses, and love to see pleasant forms, hear pleasant sounds, smell pleasant fragrances, savor pleasant tastes, contact pleasant touches, and think of pleasant thoughts. They hate the opposite of these things.

By liking or disliking or, in another sense, by reacting to these sensory experiences, people generate *kamma*. All these engagements have strong potential to generate more and more *kammic* formations that then drag the person deeper into *samsāric* existence to undergo more and more suffering. That's why the Buddha stated that sentient beings are so overwhelmed with ignorance that they don't see the true nature of this world.

The *Arahanta* or the enlightened one is a rare and skillful person who has completely abandoned all forms of ignorance (*avijjā*) and every other defilement. He is the only one who could decode this *samsāric* mystery. All others are constantly enjoying the vicious circle of sufferings and desires captivated in the whirlpool of *samsāra* (circle of transmigration with infinite births and deaths), based on their own ignorance. The *Mahāniddesa* emphasizes the rarity and skillfulness of the *Arahanta* or the enlightened one. According to the *Mahāniddesa*, the *Arahanta* is the only person who has completely abandoned all forms of ignorance, attachments, and cravings, making him the supreme

enlightened one. This individual alone can decode the *saṃsāric* mystery and escape the vicious circle of suffering and desires that are at the heart of *saṃsāra*. As the *Mahāniddeśa* notes, all others are trapped in this cycle of transmigration with infinite births and deaths, continuously captivated by their own ignorance.

The concept of the *Arahanta* ideal, which refers to an individual who has attained complete liberation from all forms of ignorance and defilement, is a central theme in both the *Mahāniddeśa* and other *Pāli Tipiṭaka* sources. The *Mahāniddeśa* presents the *Arahanta* as the rare and skillful individual who has completely abandoned all forms of ignorance, attachment, and craving, thereby transcending the sense of self. Such a person is the only one who can decode the *saṃsāric* mystery and free themselves from the circle of suffering and desires that captivates others. This ideal of the *Arahanta* serves as a powerful reminder of the transformative power of Buddhist practice and the potential for individuals to reach a state of enlightenment. One of the ultimate goals of Buddhism is to achieve liberation from the endless cycle of birth and death. This can be attained by abandoning the concept of self and embracing wisdom and compassion. The *Mahāniddeśa*'s presentation of the *Arahanta* as a model of spiritual attainment offers a valuable perspective on the nature of existence and the human capacity for transcendence.

4.6. *Arahanta* Ideal and Buddhist Practice

In the *Mahāniddeśa*, the state of the art of the *Arahanta*, or the enlightened one, is centrally important. The ideal of Arahantship is a fundamental principle of Buddhist practice, representing the ultimate goal of spiritual development in the tradition. It is attained through the culmination of the noble Eightfold Path, which comprises teachings

and practices leading to the cessation of suffering and liberation. The *Mahāniddeśa* presents dense philosophical imagery and exposition, but these ideas still have correlations in basic Buddhist practices. In this subtopic, we will explore the *Arahanta* ideal and its significance in Buddhist practice, as discussed in the *Mahāniddeśa*.

The only way we can attain enlightenment today during this era of the Gotama Buddha, is to attain liberation through the path of *arahanta*-hood, by realizing and practicing the *Dhamma*. Whether one lives in the east or the west, or whether one is a lay practitioner or monastic, the final defined goal in Buddhism is to attain liberation through *arahanta*-hood. The concept of liberation through the path of *arahanta*-hood and the importance of realizing and practicing the *Dhamma* is discussed in various *suttas* throughout the *Pāli* Canon, such as the *Dhammapada*, the *Majjhima Nikaya*, and the *Saṃyutta Nikaya*, among others. The first noble truth in Buddhism states that life is full of suffering and stress caused by birth, aging, death, sorrow, pain, and other negative experiences. Even situations like separation from loved ones or not getting what one desires can lead to stress. The cause of this suffering is attributed to the attachment to the five aggregates, or aspects of individual existence.²⁵⁵

Therefore, understanding this ideal is most essential to our understanding and practice of Buddhism. It provides and enhances our Right View to proceed to liberation. When one knows the path clearly, it is very helpful and vital for one's practice because one can otherwise easily be led towards a wrong path. This is exactly why we are infinitely traversing in *saṃsāra*. In Buddhism this knowledge is called *pariyatti* and it is instrumental in doing the right practice (*paṭipatti*) that can eventually lead us to the

²⁵⁵ Bodhi, 1579–86; SN 56.11: *Dhammacakkappavattana Sutta*: Setting the Wheel of Dhamma in Motion.

abandoning of all defilements, synchronized by the realization of final liberation (*nibbāna*).

And what, monks, is the right view? Knowledge of suffering, knowledge of the cause of suffering, knowledge of the cessation of suffering, and knowledge of the way leading to the cessation of suffering. This is called the right view.²⁵⁶

The steps on this right path involve concentration (*samādhi*), and wisdom (*paññā*). Otherwise, along with an overly constructed sense of self, anxiety about past and future develops. Most people worry about their past because of not being able to achieve certain things. They worry about their future fearing they either won't be able to maintain their current achievement or won't be able to achieve their upcoming goals. Hence, most of the time people are occupied with these worries and fears, switching between thoughts about the past and the future. They are not satisfied with their past or present achievements. They are not happy with what they have. They are tempted to yearn for more that they have not gained. Most people do not even have a vision of ideal development such as is presented in the *Mahāniddeśa*.

Meditation practices are the beginning steps presented in the *Mahāniddeśa*. They help us maintain happiness in the present moment. If one can be happy at the present moment, one can be happy forever. Meditation can assist in keeping our attention on the present, preventing the mind from drifting towards past concerns or future anxieties. If these practices take hold in a permanent way, one is approaching the mind defined as an *arahanta*, as explained in full in the *Mahāniddeśa*.

²⁵⁶ Bodhi, 1535–42; SN 45.8: *Magga-vibhanga Sutta*: An Analysis of the Path.

Once a celestial being appeared in front of the Buddha, after having seen him meditating in the forest. This heavenly being noticed that the Buddha looked pleasant and happy, despite his coarse lifestyle in the challenging forest dwelling. The *deva* (celestial being) asked for the secret behind the Buddha's peaceful, serene and pleasant nature. The Buddha replied:

Atītaṃ n'ānusocāmi – nappajappāmi n'āgataṃ

*Paccuppanna yāpemi – tena vaṇṇo pasīdati.*²⁵⁷

(I do not worry about the past. Nor do I fear the future. I live in the present moment. Hence, my complexion looks better.)

The current generation is occupied with a fast-track lifestyle and most people don't have training to pause from time to time to heal themselves from the wounds of their continuous running. They multitask and have increased tendencies to suffer from attention deficit disorder (ADD). The prevalence of social media addiction has made it difficult for individuals to maintain their focus on a single task for an extended period of time. Over consumerism of this nature is another cause of restlessness, stress and trauma.

Meditators, on the other hand, may cultivate a minimalistic lifestyle and engage in one thing at a time. They tend to prefer a simple and peaceful life. One of the most effective reasons for this serenity is a serious practitioner's commitment to practice their precepts (*sīla*), thus allowing them to maintain a high standard protocol of noble living. Meditation is focused on being present in the current moment, preventing the mind from jumping between the past and future, and establishing a consistent state of mindfulness.

²⁵⁷ Bodhi, 57–60; SN 1.10: *Arañña Sutta*: The Wilderness.

One can train one's mind to maintain a high-profile mindful awareness. An *Arahanta* has this awareness cultivated to a refined and permanent state.

Hence, when we develop active mindfulness through meditation practice, our mind will be better shielded, not allowing conditions to be created in the mind that attract impactful past unwholesome *kamma*. If we inhibit conditions by focused mindfulness, with awareness of sensory input and constructions of the self, those unwholesome *kammic* energies will bounce back, some never to return. If we create conditions for wholesome past *kammic* energies to come in, mindfulness will wholeheartedly welcome them. This way we can notice the power of mindfulness as the Buddha described. He noted that a well-trained mind serves us much more than any other loved ones in our life, including mother, father or anyone else. In particular, like the *arahanta*, we can stay attuned to what we add to our sensory experiences and how we maintain our sense of self, and this will lessen the clinging at the heart of *kammic* energies.

Samsāra, the circle of transmigration, is infinitely long. But the human existence that we have here is so precious compared to other sentient beings in the lower realms. We humans can work, can plan, can improve and evolve better than any other species. If we are not handicapped and have access to the *Dhamma* it is an incredible blessing. So we can find this base for being positive. We can start with some form of inspiring practice, as the beginning is the hardest thing for all of us. This moves us in the direction of the definitions of *Arahanta*-hood which are so fully presented in the *Mahāniddeśa*.

Meditation or concentration can get better established if we have a good and sound foundation. That can be done through observing our precepts. *Sīla* (morality) is the very foundation of our spiritual journey. If meditation is not going well, we need to look

back to our own practice of *sīla* (morality). If there is something lacking in our morality practice, we need to rectify that lax part, and we need to be mindful and practice more regularly with more determination (*adhiṭṭhāna*) making more effort (*virīya*) with a right view (*sammā diṭṭhi*).

When we keep practicing, we can notice that our body and mind become calm and peaceful, making us less stressful and less restless. When our mind and body are calm, we are able to make better decisions, and find the right direction in our lives. When this process is consolidated with our precepts and right view, our spiritual journey becomes stronger and better. Only if we look into ourselves and identify our own mistakes, rather than blaming others for our downfall, can we have a greater chance to evolve and make progress in our spiritual journey.

Certain practices for lay people can help propel their own paths in the direction of *arahanta*-hood. It may be useful to attend a good ten-day retreat to have sound inspiration for a lasting practice, and then keep practicing every day at least for an hour or so. Later, when one feels weak in their practice, they may go back to the retreat and get refreshed and motivated. Listening to good *Dhamma* talks regularly plus reading *Dhamma* books can expand one's territory of *Dhamma* understanding.

Another important requirement for achieving great spiritual knowledge is to associate with good spiritual friends (*kalyānamitta*). Finally, a most important requirement is to maintain constant alertness or mindfulness (*yonisomanasikāra*). If one has these four resources as a strong link, one is not far away from the first spiritual attainment that is stream entry (*sotāpanna*). Even if one cannot attain that status with continuous effort and practice immediately, one can surely be led to that goal effectively

sooner than later. When one attains the stream entry (*sotāpanna*), the final liberation or *arahanta*-hood is not far away.

These practical suggestions follow even from the more philosophical material of the *Mahāniddeśa*. To protect ourselves from the small steps of clinging to senses, which then build into grosser defilements and obstructions on the path, we can take small steps toward building continuous equanimity. If we trace our understanding of the *Arahanta* ideal in our own life, we can only build toward a better existence.

5. Chapter Five: Translation of Significant Sections of *Mahāniddesa* and Literary Analysis

5.1. Note on the Translation

The *Mahāniddesa* is an essential text for understanding the early development of Buddhism, and it has garnered interest among scholars for its commentary on the *Aṭṭhakavagga* of *Suttanipāta*. This study focuses on the philosophical concept of the arahanta ideal as portrayed in the *Mahāniddesa*. The concept of *arahanta* is significant in Buddhist philosophy and is associated with the attainment of enlightenment and the end of the cycle of rebirth.

The *Mahāniddesa* is currently available in Sinhala translation, but no English translation exists. When I began my research, I was fascinated by the text and its extensive commentary on the *Aṭṭhakavagga*, which provides unique insights into the early Buddhist teachings. However, the lack of an English translation makes it difficult for scholars and students of Buddhism around the world to access this vital text.

In this chapter, I have provided a translation of the paragraphs in the *Mahāniddesa* related to the concept of *arahanta*, which I carefully translated from *Pāli* to English, along with a literary analysis, narrative outline, and thematic review. Additionally, I have included explanations of important terms in the footnote section and a glossary in the appendix to aid in understanding the text.

It is worth noting that there are currently only two Sinhala translations available, both of which are more than 70 years old and contain a dense mixture of Sanskritized hybrid Sinhala words, which were characteristic of scholarly works of that era. Thus,

there is a great need for a contemporary and modern English translation to inform present-day readers.

The book contains 16 chapters, and I began by translating the paragraphs related to 'araha' and its related variants. I found 81 such terms throughout the chapters, and after removing the repeated paragraphs with similar content across the chapters, I finally identified 38 paragraphs that were related to the term 'araha.' I carefully translated these paragraphs from *Pāli* to English, word-by-word, sentence-by-sentence, and paragraph-by-paragraph.

In this chapter, I present all of these paragraphs in a sentence-by-sentence version, along with a literary analysis, narrative structure and thematic review, as well as explanations of important terms in the footnote section. Additionally, I have included a glossary in the appendix.

Because the *Buddhajayanti Chaṭṭhasaṅgāyanā Pāli* edition compared available *Pāli* texts from different *Theravāda* Buddhist countries, slight variations in the text were observed. I was unable to carefully compare the available palm leaf manuscripts, as it would have been a completely different challenge, and my focus was on the printed and digital versions of the Sinhala and *Pāli* texts.

The translated paragraphs in this text have been selected and organized thematically to form a coherent narrative, rather than following the original sequence of the textual paragraphs. This approach has resulted in a list of key themes related to the philosophy of the *arahanta* ideal in Buddhism. These themes begin with the role of major Buddhist meditation techniques, the importance of seclusion of mind, and the concepts of selflessness and detachment. Other themes explored in the text include the abandonment

of suitability, letting go of craving and attachment, and the liberation from these negative forces. The text also delves into the idea of two kinds of support, the sixfold equanimity in Buddhism, and the overcoming of bodily bonds. The importance of purity of mind, perception and control of senses and mind, and non-possession and extinguishment of human passions are also discussed, along with the concepts of ownership and non-self, impurity and sensual pleasures, enlightenment, and the role of the *Brāhmaṇa* or enlightened one. The themes in the selected sections show how the text builds a structure of progressive intensity, mimicking the path to arahantship.

5.2. Themes within the Three Stages of Enlightenment

Based on the summary of the translated paragraphs,²⁵⁸ I categorized the themes of the translated paragraphs into three stages of enlightenment in the *Mahāniddeśa*:

1. Pre-enlightenment Stage of the *Arahanta* Candidate:
 - a. Role of major Buddhist meditation techniques – *Samatha* Method – detached from perceptions, role of major Buddhist meditation techniques – *Vipassanā* Method – liberated through wisdom.
 - b. Noble Eightfold Path
 - c. Seclusion of Mind
 - d. Seven learning persons (*sekkha* / *patilīnacāra*)
 - e. Two suitabilities on craving and dogmatic view, mundane foolish persons (*bālaputhujjana*), seven learning persons (*sekha*)
 - f. Detachment, mundane foolish persons (*bālaputhujjana*), seven learning persons (*sekha*)
2. Enlightenment Stage or the State of the Art of an *Arahanta*:
 - a. Four Boundaries

²⁵⁸ 5.7. Summary Outline of the Translation

- b. Liberated one or enlightened person (*patilīna / araha*)
 - c. Two suitabilities on craving and dogmatic view, liberated one (*arahā*)
 - d. Selflessness, view of self (*attadiṭṭhi*), view of annihilation (*ucchedadiṭṭhi*)
 - e. No self (*attadiṭṭhi*), No Non-self (*ucchedadiṭṭhi*)
 - f. Craving for existence and non-existence, sixfold craving, view of eternalism (*sassatadiṭṭhi*), view of annihilation (*ucchedadiṭṭhi*)
 - g. Two Ends – craving for existence (*bhava panidhi*) and craving for non-existence (*vibhava panidhi*)
 - h. Liberated One and Two Dwellings – dwelling on craving, dwelling on dogmatic view
 - i. Liberated One and Two Precursors – precursor of craving, precursor of dogmatic view, not directing mind to five aggregates and six faculties
 - j. Liberated One and Two Supports – support for craving and dogmatic view
 - k. Non-possession and extinguishment of human passions
 - l. Ownership and non-self
 - m. Aspiration for Purity or Impurity
 - n. Cherishing as Mentality and Materiality
 - o. Well-liberated Mind, Holding Final Body
3. Post-enlightenment Stage or the Career of an *Arahanta*:
- a. Equanimity and Two Takings with Craving and Dogmatic View
 - b. Sixfold Equanimity
 - c. Equanimity and Calm Among Not Calm Ones
 - d. Equanimity and Non-returning Defilements
 - e. Equanimity and Eight-Vicissitudes
 - f. Equanimity and Abandoning 17 Defilements plus all impurities

- g. Equanimity and Crossing Over Three Floods, Path of *Samsāra*, No More Rebirth
- h. Equanimity and well-release of 17 Defilements plus all impurities
- i. Equanimity, Five Strengths, Three Higher Knowledges, Six Psychic Powers
- j. Enlightened One, Seven Defilements
- k. Enlightened One, Four Bodily Bonds
- l. Enlightened One, Minute Perception on seen – heard – experienced things
- m. Enlightened One, Twelve Faculties, No Impulsive Lust
- n. Enlightened One, Restrained Senses and Mind
- o. Enlightened One, Four Sons
- p. No More Death and Birth
- q. No More Superiority
- r. Crossed-over, Well-understood, accurately known, Abandoned, Developed, Realized.

5.2.1. Three Stages of Enlightenment

5.2.1.1. Pre-enlightenment Stage of an *Arahanta* Candidate

The *Mahāniddesa* describes the pre-enlightenment stage of an Arahant candidate, which is characterized by various essential features of the Buddhist path. These features include the significant role of meditation techniques, the Noble Eightfold Path, maintaining a secluded mind, associating with seven types of individuals who can assist in one's practice, and cultivating detachment from worldly concerns.

One of the primary techniques used by Buddhist practitioners in the pre-enlightenment stage is the *Samatha* method, which involves detaching oneself from perceptions. This technique aims to cultivate a state of calm and concentration by

directing the mind's focus on a single object or sensation, such as the breath. By practicing this technique, individuals can learn to detach themselves from external distractions and develop their ability to focus on the present moment.

Another key meditation technique used in the pre-enlightenment stage is the *Vipassanā* method, which involves liberating oneself through wisdom. Insight meditation, also known as *Vipassanā* meditation, focuses on gaining a deeper understanding of reality by exploring the impermanent and interconnected nature of all phenomena. Practicing this technique can lead to a greater comprehension of the nature of existence and ultimately help individuals achieve liberation from suffering.

The Noble Eightfold Path is a vital component of the pre-enlightenment stage, comprising eight interdependent factors, including right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration. This path assists individuals in developing the essential traits needed for spiritual development, ultimately resulting in enlightenment.

Seclusion of mind is also emphasized in the pre-enlightenment stage, as it allows one to focus fully on the practice of meditation and develop a deeper understanding of the mind and its workings. By withdrawing from the distractions of the world, one can create a conducive environment for spiritual growth and progress.

The seven learning persons, or *sekha*, are another important aspect of the pre-enlightenment stage. These individuals are characterized by their commitment to the Buddhist path and their desire to achieve enlightenment. They are also distinguished from mundane foolish persons, or *bālaputhujjana*, who are caught up in worldly concerns and have not yet committed to the path.

Finally, detachment is a key feature of the pre-enlightenment stage. By letting go of attachment to worldly concerns, one can cultivate a sense of equanimity and inner peace. This detachment is contrasted with the attachment of mundane foolish persons and is a necessary step in the path towards enlightenment.

In conclusion, the pre-enlightenment stage of an *Arahanta* candidate, as described in the *Mahāniddesa*, is characterized by a focus on meditation techniques, the Noble Eightfold Path, seclusion of mind, the seven learning persons, and detachment. By following these practices and cultivating these qualities, one can progress towards the ultimate goal of enlightenment and liberation from suffering.

5.2.1.2. Enlightenment or the State of the Art of an *Arahanta*

The *Mahāniddesa* describes the characteristics of an enlightened person or *Arahanta*. An *Arahanta* is one who has achieved liberation from suffering and attained enlightenment. The following data highlight the various characteristics of an *Arahanta* as described in the *Mahāniddesa*.

Firstly, the *Mahāniddesa* describes the four boundaries that an enlightened person has crossed. These boundaries are the boundaries of stream-entry, once-returning, non-returning and *arahanta-ship*. An *Arahanta* has crossed all four boundaries and achieved the final stage of enlightenment.

The *Arahanta*, known as the “enlightened person” or “liberated one,” has attained *Nibbāna*, the ultimate aim of Buddhist practice. They have surpassed the cycle of birth and death and are freed from suffering.

The *Arahanta* has overcome the two suitabilities of craving and dogmatic view. They have eliminated all forms of craving and attachment, as well as the delusion of a

fixed self or entity. They have abandoned the view of self (*attadiṭṭhi*) and the view of annihilation (*ucchedadiṭṭhi*) and instead have realized the truth of no-self (*anattadiṭṭhi*) and no-non-self (*anucchedadiṭṭhi*).

Furthermore, the *Arahanta* has eliminated all forms of craving, including the sixfold craving and the view of eternalism (*sassatadiṭṭhi*) and annihilation (*ucchedadiṭṭhi*). They have transcended the two extremes of craving, which are the craving for existence (*bhava panidhi*) and the craving for non-existence (*vibhava panidhi*).

The *Arahanta* does not dwell on craving or dogmatic views. They have eliminated the precursors of craving and dogmatic views and do not direct their mind towards the five aggregates and six faculties. They have abandoned the supports for craving and dogmatic views.

The *Arahanta* has extinguished all human passions and attained non-possession. They have realized the truth of ownership and non-self and have no aspiration for purity or impurity. They do not cherish mentality or materiality.

The *Arahanta* has a well-liberated mind and holds the final body. They have attained the final stage of enlightenment and have achieved complete liberation from suffering.

In conclusion, the *Mahāniddeśa* provides a detailed description of the characteristics of an *Arahanta*. An *Arahanta* is a fully enlightened being who has transcended all four stages of spiritual development. They have eliminated all forms of craving and attachment and have realized the truth of no-self and no-non-self. They do

not dwell on craving or dogmatic views and have extinguished all human passions. They hold the final body and have achieved complete liberation from suffering.

5.2.1.3. Post-enlightenment or the Career of an *Arahanta*

The concept of *arahanta* in Buddhism pertains to an individual who has reached enlightenment and accomplished the ultimate objective of freedom from the cycle of rebirth. The *Mahāniddeśa* provides a detailed account of the *arahanta's* career post-enlightenment, highlighting the various qualities and practices that define their existence. This section examines the *arahanta's* post-enlightenment stage as described in the *Mahāniddeśa*, based on the provided data.

One of the most significant qualities of the *arahanta* in the post-enlightenment stage is equanimity. The *arahanta* is characterized by their equanimity and detachment from the world, which allows them to maintain a balanced and composed mind despite the ups and downs of life. They have freed themselves from attachment to craving and dogmatic views, which contributes to their inner sense of calmness and balance even in challenging circumstances.

Furthermore, the *arahanta* has developed sixfold equanimity, which involves maintaining a sense of equanimity towards friends, enemies, strangers, the attractive, the unattractive, and neutral individuals. This equanimity helps the *arahanta* to remain free from emotional attachments and aversions, thereby leading to a more peaceful and fulfilling life.

In addition to equanimity, the *arahanta* has also abandoned all defilements and impurities that might arise in their mind. They have crossed over the three floods of existence, namely the flood of craving, the flood of becoming, and the flood of ignorance,

leading to liberation from the circle of transmigration. The *arahanta* has achieved complete release from all impurities, leading to a sense of freedom and purity.

Moreover, the *arahanta* has developed various psychic powers and higher knowledge, which allows them to have a deeper understanding of the world and themselves. They have attained the ability to perceive things minutely and have restrained their senses and mind, leading to greater control over their actions and reactions.

The *arahanta* has also abandoned the four bodily bonds, which include sensual desire, ill will, conceit, and ignorance, leading to a more wholesome and pure existence. They have attained a sense of ownership and non-self, which helps them to maintain a balanced perspective towards the world and themselves.

Furthermore, the *arahanta* has crossed over all forms of suffering and achieved the ultimate goal of liberation. They have achieved a sense of well-being and contentment, leading to a fulfilling and meaningful life. The *arahanta's* career post-enlightenment is marked by a deep sense of equanimity, purity, and wisdom, which allows them to lead a life free from suffering.

In conclusion, the *Mahāniddeśa* provides a detailed account of the *arahanta's* career post-enlightenment. The *arahanta* has developed various qualities, including equanimity, psychic powers, and higher knowledge, leading to a more fulfilling and meaningful existence. The *arahanta* has crossed over all forms of suffering and achieved the ultimate goal of liberation, leading to a sense of purity and contentment. The *arahanta's* post-enlightenment stage is marked by a deep sense of equanimity, purity, and wisdom, which allows them to lead a life free from suffering.

5.3. Themes in Detail

The *Mahāniddesa* presents a *Theravāda* Buddhist perspective on the attainment of enlightenment, or *arahanta*-hood. According to this perspective, when one attains enlightenment, various mental states and perceptions are abandoned, including bonds, ignorance, hindrances, and perceptions related to sensuality, ill will, cruelty, and view. The metaphor of an uprooted palm tree is used to illustrate this process of abandonment, suggesting that the removal of these mental states is total and complete, leaving no trace behind.²⁵⁹

This *Pāli* text is a teaching reflecting a major perspective of *Theravāda* Buddhist tradition. A statement reflecting this tradition notes “To him who is detached from wisdom, there are no ignorances.” This can be understood as saying that someone who has achieved wisdom and detachment, even from that very wisdom, has overcome ignorance. Another line explains that if someone develops insight preceding the noble path, the bonds of ignorance have already been suppressed from the beginning. This suggests that the development of insight is a primary component in overcoming ignorance. The text goes on to describe the abandonment of various aspects of ignorance upon attaining enlightenment, including bonds, hindrances, and various perceptions related to sensuality, ill will, cruelty, and view. It compares the state of someone who has achieved wisdom and detachment to an uprooted palm tree, which has completely destroyed its roots and is therefore devoid of any future existence. This highlights the

²⁵⁹ Louise de La Vallee Poussin and E. J Thomas, eds., “8. Pasūrasuttaniddeśa,” in *Mahāniddesa*, vol. 1 (Oxford: The Pali Text Society, 2001), 161–80.

significance of cultivating wisdom and insight as a foundation for transcending ignorance and attaining enlightenment in Buddhism.²⁶⁰

The noble eightfold path is a key teaching in Buddhism, outlining a path towards the cessation of suffering and the attainment of enlightenment. It consists of eight interconnected factors, including right view, intention, speech, action, livelihood, effort, mindfulness, and concentration. By following this path, one can eliminate impurities, misconduct, distress, and unwholesome accumulations, leading to purification and wisdom. This paragraph also suggests that those who have attained enlightenment through following this path are considered wise and liberated.

The text begins by stating that on the noble eightfold path, all defilements, ill-conducts, distresses, fevers, griefs, and unwholesome accumulations are washed, cleansed, rinsed, and shaken off. This means that through following the noble eightfold path, an individual can purify themselves from all negative and unwholesome states of mind and actions. The passage then goes on to describe an arahant as someone who has entered upon, approached, attained, and well-attained these purified phenomena. This means that an arahant has completely internalized and actualized the teachings of the Buddha and has attained a state of complete freedom from suffering. The *arahanta* is presented here as a wise person, having washed away lust, evil-action, defilement, and fever. An *arahanta* has eliminated all negative qualities from their mind and actions and has achieved a state of pure wisdom and compassion.²⁶¹

²⁶⁰ Poussin and Thomas, “Pasūrasuttaniddeśa.”

²⁶¹ Louise de La Vallee Poussin and E. J. Thomas, eds., “3. Duṭṭhaṭṭhakasuttaniddeśa,” in *Mahāniddeśa*, vol. 1 (Oxford: The Pali Text Society, 2001), 62–83.

In Buddhism, the practice of *samatha* meditation is essential in achieving seclusion of the mind, which leads to the abandonment of defilements and ultimate liberation. According to the *Mahāniddeśa*, *cittaviveka* refers to the seclusion of mind. The seclusion of mind is attained through different stages of absorption (*jhāna*), attainment (*samāpatti*), and path and fruition (*magga, phala*). The mind becomes secluded from various defilements such as hindrances, applied thought, sustained thought, rapture, happiness, sufferings, materiality perception, ill-will perception, variety, and multiformity perception, as well as from various fetters such as personality view, doubt, wrong practices of moral conduct and rites, latent tendency on view, latent tendency on doubt, gross sensual lust, gross ill-will, residual sensual lust, residual ill-will, lust for the realm of form and the formless realm, conceit, restlessness, ignorance, and related defilements.²⁶²

Cittaviveka is a *Pāli* term that translates to "seclusion of the mind." It refers to the practice of cultivating a solitary state of mind through meditation, which is a crucial aspect of the Buddhist path to liberation. *Cittaviveka* involves the practitioner turning their attention inward, away from external distractions, and focusing on developing inner peace, clarity, and insight. The practice of *Cittaviveka* is often associated with the cultivation of *samatha* (tranquility) meditation, which involves developing deep states of concentration and tranquility. By practicing *samatha* meditation, individuals can gradually overcome the five hindrances which are sensual desire, ill-will, sloth and torpor, restlessness, and doubt, and attain a purified and focused mind. This is a crucial

²⁶² Poussin and Thomas, "Suddatṭhakasuttaniddeśa."

step in the process of achieving seclusion of the mind and ultimately attaining liberation from suffering.

It is considered that one must have *Cittaviveka*, or a state of mental tranquility, before engaging in *vipassanā* (insight) meditation. *Vipassanā* aims to develop profound insight into the nature of reality. By practicing meditation and achieving a state of calmness and purification of the mind, the practitioner is better equipped to attain a deeper understanding of the true nature of reality, leading to liberation from suffering.

In another development, the *Mahāniddeśa* discusses the concept of boundaries or limitations that a person needs to transcend to become a *Brāhmaṇa* or a Sage.

Accordingly, a *Brāhmaṇa* or a Sage is someone who has gone beyond all boundaries, implying that they have achieved a level of enlightenment that transcends all limitations.

The text defines four boundaries or limitations that a person needs to overcome to become a *Brāhmaṇa* or a Sage. These boundaries are related to personality view, doubt, wrong practices of moral conduct and rites, and latent tendencies on view and doubt. The third part of the text describes the fetters or defilements that a person needs to overcome to transcend these boundaries. These include gross and residual sensual lust and ill-will, conceit, restlessness, and ignorance, along with their latent tendencies and related defilements.²⁶³

The text describes how someone can be called a *Brāhmaṇa* or a Sage. They need to overcome these four boundaries by following the four noble paths. A *Brāhmaṇa* or a Sage is someone who has kept away from seven factors, which include personality view, doubt, and wrong practices of moral conduct and rites. The liberated one or the one

²⁶³ Poussin and Thomas, “Suddaṭṭhakasuttaniddeśa.”

in whom human passion is extinct is called an equanimous person. A path towards enlightenment focused on identification of the boundaries and fetters that hinder spiritual progress, as opposed to cultivating seclusion of mind, is elucidated in the *Suddhaṭṭhakasuttaniddesa* of the *Mahāniddesa*. It highlights the importance of overcoming these limitations to achieve a higher level of consciousness.

Emphasis on the term “*patilīnacara*,” which is used to describe a monk who walks towards a withdrawn mind, is a unique presentation by the *Mahāniddesa*. The *Jarāsuttaniddeso* goes on to explain that there are seven learning persons called “*sekkha*,” who are in the course of perfection and are also called “*patilīnacara*.”²⁶⁴

The text describes how these *sekkhas* withdraw, bend away, pull back, cease, restrain, avoid, protect, and watch their mind to free it from defilements. The text also draws a comparison between the *sekkhas* and a feather or leaf skeleton that withdraws, bends away, and pulls back when placed in a fire. The passage offers an additional perspective on how restraining and withdrawing the mind is a fundamental practice in the Buddhist path towards enlightenment.

The concept of “*kappiyo*” or “suitability” and its relationship to the enlightened one, as well as the concept of “*patthiya*” or “aspiration” and its abandonment as a characteristic of enlightenment, is another unique presentation of the *Mahāniddesa*. Qualities such as this are common to both the Buddha (*bhagavā*) or his enlightened or liberated (*arahanta*) disciples.²⁶⁵

²⁶⁴ Louise de La Vallee Poussin and E. J Thomas, eds., “6. Jarāsuttaniddesa,” in *Mahāniddesa*, vol. 1 (Oxford: The Pali Text Society, 2001), 117–38.

²⁶⁵ Louise de La Vallee Poussin and E. J Thomas, eds., “13. Mahāviyūhasuttaniddesa,” in *Mahāniddesa*, vol. 2 (Oxford: The Pali Text Society, 2001), 305–38.

Suitability for craving (*taṇhā kappā*) and suitability for view (*diṭṭhi kappā*) means the enlightened ones have already gone beyond this point of mundane tendencies and hence they do not have any aspiration or ambition like that of the worldly beings. Even latent possibilities have been removed. Moreover, craving and dogmatic views are intense and powerful defilements that are very hard to completely abandon. Only at the stage of *arahanta*-hood can one completely remove these strong defilements. Conceit and ignorance are strongly attached to these two defilements and only the *arahanta* is totally released from these defilements. This happens using the fire of knowledge (*ñāṇagginā daḍḍā*).

The concept of detachment and liberation from worldly desires and delusions is another vital theme in the *Mahāniddeśa*. The text also distinguishes between the ignorant mundane person who delights in such desires and the spiritually advanced practitioners who are repelled by them.²⁶⁶

In the *Mahāniddeśa* we can find a variety of rather uncommon technical terms such as "*bālaputhujjana*" (foolish mundane people) and "*puthujjanakalyāna*" (mundane people who are attempting to do good), although terms such as "*sekkha*" (learner), and "*arahā*" (liberated or enlightened one) are more common in the *Pāli* literature. The *puthujjana* (mundane) people are delighted in worldly desires and the enlightened ones are repelled from any such desires or attachments. Enlightened ones have completely liberated themselves from all lust (*rāga*), ill-will (*dosa*) and delusion (*moha*) by way of the fire of knowledge²⁶⁷ and they are neither delighted in nor repelled by any desires in

²⁶⁶ Poussin and Thomas, "Jarāsuttaniddeśa."

²⁶⁷ Poussin and Thomas, "Jarāsuttaniddeśa."

the world. This provides a clear explanation of Buddhist concepts related to detachment, liberation, and spiritual progress.

Herein selfless means there is no annihilation view, but this should be understood as the Buddhist concept of *anatta* or non-self, which is a central tenet of Buddhist philosophy. Similarly, the relationship between taking and releasing looks somewhat simplistic, but it should be understood as grasping and letting go to fully convey the complexity of this concept in Buddhist thought.²⁶⁸

A fundamental Buddhist teaching, unique to Buddhism in comparison to all other teachings and philosophies, is the doctrine of no-self (*anatta* or *niratta*). In a precise statement, the *Mahāniddeśa* explains that if there's something to be taken, then there's something to be released. Similarly, if there's something to be released, then there's something to be taken. In Buddhism, there is an avoidance of these two extremes. The liberated one or the enlightened *arahanta* has overcome these extremes of grasping and letting go. He has already passed that point by accomplishing the life of a spiritual practitioner, by practicing noble conduct, and by terminating the circle of birth and death. Hence, there is no self nor non-self²⁶⁹ within the *arahanta's* career.

The statement “There is no self; where from a non-self?”²⁷⁰ reflects the Buddhist belief that there is no inherently existing self, and therefore the concept of a non-self is also non-existent. The denial of the existence of self is not the same as the belief in a dogmatic view about self, nor is the absence of a non-self the same as the belief in an annihilation view. There is nothing that can be taken from a person as craving or view,

²⁶⁸ Poussin and Thomas, “Duṭṭhatṭhakasuttaniddeśa.”

²⁶⁹ Poussin and Thomas, “Duṭṭhatṭhakasuttaniddeśa.”

²⁷⁰ Poussin and Thomas, “Tuvāṭakasuttaniddeśa,” in *Mahāniddeśa*, vol. 2 (Oxford: The Pali Text Society, 2001), 339–401.

nor is there anything that should be released as non-self. However, if there is something that is taken from a person as craving or view, then there is something that should be released from him. The enlightened one is someone who has overcome his taking, obsession, and releasing, and has thus surpassed growth and decay.²⁷¹

Likewise, the statement “He has lived the life of a spiritual practitioner; he has practiced the noble conduct; he does not have a transmigration with birth and death; he does not have a re-birth. Thus, it is called there is no self; then from where can we find a non-self?” means that a person who has lived a spiritual life, has practiced noble conduct, and has overcome the cycle of birth and death does not have a self. Therefore, the question of where to find a non-self does not arise.²⁷²

In the *Mahāniddeśa*, the relationship between craving (*taṇhā*) and the concepts of existence and non-existence is discussed. The *Purābhedaśuttaniddeśo*, a chapter of the *Mahāniddeśa*, explains that craving is not only related to physical objects or experiences, but also to mental objects such as thoughts and ideas. The chapter emphasizes that an enlightened individual has overcome craving and is no longer bound by the cycles of birth and death or the concepts of existence and non-existence.²⁷³

The text elucidates the dualistic theories of eternalism and nihilism again, but this time in a different manner. In this paragraph the theory of non-self (*anatta*) in Buddhism is explained through the six faculties. Craving for form, sound, odor, taste, touch and mental objects does not occur to the *arahanta* and the extremes of eternalism and nihilism never occur to him.

²⁷¹ Poussin and Thomas, “Tuvāṭakasuttaniddeśa.”

²⁷² Poussin and Thomas, “Tuvāṭakasuttaniddeśa.”

²⁷³ Poussin and Thomas, “Purābhedaśuttaniddeśa.”

The concept of liberation from craving and the cycle of existence²⁷⁴ is a fundamental Buddhist teaching. The *Mahāniddeśa* provides a clear explanation of the two ends or polar aspects of various phenomena, such as contact, feeling, and the sense organs. This is followed by the introduction of the term “*paṇidhi*” to refer to craving and its associated negative qualities. Overall, this complex and nuanced emphasis of the importance of liberation from craving and attachment to attain enlightenment provides another valuable perspective on the fundamental teachings of *Theravāda* Buddhism.²⁷⁵

Here again, a dualistic perspective is explained in a slightly different manner from the above discussions. Contact – cause of contact, past – future, feeling of happiness – feeling of suffering, mentality – materiality, six internal organs – six external organs, view of one’s own body – cause of the view of one’s own body²⁷⁶ are the dualistic extremes that are described here in the *Mahāniddeśa*. However, as the *arahanta* has completely eradicated all unwholesome roots, there is no reason for him to find a place in this *saṃsāric* circle.

There follows a clear explanation of complex concepts in simpler terms, using a few rather unusual technical terms. Herein the *Paramatṭhakasuttaniddeśo* elucidates the meaning of the term “dwellings” (*nivesanā*) and how it applies to the liberated one (*arahato*). The two types of dwellings are described as dwelling on craving (*taṇhānivesana*) and dwelling on view (*diṭṭhinivesana*). The *Paramatṭhakasuttaniddeśo* further explains that to the liberated one, there are no dwellings, as the dwellings have been abandoned, calmed, and extinguished by the fire of knowledge.²⁷⁷

²⁷⁴ Poussin and Thomas, “Purābhedaśuttaniddeśa.”

²⁷⁵ Poussin and Thomas, “Purābhedaśuttaniddeśa.”

²⁷⁶ Poussin and Thomas, “Purābhedaśuttaniddeśa.”

²⁷⁷ Poussin and Thomas, “Purābhedaśuttaniddeśa.”

This text emphasizes the importance of liberation from craving and attachment to views in attaining enlightenment. The use of the metaphor of “dwellings” to describe these mental states is effective in conveying the idea that they are places of attachment and fixation that must be overcome.

This echoes the section on suitability for craving (*taṇhā-kappa*) and suitability for view (*diṭṭhi-kappa*). Here again the craving and dogmatic view work in combination with each other but are not seen in the liberated person.

Furthermore, the concept of “precursors,” which precede and lead to craving and views, is discussed. The enlightened one, in whom passion is extinct, has abandoned the precursor of craving and the precursor of view. As a result, the enlightened one roams about without craving or view as forerunners and does not generate delight in the future in regard to any particular form, feeling, perception, formation, or consciousness. Additionally, the text states that the enlightened one does not direct their mind towards obtaining something that was not obtained in the past.²⁷⁸

This section further analyzes the strong bond of craving and view as in the previous cases i.e., suitability for craving (*taṇhā kappa*) – suitability for view (*diṭṭhi kappa*), dwelling on craving (*taṇhā nivesanā*) – dwelling on view (*diṭṭhi nivesanā*). Craving is portrayed as a flag or banner, which is an ideal symbol of self-identity (*sakkāya-diṭṭhi*) with one’s ego and conceit standing out high and above. Flags or banners can be viewed by many from a long distance. The *Arahanta* post-enlightenment scenario is a complete contrast to this effect, with a lowered flag indicating a much humbler and simpler person.

²⁷⁸ Poussin and Thomas, “Purābhedasuttaniddesa.”

In another explanation, mundane people aspire for more personal growth and ego building, as well as aspiring for better five aggregates and six faculties, whereas the *arahanta* has no interest at all in such mundane ambitions. Thus, the *arahanta*'s career at the post-enlightenment stage is strongly contrasted to that of the mundane common masses.

This paragraph describes the concept of “support” in relation to the attainment of enlightenment. It suggests that there are two kinds of support:²⁷⁹ support for craving and support for view. It goes on to say that for an enlightened person, both of these supports have been abandoned or forsaken, and therefore there is no support to them.²⁸⁰

This is written in a specific religious and cultural context, and should not be taken as a mundane truth, such as an idea that most people do not need support in life. It reflects the beliefs and practices of *Theravāda* Buddhist tradition. This perspective on the nature of support and its relationship to enlightenment indicates that support can have negative or positive implications.

There follows another example of the strong bond of craving and view as we found in the previous cases i.e., suitability for craving (*taṇhā kappā*) – suitability for view (*diṭṭhi kappā*), dwelling on craving (*taṇhā nivesanā*) – dwelling on view (*diṭṭhi nivesanā*), precursor of craving (*taṇhā purekkhāra*) – precursor of view (*diṭṭhi purekkhāra*). In this context, support for craving (*taṇhā nissaya*) – support for view (*diṭṭhi nissaya*) is emphasized.²⁸¹ Just as craving is a very strong defilement to abandon, so is the dogmatic view that completely hinders one from seeing reality as it is. It is the

²⁷⁹ Poussin and Thomas, “Purābhedasuttaniddesa.”

²⁸⁰ Poussin and Thomas, “Purābhedasuttaniddesa.”

²⁸¹ Poussin and Thomas, “Purābhedasuttaniddesa.”

arahanta who is able to abandon the support for craving and to forsake the support for view by way of the fire of knowledge, and constant diligence and practice. All bases even for the development of craving and view are disappearing. Hence, there's no more rebirth or future existence for the *arahanta*. The given text discusses the concept of craving and attachment and how it affects individuals differently. The text emphasizes the difference between the behavior of the liberated one and others who are not liberated.

A clear message about the difference between the liberated and others in terms of their behavior and attachment to things is conveyed. The text also presents a philosophical idea that is relevant beyond Buddhism, as the concept of attachment and craving is a fundamental aspect of human behavior and psychology. In yet another dimension to the description of relinquishing craving and view, the grasping and clinging as craving and view is emphasized. The *Arahanta's* career is highlighted by his amazing power of equanimity (*upekkhā*). He is beyond bothering to grasp or cling to anything due to the complete absence of craving and view.²⁸²

The *Mahāniddeśa* highlights the importance of equanimity in achieving spiritual growth and overcoming suffering. It effectively contrasts the behavior of the enlightened one, who is able to maintain equanimity, with that of others who become attached to things due to their desires and views. The useful and clear explanation of the concepts of attachment and equanimity in Buddhist philosophy can serve as a helpful introduction to these concepts for readers who are not familiar with them.²⁸³ The power of the *arahanta's* career as someone imbued with the strength of equanimity is highlighted in a

²⁸² Poussin and Thomas, "Mahāvīyūhasuttaniddeśa."

²⁸³ Poussin and Thomas, "Mahāvīyūhasuttaniddeśa."

number of paragraphs. Equanimity is one of the most predominant features of the *arahanta's* career, and a trademark of the *arahanta's* career post-enlightenment.

The idea of attachment is a central concept in Buddhist philosophy, and it refers to the idea that we become attached to things because we desire them or believe that they are necessary for our happiness. This attachment can lead to suffering, as we may experience disappointment, frustration, or loss when we are unable to maintain or obtain the things we are attached to.

Equanimity, also known as *upekkhā* in Pāli, is a crucial concept in Buddhist philosophy, which refers to achieving a state of mental balance and composure. In this state, one can remain calm and composed in the face of various emotions and circumstances, including pleasure and pain, gain and loss, and praise and blame.

In Buddhist teachings, equanimity is reflected in the ability to remain calm and composed even in challenging or difficult situations. The *Mahāniddeśa* provides a detailed explanation of the meaning of the term “*Santo asantesu upekkhako so'ti*” and breaks down the various aspects of equanimity in Buddhist philosophy. This concept is viewed as essential to spiritual growth and is cultivated through meditation and mindfulness practices.²⁸⁴

The text provides a thorough and nuanced analysis of the concept of equanimity. It breaks down the different aspects of equanimity, such as being free from attachment to unwholesome states, and explains how they relate to the qualities of an enlightened person. This level of detail and precision can be helpful for readers who are interested in

²⁸⁴ Poussin and Thomas, “Mahāvīyūhasuttaniddeśa.”

fully understanding the concept of equanimity and how it is understood in Buddhist philosophy.

Another strength of the text is that it emphasizes the importance of mindfulness and consciousness in cultivating equanimity. The text explains that an enlightened person lives with mindfulness and consciousness, which allows them to remain calm and composed even in difficult situations. This focus on mindfulness and consciousness can provide helpful direction for readers who are interested in developing their own practice of equanimity or mindfulness.

The *arahanta* maintains his inner peace to the core by being calm all the time no matter what happens around him. When the world becomes uneasy and restless, the *arahanta* remains peaceful and equanimous. *Arahanta* is the only one who can completely eradicate restlessness (*uddhacca*) and hence maintain his inner peace all the time. His ability to maintain neutrality when he encounters objects through six faculties is why he doesn't generate any *kamma* (action).²⁸⁵

The following five paragraphs portray the introduction of the sixfold equanimity of the *arahanta's* career, which plays a central role for someone who has crossed over to the other side of *saṃsāric* shore, never to return, ever again.

The term “other shore” or *pāraṃ*, refers to *Nibbāṇa* or the deathless state of complete absence of craving. The author explains that the one who has gone to the other shore is equanimous, indicating that equanimity is a core characteristic of those who have attained *Nibbāṇa*.

²⁸⁵ Poussin and Thomas, “Mahāviyūhasuttaniddeṣa.”

The text describes the further characteristics of someone who has attained *Nibbāṇa*. The author lists the qualities of someone who has tranquilized all formations, given up all substrata of re-birth, performed the extinction of craving, is absent of desire or passion, and ceased. Then the text concludes that such a person has attained the complete absence of craving or *Nibbāṇa*, which is the other shore.

Again, the text explains the meaning of the term “does not come back” or *na pacceṭi*. The *Mahāniddeśa* here explains that this means that defilements do not return to someone who has abandoned them through the various paths of liberation. The text lists the four paths of liberation, namely, the path of stream entry, the path of once returning, the path of non-returning, and the path of final liberation,²⁸⁶ and explains that someone who has abandoned defilements through these paths does not come back to them.

Finally, the text explains the term “equanimous person” or *tādī*. Here again the *Mahāniddeśa* explains that an equanimous person is someone who has attained liberation and is equanimous in five ways. These include being equanimous in pleasurable and unpleasurable things, because they have given up, because they have crossed over, because they are the enlightened one or liberated one, and due to their specific characteristics.

Overall, the text provides a clear explanation of several key *Pāli* terms related to the Buddhist concepts of *Nibbāṇa* and *arahanta*. The *Mahāniddeśa* explains each term in a straightforward manner and provides a detailed understanding of the meaning and significance of each term. The text can be useful for anyone interested in understanding the concepts of *Nibbāṇa* and *arahanta* in Buddhism. These are pivotal concepts in

²⁸⁶ Poussin and Thomas, “Purābhedaśuttaniddeśa.”

Buddhism that are often misunderstood in other cultures. Therefore, this original explanation anchors a thorough understanding.

The text emphasizes the concept of reaching the other shore, which is referred to as *Nibbāna* or the complete absence of craving. It explains that reaching the other shore involves letting go of all desires, passions, and the cycle of transmigration. This idea aligns with the core Buddhist philosophy that suffering arises from craving and that enlightenment and freedom from suffering can be attained through the elimination of craving.²⁸⁷

The attainment of equanimity through liberation is a key aspect of Buddhist philosophy and is achieved through the elimination of craving and the attainment of enlightenment. The five ways in which a liberated person can become equanimous are outlined, emphasizing that this state of mind is a result of the attainment of enlightenment. The text provides a profound insight into Buddhist doctrine and practices, offering an understanding of how individuals can free themselves from suffering and achieve spiritual growth through the cultivation of equanimity.²⁸⁸

A more popular and traditional interpretation of equanimity in Buddhism asks, “What is the name given to the enlightened one who has let go of both pleasurable and unpleasurable things, and is calm in all situations?” The enlightened one is called an equanimous one because he remains calm and balanced even in the face of gaining (*lābha*) or losing (*alābha*), good or bad reputation (*ayasa, yasa*), praise (*nindā*) or criticism (*pasamsā*), pleasure (*sukha*) or suffering (*dukkha*).²⁸⁹

²⁸⁷ Poussin and Thomas, “Purābhedasuttaniddesa.”

²⁸⁸ Poussin and Thomas, “Purābhedasuttaniddesa.”

²⁸⁹ Poussin and Thomas, “Purābhedasuttaniddesa.”

The text provides a beautiful analogy of how the enlightened one does not generate any lust or anger even in the face of verbal or physical or mental appreciation or torture. As he has let go of both courtesy and anger and has moved beyond the concepts of victory and defeat, compliance and opposition, he can stay calm and equanimous amidst all the worldly storms. Hence, the enlightened one who has completely abandoned both pleasurable and unpleasurable tendencies is called as an equanimous one.

The term “*tādī*” refers to the quality of equanimity, which is characterized by a balanced and calm state of mind that is unaffected by external circumstances. The text explains that an *arahā*, or an enlightened one, is called “*tādī*” because they exhibit equanimity in all situations. This equanimity is demonstrated through the *arahā*'s ability to remain calm and detached whether they experience gain or loss, praise or blame, happiness or suffering.

The *Mahāniddesa* goes on to describe how the *arahā* has abandoned the negative mental states of lust, anger, and pride, and has overcome the dualities of victory and defeat, compliance and opposition. The *arahā* has achieved a state of mind that is free from attachment, aversion, and delusion,²⁹⁰ and is able to perceive reality as it is, without being swayed by personal biases or preferences. In summary, the *Paramatthakasuttaniddeso* is discussing the concept of equanimity in Buddhism and how an *arahā* exemplifies this quality through their detachment from external circumstances and their ability to maintain a balanced state of mind in all situations.

This particular *Niddesa* section provides information about the qualities and characteristics of an enlightened person in Buddhist philosophy. It emphasizes the

²⁹⁰ Poussin and Thomas, “Paramatthakasuttaniddesa.”

importance of equanimity and detachment from both pleasant and unpleasant experiences. The text is significant in the context of Buddhism as it emphasizes the lived qualities that an individual must cultivate to achieve enlightenment. The text also provides insight into the Buddhist concept of equanimity and detachment, which are key components of the Eightfold Path.

Overall, while the passage provides insight into the Buddhist ideal of equanimity, it should be read and interpreted with an understanding of the limitations due to the practical challenges of achieving this ideal in real life of mundane people.

Paramatthakasuttaniddeso provides a thorough explanation of the Buddhist term “*arahanta*”. It describes the state of enlightenment and equanimity achieved by someone who has given up all negative traits and attachments to achieve a state of inner calm and balance. It lists methods and contents of renunciation. The text also emphasizes the importance of ethical conduct, meditation, and wisdom in achieving this state.²⁹¹

This text might benefit from further elaboration on how the concept of *arahanta* fits into the broader Buddhist philosophy and the role of the *arahanta* in Buddhist teachings. For example, it could discuss how the concept of *arahanta* relates to other Buddhist concepts such as karma, rebirth, and the Four Noble Truths. However, the text provides a useful introduction to the concept of *arahanta* in Buddhism,²⁹² in order to further explore and analyze what would enhance its comprehensiveness and depth.

An interesting metaphor of floods is used to illustrate the intensity of crossing over. This equanimous one has achieved a state of balance and peace that is not swayed by external circumstances or internal emotions. They possess an unshakable sense of

²⁹¹ Poussin and Thomas, “Paramatthakasuttaniddesa.”

²⁹² Poussin and Thomas, “Paramatthakasuttaniddesa.”

inner calm and tranquility, free from attachment and aversion. The equanimous one sees reality as it truly is, without being clouded by illusions or delusions. Through their spiritual practice, they have gained a deep understanding of the nature of existence, recognizing the impermanence of all things and the interconnectedness of all phenomena.²⁹³

The *Mahāniddeśa* provides a thorough explanation of the Buddhist concept of the *arahanta*, or the liberated one, and how they are referred to as the equanimous one due to their inner calm and balance. The text presents a brief overview of the *arahanta* and their characteristics. For example, the text briefly mentions that the *arahanta* person has gained insight into the impermanence of all things and the interconnectedness of all.²⁹⁴ The term “equanimous one” is used in the text to refer to an *arahā*. The *Pāli* term for equanimity is “*upekkhā*”, which refers to a state of mental balance and non-reactivity to both pleasant and unpleasant experiences.

In this context of equanimity, the *arahanta* is able to maintain his inner peace amidst four kinds of floods that can sweep away the mind in its fragile reactivity to temptations. Floods of sensual desire (*kāmogha*), floods of existence (*bhavogha*), floods of view (*diṭṭhogha*) and floods of ignorance (*avijjogha*) can unsettle any average mundane person’s mind and emotions. The *arahanta* elevates himself onto such a safe level that he can be untouched by those floods when he attains enlightenment and thus cuts off the path of the circle of transmigration. Hence, this powerful status of equanimity is the trademark of an *arahanta* who has crossed over to the other shore of *samsāra*.²⁹⁵

²⁹³ Poussin and Thomas, “Paramatṭhatṭhakasuttaniddeśa.”

²⁹⁴ Poussin and Thomas, “Paramatṭhatṭhakasuttaniddeśa.”

²⁹⁵ Poussin and Thomas, “Paramatṭhatṭhakasuttaniddeśa.”

The *arahā*, or liberated one, has overcome the floods of existence, ignorance, and all paths of transmigration. They have ended the cycle of birth and death, lived a spiritual life, and practiced noble conduct. This individual is referred to as the equanimous one due to their unshakeable sense of balance, inner calm, and insight into the nature of reality.²⁹⁶

The *Arahanta's* mind is so released and liberated that he is not impacted by a range of unwholesome temptations and defilements. There is an interesting list of defilements in this text that is also mentioned in quite a few paragraphs in the *Mahāniddeśa*. This reflects the sublime purity of the *arahanta's* career as the perfect equanimity is ideally synchronized with the state of the art of the *arahanta*. It also reflects the thoroughness of the *Mahāniddeśa's* presentation.²⁹⁷

This text needs to be analyzed in the context of Buddhist teachings, which emphasize the importance of developing a clear and focused mind to attain enlightenment. The content here describes the mind of an enlightened person as being freed from a range of negative qualities, such as lust, anger, ignorance, and conceit, as well as all impurities and ill-conduct. This implies that an enlightened person has attained a state of inner peace and equanimity, which is a central aspect of Buddhist teachings. This highlights the importance of letting go of negative emotions and cultivating positive qualities to attain inner peace and happiness.

This enlightened or liberated person can be referred to as an equanimous one based on their specific qualities. There are two contrasting sections in the

²⁹⁶ Poussin and Thomas, "Paramatthattḥakasuttaniddeśa."

²⁹⁷ Poussin and Thomas, "Paramatthattḥakasuttaniddeśa."

Paramaṭṭhakasuttaniddeso which describe abandoned negative states and also positive attributes.²⁹⁸

The *Paramaṭṭhakasuttaniddeso* presents a list of qualities that an enlightened person can possess, which are associated with various virtues such as morality, faith, effort, mindfulness, concentration, wisdom, knowledge, and psychic power. The text suggests that the combination of these qualities gives rise to equanimity, and that an enlightened person who possesses these qualities is referred to as an equanimous one. The text provides a clear explanation of how an enlightened person can be referred to as an equanimous one.

The *Duṭṭhaṭṭhakasuttaniddeso* text sheds light on another area of attributes of the *arahanta*'s career after some extensive discussions on the theme of equanimity in a number of preceding paragraphs (paragraph 5.19-24) in this chapter. This paragraph describes the seven defilements (*ussada*) and their absence in an enlightened person. The passage emphasizes that an *arahanta* person, or the enlightened person, is released from these defilements of lust, hatred, delusion, conceit, view, impurity, and action.²⁹⁹ This section enumerates various modes of release of the defilements and thoroughly lists all realms and places where the defilements are absent. The level of detail provides a sense of precision and clarity.³⁰⁰

The text highlights the importance of wisdom and knowledge in the eradication of defilements. It states that the defilements have been burnt by the fire of knowledge,

²⁹⁸ Poussin and Thomas, "Paramaṭṭhakasuttaniddesa."

²⁹⁹ Poussin and Thomas, "Duṭṭhaṭṭhakasuttaniddesa."

³⁰⁰ Poussin and Thomas, "Duṭṭhaṭṭhakasuttaniddesa."

which implies that gaining knowledge and wisdom is crucial for attaining liberation from defilements.

The *Purābhedasuttaniddeso* has a paraphrase of a Buddhist teaching that explains the concept of overcoming the bodily bonds associated with human passions and desires. This paragraph describes the four types of bonds, which are covetousness, hatred, reliance on religious practices or rites, and adherence to dogmatic assertion of truth. The text then explains that the enlightened one has overcome these bonds and attained a state of tranquility and spiritual liberation.³⁰¹

The text presents a powerful perspective that is based on the Buddhist philosophy of spiritual liberation or *Nibbāna*. This metaphor of bond (*gantha*) is ideally suited to mundane sentient beings, who are tightly tied to the pole of *saṃsāra* (circle of transmigration). The term bond (*gantha*) also matches the notion of fetters (*saṃyojana*) through which sentient beings are yoked to the *saṃsāra*.

The statement “*Ganthā tassa na vijjanti*” can be understood as “Of him, the bonds do not exist.” The term “bonds” refers to four types of bodily bonds, which include covetousness, hatred, religious practices or rites, and adherence to dogmatic assertion of truth. These bonds are associated with lust towards the dogmatic view about self, hatred towards the opponent in controversy, sulky hatred, valuing one's own virtue or rite, or valuing one's own view of adherence to dogmatic assertion of truth.

However, “him” in this context refers to the enlightened one in whom human passion is extinct. The phrase “*Ganthā tassa natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhubbuppattikā*”

³⁰¹ Poussin and Thomas, “Purābhedasuttaniddesa.”

*ñāṇagginā daḍḍhā*³⁰² further explains that the knots have been abandoned, extirpated, calmed, and tranquilized, and the person is unable to make births due to being burnt by the fire of knowledge.

The statement implies that the enlightened one has transcended the bodily bonds of human passions and desires, becoming free from their constraints and limitations.³⁰³ This freedom allows the enlightened one to achieve a state of tranquility where the mind is undisturbed by the bonds of desire, hatred, and ignorance. The phrase “*Ganthā tassa na vijjanti*” emphasizes that the enlightened one is no longer bound by these constraints, having transcended the limitations they impose.

The statement holds significant importance in Buddhist philosophy, as it embodies the ultimate goal of spiritual liberation, known as *Nibbāna*.³⁰⁴ According to Buddhist teachings, the purpose of human life is to overcome the bonds of ignorance, desire, and hatred, and achieve enlightenment, thereby freeing oneself from suffering and the cycle of birth and death.

In summary, the statement “*Ganthā tassa na vijjanti*” means that the enlightened one has overcome the bodily bonds associated with human passions and desires and has attained a state of tranquility and spiritual liberation. This statement reflects the core principles of Buddhist philosophy and emphasizes the importance of spiritual development and overcoming the limitations imposed by the material world.

In the *Paramatṭhakasuttaniddeso*, the concept of *arahanta*-hood is described from a different angle. The power of mind and the gravity of purity of the *arahanta* person is

³⁰² Poussin and Thomas, “Paramatṭhakasuttaniddesa.”

³⁰³ Poussin and Thomas, “Paramatṭhakasuttaniddesa.”

³⁰⁴ Poussin and Thomas, “Paramatṭhakasuttaniddesa.”

such that he is not bothered to generate even a minute perception when he encounters anything by way of seeing, hearing or experiencing. These purities are well-established in the *arahanta* career because he has abandoned, extirpated, calmed, tranquilized all defilements by way of the fire of knowledge, and thus is unable to make births anymore. This level of not-reactivity may be hard for mundane people to imagine, but the text lays it out in detail so that it can be understood.³⁰⁵ This paragraph describes the state of a liberated individual who has attained a high level of spiritual realization. The text presents the liberated one as an idealized symbol of a person who has transcended the cycle of birth and death and has achieved spiritual enlightenment.³⁰⁶

The central theme of Buddhist philosophy is the attainment of liberation or freedom from suffering. This state of freedom is characterized by the absence of craving and attachment in the mind, which is achieved through the practice of the Noble Eightfold Path. The path consists of three main components: ethical conduct, mental discipline, and wisdom. By following this path, one can achieve a state of mind that is free from impulses and lust, leading to the ultimate goal of liberation. Overall, the text provides a glimpse into the Buddhist perspective on the nature of perception and liberation. It presents a clear contrast between the perceptions of an ordinary person and a liberated one and highlights the importance of mental purification and liberation from craving and attachment.

The *arahanta* has overcome all defilements and crossed over to the other shore and now he does not generate any more *kammic* energy to produce *samsāric* existence. When he is encountered with objects such as form, sound, odor, taste, touch and mental

³⁰⁵ Poussin and Thomas, “Paramatthakasuttaniddesa.”

³⁰⁶ Poussin and Thomas, “Paramatthakasuttaniddesa.”

objects through the eye, ear, nose, tongue, body and mind,³⁰⁷ the *arahanta* does not generate any *kamma* as he does not have a speck of perception anymore. For him he can see through the eye, but he does not grasp it as pleasant, unpleasant, or neutral. What is seen is just a form and he can perceive the five aggregates and the four elements through this experience very clearly. Hence, he does not create any new *kamma* at all. So too is the experience with the other objects and experiences. There is no impulse and lust in the liberated one, because his mind is well released.

The text emphasizes the importance of practicing restraint and self-control in one's senses, both physical and mental, in order to achieve liberation from suffering.³⁰⁸ It stresses that the senses should not be attached to or delighted in their objects, but rather observed with detachment and mindfulness.³⁰⁹

Overall, the text emphasizes the importance of mindfulness and self-control in achieving liberation from suffering. It suggests that the senses should not be allowed to control one's actions and reactions, but rather observed with detachment and restraint. The teachings of Buddha offer practical guidance on how to develop mindfulness and self-control, which can ultimately lead to freedom from suffering. By following these teachings, individuals can learn how to cultivate the awareness and mental discipline necessary to overcome their negative impulses and find lasting happiness.

The relationship between sensory experiences and attachment reveals that the senses - the eye, ear, nose, tongue, body, and mind³¹⁰ - have the potential to become attached to their respective objects and bring about feelings of delight. However, when

³⁰⁷ Poussin and Thomas, "Paramatthakasuttaniddesa."

³⁰⁸ Poussin and Thomas, "Paramatthakasuttaniddesa."

³⁰⁹ Poussin and Thomas, "Paramatthakasuttaniddesa."

³¹⁰ Poussin and Thomas, "Paramatthakasuttaniddesa."

we become attached to these sensory experiences, we can develop desires and cravings that lead to suffering. By recognizing the impermanence and insubstantiality of these sensory experiences, we can overcome our attachments and find lasting peace. This excerpt also proposes that the liberated one can tame and restrain these senses, leading to a state of detachment and liberation from craving and desire.³¹¹

This perspective emphasizes the importance of detachment and non-attachment as a means of overcoming suffering. By recognizing the impermanence and insubstantiality of sensory experiences, one can begin to detach from them and cultivate a state of inner peace and equanimity.

At the same time, the text also highlights the role of teaching and guidance in achieving this state of detachment. The concept of “*dhamma*” refers to the Buddhist teachings and practices, which are intended to help individuals overcome their natural attachment to sensory experiences and achieve liberation. By preaching the *dhamma*, the text suggests that the liberated one can guide others in this process of liberation.

The *Purābhedaśuttaniddeso* text provides a useful perspective on the nature of sensory experiences and their relationship to attachment and desire. Its emphasis on the importance of detachment and the role of teaching and guidance in achieving liberation is in line with Buddhist teachings and can be valuable for individuals seeking to overcome suffering and cultivate inner peace. There is an organized and easy to follow list of terms, with each term being explained clearly, concisely and thoroughly. Through its teachings, the *Mahāniddesa* offers a deeper understanding of the Buddhist path and the principles

³¹¹ Poussin and Thomas, “Paramatthakasuttaniddesa.”

that guide it. By studying this text, practitioners can gain a more comprehensive understanding of Buddhist philosophy and how to apply its teachings to their lives.³¹²

The *Purābhedasuttaniddeso* provides a list of assets that do not exist in the liberated one. These four assets are sons, animals, plot of land, and property. The text explains the various *Pāli* terms used to define sons, animals, plot of land, and property.

The phrase 'of him, sons, animals, plot of land, and property does not exist' means that an enlightened person has relinquished all forms of attachments and possessions, including sons, animals, plot of land, and property. The enlightened one, in whom human passion is extinct, does not possess any of these properties. The text then lists the possibilities in each category of mundane life concerns. This clarifies exactly what is meant in the renunciations of the *arahanta*.

The paragraph reiterates that possession of sons, animals, plot of land, and property is absent in an enlightened person and these possessions are abandoned, extirpated, calmed, tranquilized, and unable to make birth, burnt by the fire of knowledge. This means that an enlightened person has let go of all attachments and desires, and as a result, such possessions are not found or available to them.

The *Attadaṇḍasuttaniddeso* explains the meaning of the phrase “Someone does not have something (like) this is mine or this is of others.” It clarifies that the person who does not perceive any possession of anything as 'mine' or 'others' is free from attachments and delusions.³¹³

³¹² Poussin and Thomas, “Purābhedasuttaniddesa.”

³¹³ Louise de La Vallee Poussin and E. J Thomas, eds., “15. Attadaṇḍasuttaniddesa,” in *Mahāniddesa*, vol. 2 (Oxford: The Pali Text Society, 2001), 402–44.

A list of characteristics of a person who has attained liberation or has eradicated human passions follows in the text. It highlights that such a person does not perceive anything as 'mine' or 'others' in terms of form, feeling, perception, formation and consciousness.³¹⁴ It further explains that such a person is free from attachments, delusions, and intention towards anything, and has achieved a state of tranquility, calmness, and knowledge. Overall, the paragraph provides insights into the teachings of *arahanta* philosophy and emphasizes the importance of eliminating attachment and delusions in achieving inner peace and liberation. Ownership is a primary mode of human attachment. Finally, the passage concludes by emphasizing that the notion of ownership is an illusion, and that even the liberated one recognizes this truth. By understanding the emptiness of all things and the illusory nature of the self, the liberated individual can overcome the delusions and cravings that lead to suffering. This profound insight is a key component of Buddhist teachings and is a central aspect of the path to liberation.

In conclusion, this passage presents a Buddhist perspective on the concept of ownership, emphasizing that it is a subjective and temporary construct that ultimately leads to suffering. By examining the nature of the self and phenomena, and recognizing the impermanence and emptiness of all things, one can let go of the notion of ownership and attain true liberation.

The *Mahāniddeśa* then deals with another fundamental Buddhist teaching, non-self (*anattā*). There are two main parts: the first one explains that grasping onto things as one's own is not found in the world, referring to the concept of non-self (*anattā*).³¹⁵ The second part explains that the enlightened one does not grieve over the changing nature of

³¹⁴ Poussin and Thomas, "Attadaṇḍasuttaniddeśa."

³¹⁵ Poussin and Thomas, "Purābhedaṣuttaniddeśa."

things, including one's own body, relationships, and possessions. Overall, the text reflects some fundamental Buddhist teachings, particularly the concepts of non-self (*anattā*) and impermanence (*anicca*).³¹⁶

Evampi, asatā ca na socatīti vuttaṃ hoti.

Thus, it is said that the enlightened one does not grieve over the fact that all things are impermanent.

Herein we can comprehend the state of mind of an enlightened being who has transcended the suffering and attachment that arise from the impermanence of all things in the world. The passage emphasizes the idea that there is no permanent, enduring self or substance that can be grasped or owned, and that everything in the world is constantly changing and in a state of flux. The enlightened one sees things as they are, without any delusion or attachment, and is therefore free from suffering and grief. This state is hard for mundane people to fathom but is the result of the *arahanta*'s transcendence.

There is a collection of Buddhist teachings on the topic of purity and impurity, as well as the aspirations and goals of different types of individuals.³¹⁷ One possible interpretation is that the passage is outlining a hierarchy of aspirations, with mundane individuals aspiring for fixed entry and learners aspiring for *arahanta*-ship or enlightenment. This could be seen as problematic, as it implies a value judgment on different states of being, with liberation being seen as superior to mundane existence.

Additionally, the passage suggests that the liberated ones have overcome aspirations and do not aspire for anything, which could be interpreted as a nihilistic or fatalistic view. It could be argued that having goals and aspirations is a natural and

³¹⁶ Poussin and Thomas, "Purabhedasuttaniddeṣa."

³¹⁷ Poussin and Thomas, "Mahāvīyūhasuttaniddeṣa."

necessary part of human existence, and that the goal of liberation should not necessarily entail giving up all aspirations. However, for the liberated or enlightened one, the need for any aspiration does not occur as he or she has already overcome those conditioned states or defilements. When the *arahanta* person is in the position of complete eradication of all defilements, the need for any sort of aspiration does not occur at all.

The passage also suggests that impurity is associated with unwholesome conditions and five sensual pleasures, which could be seen as a moralistic view that equates pleasure with impurity. The complex set of teachings in this passage require careful interpretations about implications of the concept of *arahanta* philosophy.

The above passage from the *Attadaṇḍasuttaniddesa* of *Mahāniddesa* provides an explanation of the *Pāli* phrase “*sabbaso nāmarūpasmiṃ, yassa natthi mamāyitaṃ*” and its component parts. The passage is a technical one, discussing the Buddhist concept of non-self.³¹⁸

The enlightened one overcomes the human passions of craving and dogmatic view in such a way that there will be no trace whatsoever remaining. This is explained as *sabbaso* (altogether) and *nāmarūpa* (mentality and materiality).

These passages, written in a scholarly style, using technical language and providing detailed explanations of the concepts involved, lay out the Buddhist delineation of mentality versus materiality, which are always interacting. Overall, the *Mahāniddesa* provides a thorough analysis of the central concept of non-self in Buddhist philosophy.

The *Attadaṇḍasuttaniddeso* provides insight into the phrase “of him there is no cherishing or belonging to oneself in the materiality and mentality altogether,” which

³¹⁸ Poussin and Thomas, “*Attadaṇḍasuttaniddesa*.”

refers to the absence of self-attachment in both mind and body. The term “altogether” implies that this absence of attachment is complete and all-encompassing. Specifically, “mentality” refers to the four formless aggregates, while “materiality” refers to the four great elements and form with reference to the four great elements. By understanding the meaning behind these concepts, practitioners can deepen their understanding of Buddhist philosophy and cultivate a greater sense of detachment from the illusory self.

‘Of any person’ means of an enlightened person, in whom human passions are extinct. ‘Cherishing or belonging to oneself’ refers to the two selfish attachments, namely selfish attachment to craving and selfish attachment to view. The selfish attachment to craving is the attachment to desires and wants, while the selfish attachment to view is the attachment to one's own opinions and beliefs. The phrase ultimately means that an enlightened person has no attachment to themselves in any aspect of their being, and they have abandoned all forms of selfishness, becoming tranquil and free from suffering.

The *Mahāvīyūhasuttaniddesa*, a significant and informative text in Buddhist literature, provides valuable insight into the concept of enlightenment. This text describes the state of enlightenment in detail, highlighting the freedom from the cycle of birth (*upapatti*), death (*cuti*), and decay (*jarā*) for the enlightened individual. Through its teachings, the *Mahāvīyūhasuttaniddesa* offers a deeper understanding of the nature of enlightenment and its profound impact on the human experience. By studying this text, practitioners can gain a greater appreciation for the transformative power of Buddhist philosophy and the path to spiritual liberation.³¹⁹

³¹⁹ Poussin and Thomas, “Mahāvīyūhasuttaniddesa.”

One of the strengths of the passage is that it highlights the importance of overcoming human passions by way of the fire of knowledge to achieve enlightenment . The text emphasizes the importance of wisdom and knowledge in this process and highlights the fact that the enlightened one has abandoned these passions and achieved a state of tranquility and calmness.

This passage is closely connected to the philosophy of the *arahanta* ideal and the pre-enlightenment stage of the *arahanta* candidate. It describes the state of the *arahanta*, who has transcended the cycle of birth, death, and decay through the abandonment of human passions and the attainment of knowledge and wisdom. These qualities are also fundamental to the *arahanta* ideal, which is marked by the attainment of the highest level of knowledge and wisdom, as well as the abandonment of all negative mental states. By understanding the nature of the *arahanta* ideal and the path to achieving this state, practitioners can deepen their understanding of Buddhist philosophy and the transformative power of its teachings.

Furthermore, the passage emphasizes the importance of the cessation of suffering which is intimately tied to the cycle of birth, decay and death. This is a central aspect of the *arahanta* ideal and of Buddhist philosophy. The *arahanta* is said to have completely overcome suffering and attained a state of complete peace and tranquility.

Overall, the passage emphasizes the attainment of enlightenment, the abandonment of human passions, the attainment of knowledge and wisdom, and the cessation of suffering. It is a valuable resource for individuals seeking to gain a deeper understanding of the nature of spiritual attainment in Buddhism and the ideal of the *arahanta*.

A passage from the *Suddhaṭṭhakasutta Niddesa* of the *Mahāniddesa* describes the state of mind of an *arahanta*, as someone who has achieved the ultimate spiritual goal in Buddhism. The passage provides a clear and concise summary of the characteristics and qualities of an *arahanta*, and how they relate to the philosophy of the *arahanta* ideal. It provides a kind of ultimate statement on this ultimate human achievement.³²⁰

The *arahanta* is someone who has completely eliminated all defilements and impurities from their mind and has attained a state of purity and clarity that is free from all forms of attachment and craving. The passage describes the state of mind of an *arahanta*, who has realized the ultimate truth about the nature of reality and has transcended the circle of transmigration. The *arahanta* does not have any attachment or inclination towards anything that is considered superior or higher, as they have already attained the highest spiritual goal.

The philosophy of the *arahanta* ideal emphasizes the importance of achieving the final liberation through the accomplishment of *arahanta*-ship. This state is characterized by the total abandonment of all impurities and the attainment of perfect wisdom of the true essence of things as they are.³²¹

According to this philosophy, the final liberation is not the attainment of temporary states of bliss or tranquility, but the absolute freedom from all suffering and the attainment of lasting peace and happiness. The *arahanta* is someone who has achieved this goal and is therefore free from the infinite circle of birth and death.

³²⁰ Poussin and Thomas, “Suddaṭṭhakasuttaniddesa.”

³²¹ Louise de La Vallee Poussin and E. J Thomas, eds., “1. Kāmasuttaniddesa,” in *Mahāniddesa*, vol. 1 (Oxford: The Pali Text Society, 2001), 1–22.

Furthermore, the *arahanta* ideal greatly emphasizes one's own efforts and practice, rather than external factors or the intervention of a deity. It is through one's own efforts and practice that one can achieve the state of *arahanta*-ship and attain liberation from suffering.

Overall, the philosophy of the *arahanta* ideal emphasizes the importance of self-transformation and the attainment of inner peace and wisdom, leading to liberation from the *samsāric* circle.

The text places a strong emphasis on the significance of the *arahanta* ideal in Buddhism, which represents the highest level of spiritual development that a practitioner can attain. It underscores the need for continuous practice and highlights the critical role played by the Four Noble Truths and the Noble Eightfold Path in achieving this ideal. While the *arahanta* ideal is a crucial aspect of Buddhist philosophy, it should be viewed in the context of a more comprehensive understanding of the Buddhist path. The passage underscores the importance of this ideal as a guiding principle for Buddhist practitioners seeking spiritual growth and fulfillment. It offers a helpful introduction to the *arahanta* ideal in Buddhism, providing readers with a foundational understanding of this essential aspect of Buddhist philosophy.

The *Kāmasuttaniddesa* text describes the characteristics of a *Brāhmaṇa*, which refers to the liberated one, or the *arahanta*, who has crossed over to the other shore and gone beyond.³²² The passage then describes the attributes of the *Brāhmaṇa*, including special knowledge, full understanding, abandoning of defilements, developing the four noble paths, realization of cessation, and attainment of all attainments. The *Brāhmaṇa*

³²² Poussin and Thomas, "Kāmasuttaniddesa."

has also attained mastery and perfection in noble virtue, concentration, wisdom and emancipation. The passage concludes by stating that the *Brāhmaṇa* has completed the journey and accomplished the practice, having accurately known suffering, abandoned its origin, developed the path, and realized cessation.

The passage is aimed at providing guidance and inspiration for Buddhist practitioners on the path to liberation. It emphasizes the qualities and achievements of the *Brāhmaṇa*, who serves as a model for those seeking to follow the same path. By providing lists of synonyms and descriptors, the full meaning is unequivocally clarified.

From a linguistic perspective, the passage demonstrates the rich metaphorical language and symbolic imagery that is common in many Buddhist texts. The use of the *Brāhmaṇa* as a symbol for the *arahanta* is an example of this. Additionally, the repetition of phrases and concepts, such as “gone beyond,” “reached the other shore,” and “realized cessation,” creates a sense of rhythm and emphasis that helps to reinforce the ideas being conveyed.

Overall, the passage can be seen as a powerful expression of the goals and aspirations of the Buddhist practitioners, as well as a call to action for those seeking to attain liberation. While it may not be subject to the same kinds of analysis as a scientific or academic text, its importance within the context of Buddhist practice and tradition cannot be overstated.

Another passage from the *Kāmasuttaniddesa* of the *Mahāniddesa* describes the qualities and characteristics of an *arahanta*, which is a central concept in Buddhist philosophy. An *arahanta* is a person who has attained the summum bonum of Buddhism

- the complete and permanent liberation from all suffering and the attainment of *Nibbāna*.³²³

The passage describes various qualities of an *arahanta*, such as being unshackled, having abandoned the five qualities, and having a well-released mind and wisdom. An *arahanta* is someone who has realized the truth and has come out of dogmatic views. They seek people with similar qualities and have undisturbed intentions. They have also calmed down their bodily actions and are endowed with fourfold support.

Furthermore, the passage describes how *arahantas* do not accumulate or destroy, and having destroyed something, they have stood. They never give up and are steadfast in their commitment to living the holy life. An *arahanta* is the one who has completely gone through or mastered the different aspects of the spiritual path, including *sīla* (moral discipline), *samādhi* (meditative concentration), *paññā* (wisdom), and *vimutti* (liberation).³²⁴

In summary, the passage emphasizes the qualities and characteristics of an *arahanta*, who is considered the ideal person in Buddhism. An *arahanta* has achieved the ultimate goal of Buddhism, and their way of life is characterized by wisdom, compassion, and complete detachment from all forms of craving and clinging.

The passage above outlines the Buddhist concept of the *arahanta*, which is an individual who has attained enlightenment and liberation from suffering by practicing the Noble Eightfold Path. The *arahanta* is a model for spiritual attainment within the Buddhist tradition. These descriptions provide poetic metaphor and phrases with

³²³ Poussin and Thomas, “Kāmasuttaniddesa.”

³²⁴ Poussin and Thomas, “Kāmasuttaniddesa.”

repetitive meaning to fully flush out the understanding of this noble aspiration. While there is much repetition there is also a building structure to the definition of an *arahanta*.

One potential criticism of the *arahanta* ideal is that it is seen as a somewhat limited or incomplete form of spiritual realization. Some Buddhist schools, particularly those in the *Mahāyāna* tradition, place a greater emphasis on the ideal of the bodhisattva, which involves not only achieving enlightenment for oneself but also working to alleviate the suffering of others and leading them towards liberation as well. From this perspective, the *arahanta* ideal is viewed by some as somewhat self-centered or focused solely on one's own spiritual liberation.

However, the *arahanta* person is not really a self-centered person. After having achieved *arahanta*-hood, most of those *arahanta* persons have completely dedicated themselves to helping benefit others. The Buddha instructed his first ever missionary group of sixty *arahanta* monks to go forward helping many other humans and celestial beings:

*Caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya
atthāya hitāya sukhāya devamanussānaṃ. Mā ekena dve agamittha.*

(Go forward, O monks! for the welfare and happiness of the many, out of compassion for the world, for the benefit, well-being, and happiness of gods and men. You may not go two people along the same way.)³²⁵

Another potential criticism is that the *arahanta* ideal may be difficult or impossible for many people to achieve. The way to enlightenment and end of suffering is described as very challenging, and it may require years or even lifetimes of dedicated

³²⁵ Oldenberg, *The Vinaya Piṭakam*, 1-The Mahāvagga:21.

practice to attain. This may be especially relevant for individuals who do not have access to the resources or teachings required to embark on the path towards spiritual growth and enlightenment.

Despite these potential criticisms, however, the *arahanta* ideal remains an important part of Buddhist philosophy and practice. It represents a goal to strive towards for those who are dedicated to spiritual growth and liberation from suffering, and it offers a powerful example of what can be accomplished with the practice of the Noble Eightfold Path. For those who are able to attain this state, the *arahanta* ideal represents a profound realization of the absolute reality and the ultimate goal of the noble path.

According to the above passage, an *arahanta* is someone who has liberated himself completely from the birth and death cycle and has eradicated all defilements of the mind. They have achieved this through the practice of the Middle-Path, which includes right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration. *Arahantas* have achieved a state of inner peace and clarity, and have completely overcome craving, aversion, and ignorance. They are fully awakened and are free from all impurities.

5.4. Narrative Structure

The *Mahāniddesa*, a Buddhist text from the *Theravāda* tradition, presents a detailed description of the *arahanta* ideal. Although most people may not attain this level of enlightenment, the *Mahāniddesa* argues that there is still value in understanding the *arahanta* ideal and the path towards it. The teachings of the Buddha as an *arahanta* are presented in this text, emphasizing the importance of ethical behavior and mental purification. One major aspect of the *arahanta* ideal is the potential to continue living in

the world after enlightenment, serving as a model for ethical conduct and providing insight into the ethical condition of humanity. The *Mahāniddeśa*'s structured approach to understanding the *arahanta* ideal offers readers a practical framework for spiritual development, regardless of their ultimate attainment.

Overall, the *Mahāniddeśa* presents a unique and powerful narrative structure of the path to enlightenment through the *arahanta* ideal, with detailed descriptions of the various stages and techniques used to achieve purity of mind and complete abandonment of defilements. It ends with a culminating and thorough description of a person who has attained this ideal.

5.5. Literary Analysis

The *Mahāniddeśa*'s presentation of the philosophy of the *arahanta* ideal is a fascinating text that provides valuable insights into Buddhist philosophy and the importance of attaining *arahanta*-hood. This section will examine how the structure of the *Mahāniddeśa*'s language and literary techniques works to create a compelling and thought-provoking vision of the philosophy of the *arahanta* ideal.

The *Mahāniddeśa* focuses on the *arahanta* ideal, which is the goal of Buddhist practice, and provides detailed instructions on how to achieve it. The text is structured as a series of paragraphs, each of which contains a specific theme or concept related to the *arahanta* ideal.

One of the most salient features of the narrative structure in this dissertation is the way in which the translated paragraphs are arranged to create a coherent and meaningful sequence. The text is not presented in a strictly linear fashion, but rather is organized around key themes and concepts related to the *arahanta* ideal. Through this arrangement,

this text presents a particular interpretation of the *arahanta* perspective and provides a unique perspective on the philosophy of the *arahanta* ideal as presented in the *Mahāniddesa*. As can be seen in the above listing of themes by paragraph, a certain depth of realization accrues as the text progresses. This building process reflects the process it describes, the development of an *arahanta*.

The language used in the *Mahāniddesa* is notable for its richness and complexity. The text makes extensive use of synonyms and epithets of nouns and verbs, which are used to explain the contextual material throughout the text. This use of language serves to reinforce the central ideas and themes of the text, providing the reader with a deeper understanding of the *arahanta* perspective.

Moreover, the *Mahāniddesa*'s narrative structure emphasizes the importance, as well as the arduous nature, of attaining the *arahanta* ideal in Buddhist thought. By presenting the central concepts and themes of the *arahanta* perspective in an increasingly nuanced manner, the text underscores the significance and complexity of *arahanta*-hood as a central goal of Buddhist practice. The intensity of this thematic buildup is directly related to the intensity of the content, as it explains the idealized person of the *Arahanta*, the highest state of spiritual attainment in Buddhism. Additionally, the text emphasizes the importance of perfect purification and the abandonment of all forms of defilement, underscoring the transformative power of Buddhist practice and the potential for personal growth and development.

Another important aspect of the *Mahāniddesa*'s structure is the use of repeated expressions and even entire paragraphs. This use of repetition is an integral part of the oratorical tradition in which the monks preserved the Buddhist canonical literature by

heart. For centuries, the teachings of Buddhism were orally transmitted and preserved through the repetition of doctrinal content. This tradition of repetition was integral to the culture of oral memorization that was central to preserving Buddhism. This unique tradition of repeating was built linguistically to make it easier for followers to absorb and memorize the teachings. As someone raised with these particular skills, I recognize the value of this tradition in preserving the *Dhamma*. The traditional system of preserving the teachings of Buddhism was entirely dependent on the careful oral tradition, with multiple repetitions ensuring that the content was accurately transmitted.

Over time, the Buddhist teachings were eventually written down in books, starting in the first century CE. Nevertheless, the significance of the oral tradition cannot be overstated. It allowed for the transmission of the teachings to continue uninterrupted for centuries, ensuring that they were accurately preserved and transmitted to future generations. The tradition of repeating also fostered a sense of community and shared understanding among followers, as they repeated and absorbed the teachings together.

Buddhist texts have a rich tradition of being orally composed and transmitted before being committed to writing. As Rupert Gethin noted in “Buddhism,” the oral transmission of Buddhist teachings was central to the tradition for several centuries before the emergence of written texts.³²⁶ This tradition persisted even after written texts emerged, and oral recitation continued to play a crucial role in preserving and transmitting the teachings.

The Buddhist monks were entrusted with the task of memorizing the texts and reciting them with specific tones and intonations, ensuring accuracy and consistency in

³²⁶ Gethin, 151.

the transmission. Russel Bowden has written an article to Royal Asiatic Society journal on the writing down of the Pāli canons in Sri Lanka.³²⁷ This might also reflect that the doctrine of the Buddha was all person to person.

The preservation of Buddhist texts through palm-leaf manuscripts was a significant practice in Sri Lanka, as noted by Richard Gombrich in “*Theravada Buddhism*.” The earliest surviving Sri Lankan manuscripts date back to the third century BCE and were written on palm leaves.³²⁸ The Sri Lankan monastic order played a crucial role in preserving the Buddhist scriptures, as noted by Donald S. Lopez Jr. and Charles S. Prebish in “The Dharma's Gatekeepers.”³²⁹ Palm-leaf manuscripts continued to be the primary means of recording Buddhist texts in Sri Lanka until the eighteenth century. This preservation method allowed for the continuation and dissemination of Buddhist teachings, contributing to the development and growth of Buddhism as a religion and philosophy.

In summary, oral transmission has been a crucial aspect of the Buddhist tradition, and the commitment to preserving the teachings through memorization and recitation has been instrumental in ensuring the continuity of the tradition. Its linguistic and repetitive nature made it easier for followers to absorb and memorize the content, while also fostering a sense of community among practitioners. Though the teachings have now been written down, the tradition of repeating remains an important part of the Buddhist heritage and continues to be practiced by many followers today. Additionally, the use of

³²⁷ Russell Bowden, “Writing down of the Pali Tripitaka at Aloka Vihara in Sri Lanka,” *Journal of the Royal Asiatic Society of Sri Lanka* 55 (2009): 115–67.

³²⁸ Richard Gombrich, *Theravāda Buddhism: A Social History from Ancient Benares to Modern Colombo. Library of Religious Beliefs and Practices* (London: Routledge & Kegan Paul Ltd., 1988), 16.

³²⁹ Donald S. Lopez Jr. and Charles S. Prebish in “The Dharma's Gatekeepers”, 2013, 32.

palm-leaf manuscripts for preserving the texts in Sri Lanka is a testament to the significance of producing written records in the Buddhist tradition.

This tradition contributes a unique literary quality to early Buddhist texts, certainly including the *Mahāniddesa*. For modern readers the text may appear ponderous, but the repetition and enumeration of detail provide an old-fashioned oral tone that is a unique teaching device.

Despite the text's overwhelming linguistic texture, which includes multiple lists of nouns, verbs, and other language contents used to explain the extended commentarial style of the book, the *Mahāniddesa* serves as a bridge between the original canonical texts and the later commentarial literature in the course of their evolution. Earlier texts were often simpler or more technical in structure and later texts more narrative and fantastical. This makes it an important resource for understanding the gradual development of Buddhist teaching and practice over time.

The metaphors and other literary devices in the *Mahāniddesa* also play a critical role in conveying complex philosophical concepts to the reader. The use of metaphorical images in the text not only serves to illustrate key ideas related to the *arahanta* ideal but also makes these ideas more relatable and understandable for the reader. Use of repetition, meanwhile, serves to reinforce key themes and concepts throughout the text, emphasizing their value and helping the reader to possibly incorporate them in memory without rote effort.

The narrative structure of the *Mahāniddesa* is particularly effective in conveying complex philosophical concepts in a manner that is accessible and engaging. The text is not simply a dry exposition of Buddhist philosophy, but rather a compelling and

evocative narrative that draws the reader in and invites them to engage with the material. This is achieved through the use of powerful literary techniques, such as metaphors and similes, that serve to bring abstract concepts to life and make them more relatable to the reader. The *Mahāniddesa* frequently employs the metaphor of a lotus flower to represent the *arahanta* ideal. This metaphor emphasizes the idea that, like the lotus flower which grows in muddy water but remains unstained by its surroundings, the arahant can remain pure and untouched by the defilements of the world. By using this image, the *Mahāniddesa* communicates the message that one can achieve enlightenment even in the midst of the suffering and difficulties of life, and that it is possible to remain unattached to the world while living in it. The *Mahāniddesa* frequently employs the metaphor of a traveler on a long and arduous journey to describe the process of attaining *arahanta*-hood. This image helps to convey the idea that the path to enlightenment is filled with obstacles and challenges, but with perseverance and dedication, the practitioner can overcome these difficulties and ultimately reach the destination of emancipation. The journey metaphor also emphasizes the importance of continual practice and self-reflection, as the traveler must remain vigilant and mindful of their surroundings in order to navigate the path successfully.

The use of prose lists is another important aspect of the *Mahāniddesa*'s narrative structure. By annotating key concepts and themes throughout the text, the author reinforces their importance and makes them more vivid to the reader. This is particularly evident in the text's frequent use of lists of nouns, verbs, and other language contents, which serve to provide a comprehensive overview of a particular concept or theme. The *Mahāniddesa* presents complex philosophical concepts in an organized and structured

manner. For instance, it provides a clear list of ten defilements that need to be eliminated for the attainment of perfect purification, and a list of six mental faculties that require development for achieving *arahanta*-hood. The structured presentation of these ideas facilitates the reader's understanding and retention of the key themes and concepts presented in the text.

The transformative power of Buddhist practice is mirrored through the building clarity and intensity of the text. Throughout the text, the author emphasizes the importance of perfect purification and the abandonment of all forms of defilement as a means of achieving *arahanta*-hood. This emphasis on purification and transformation underscores the idea that Buddhist practice is not simply a matter of intellectual understanding, but rather a process of personal growth and development. By presenting the path to *arahanta*-hood as a transformative journey with increasing delineations and details, the author encourages the reader to engage with the material on a deeper level and to take an active role in their own spiritual development.

Overall, the *Mahāniddeśa*'s literary structure is a testament to the richness and complexity of Buddhist literature. Through its use of powerful literary techniques, such as metaphors and repetition, the text is able to convey complex philosophical concepts in a manner that has human import. At the same time, the text's emphasis on a deeper understanding of oneself and the world underscores the importance of Buddhist practice as a means of achieving transformation and personal growth. As such, the *Mahāniddeśa*'s presentation of the philosophy of the *arahanta* ideal remains a valuable resource for anyone interested in Buddhist thought and practice.

5.6. Conclusion

The *Mahāniddeśa*, an important Buddhist text, has not received much attention from scholars due to a lack of modern translations, particularly in the West. Only three palm leaf manuscripts of the text exist today, located in Sri Lanka, Myanmar, and England, and the available Sinhala translations are over 70 years old, making it less appealing to modern readers. In an effort to contribute to the understanding of the text, the author undertook their own translation, focusing on the term “*araha*” and its variants, and presents 38 relevant paragraphs with literary analysis and explanations of important terms in footnotes, as well as a glossary in the appendix. However, the need for a more contemporary and modern translation is in greater demand to cater to present-day readers.

The *Mahāniddeśa* text is an extended commentary on the *Aṭṭhakavagga* of the *Suttanipāta*, thematically organized to explore the philosophy of the *arahanta* ideal in Buddhism. The text discusses key themes, including major meditation techniques, seclusion of mind, selflessness and detachment, abandonment of suitability, letting go of craving and attachment, and liberation from negative forces. The narrative structure of the *Mahāniddeśa* emphasizes the importance of perfect purification and the abandonment of all forms of defilement as a means of achieving *arahanta*-hood.

The text's use of powerful literary techniques, such as metaphors and repetition, conveys complex philosophical concepts in a manner that has human import. The emphasis on achieving a deeper understanding of oneself and the world underscores the importance of Buddhist practice as a means of achieving transformation and personal growth. The *Mahāniddeśa* presents a unique and powerful narrative structure of the path to enlightenment through the *arahanta* ideal, with detailed descriptions of the various

stages and techniques used to achieve purity of mind and complete abandonment of defilements.

In the *Mahāniddessa*'s methodology, the stages of being an arahant are described using a variety of descriptors and metaphors that build up in intensity as the *arahanta* path does. The text begins with an explanation of the fundamental meditation tools of *samatha* and *vipassanā*, and the introduction to the Noble Eightfold Path as the essential outline of development given by the Buddha. The idea of seclusion of mind is explained next, which refers to both external and internal variables. The stages of *arahanta*-hood are described in several ways, including the four boundaries, the seven types of people, and the metaphor of crossing over water. The text's presentation of the philosophy of the *arahanta* ideal remains a valuable resource for anyone interested in Buddhist thought and practice.

5.7. Summary Outline of the Translation

Pre-enlightenment Stage of the *Arahanta* Candidate

5.8.1. Book no. 149 | Paragraph no. 1143 | Line No.s 2-45.

Role of major Buddhist meditation techniques – *Samatha* Method – detached from perceptions.

5.8.2. Book no. 149 | Paragraph no. 1144 | Line No.s 2-47.

Role of Buddhist meditation techniques – *Vipassanā* Method – liberated through wisdom.

5.8.3. Book no. 149 | Paragraph no. 376 | Line No.s 2-75.

Noble Eightfold Path.

5.8.4. Book no. 149 | Paragraph no. 135 | Line No.s 2-136.

Seclusion of Mind.

5.8.5. Book no. 149 | Paragraph no. 492 | Line No.s 2-141.

Four Boundaries.

5.8.6. Book no. 149 | Paragraph no. 696 | Line No.s 2-199.

Seven learning persons (*sekkha/patilīnacara*) and liberated or enlightened person (*patilīna/araha*).

5.8.7. Book no. 149 | Paragraph no. 1921 | Line No.s 2-131.

Two suitabilities on craving and dogmatic view, mundane foolish persons (*bālaputhujjana*), seven learning persons (*sekha*), liberated one (*arahā*).

5.8.8. Book no. 149 | Paragraph no. 728 | Line No.s 2-58.

Detachment, mundane foolish persons (*bālaputhujjana*), seven learning persons (*sekha*), liberated one (*arahā*).

Enlightenment Stage or the State of the Art of an *Arahanta*

5.8.9. Book no. 149 | Paragraph no. 389 | Line No.s 2-65.

Selflessness, view on self (*attadiṭṭhi*), view of annihilation (*ucchedadiṭṭhi*).

5.8.10. Book no. 149 | Paragraph no. 1987 | Line No.s 2-65.

No self (*attadiṭṭhi*), No Non-self (*ucchedadiṭṭhi*).

5.8.11. Book no. 149 | Paragraph no. 1298 | Line No.s 2-59.

Craving for existence and non-existence, sixfold craving, View of eternalism (*sassatadiṭṭhi*), view of annihilation (*ucchedadiṭṭhi*).

5.8.12. Book no. 149 | Paragraph no. 552 | Line No.s 2-93.

Two Ends – Craving for existence (*bhava panidhi*) and Craving for non-existence (*vibhava panidhi*).

5.8.13. Book no. 149 | Paragraph no. 554 | Line No.s 2-65.

Liberated One and Two Dwellings – Dwelling on Craving, Dwelling on Dogmatic View

5.8.14. Book no. 149 | Paragraph no. 1171 | Line No.s 2-286.

Liberated One and Two Precursors – Precursor of Craving, Precursor of Dogmatic View, not directing mind to five aggregates and six faculties.

5.8.15. Book no. 149 | Paragraph no. 1296 | Line No.s 2-25.

Liberated One and Two Supports – Support for Craving and Dogmatic View,

5.8.38. Book no. 149 | Paragraph no. 114 | Line No.s 2-210.

Well-liberated Mind, Holding Final Body.

Post-enlightenment Stage or the Career of an *Arahanta*

5.8.16. Book no. 149 | Paragraph no. 1880 | Line No.s 2-26.

Equanimity and Two Takings with Craving and Dogmatic View.

5.8.17. Book no. 149 | Paragraph no. 1870 | Line No.s 2-25.

Concept of Equanimity in Buddhism – Sixfold Equanimity.

5.8.18. Book no. 149 | Paragraph no. 1879 | Line No.s 2-86.

Equanimity And Calm Among Not Calm Ones.

5.8.19. Book no. 149 | Paragraph no. 575 | Line No.s 2-124.

Equanimous One, Non-returning Defilements.

5.8.20. Book no. 149 | Paragraph no. 576 | Line No.s 2-73.

Equanimity And Eight Vicissitudes.

5.8.21. Book no. 149 | Paragraph no. 577 | Line No.s 2-76.

Equanimity and Abandoning 17 Defilements plus all impurities.

5.8.22. Book no. 149 | Paragraph no. 578 | Line No.s 2-40.

Equanimity And Crossing Over Three Floods, Path of *Saṃsāra*, No More Rebirth.

5.8.23. Book no. 149 | Paragraph no. 579 | Line No.s 2-76.

Equanimity and well-release of 17 Defilements plus all impurities.

5.8.24. Book no. 149 | Paragraph no. 580 | Line No.s 2-66.

Equanimity, Five Strengths, Three Higher Knowledges, Six Psychic Powers.

5.8.25. Book no. 149 | Paragraph no. 347 | Line No.s 2-83.

Enlightened One, Seven Defilements.

5.8.26. Book no. 149 | Paragraph no. 1307 | Line No.s 60-86.

Enlightened One, Four Bodily Bonds.

5.8.27. Book no. 149 | Paragraph no. 562 | Line No.s 2-74.

Enlightened One, Minute Perception on seen – heard – experienced things.

5.8.28. Book no. 149 | Paragraph no. 1274 | Line No.s 2-87.

Enlightened One, Twelve Faculties, No Impulsive Lust.

5.8.29. Book no. 149 | Paragraph no. 1275 | Line No.s 2-68.

Enlightened One, Restrained Senses and Mind.

5.8.30. Book no. 149 | Paragraph no. 1315 | Line No.s 2-107.

Enlightened One, Four Sons.

5.8.31. Book no. 149 | Paragraph no. 2477 | Line No.s 2-65.

Non-possession and extinguishment of human passions.

5.8.32. Book no. 149 | Paragraph no. 1341 | Line No.s 2-68.

Ownership and non-self.

5.8.33. Book no. 149 | Paragraph no. 1358 | Line No.s 2-176.

Aspiration for Purity or Impurity.

5.8.34. Book no. 149 | Paragraph no. 2457 | Line No.s 2-94.

Cherishing as Mentality and Materiality.

5.8.35. Book no. 149 | Paragraph no. 1778 | Line No.s 2-50.

No More Death and Birth.

5.8.36. Book no. 149 | Paragraph no. 495 | Line No.s 2-46.

No More Superiority.

5.8.37. Book no. 149 | Paragraph no. 113 | Line No.s 2-134.

Crossed-over, Well-understood, accurately known, Abandoned, Developed, Realized.

5.8. Translation

This is to verify that all these following *Pāli* texts have been originally translated into English by this researcher. I believe it is an original contribution to knowledge as the *Mahāniddeśa* has never been translated into English to date.

5.8.1. *Māgaṇḍīyasuttaniddeśo*³³⁰

Saññāvirattassa na santi ganthāti.

- “For one who is detached from perceptions, there are no bonds.” means.

*Yo samathapubbaṅgamaṃ ariyamaggaṃ bhāveti tassa ādito upādāya ganthā
vikkhambhitā honti,*

- The bonds have been suppressed for the one who develops the noble path preceded by serenity,³³¹

*arahatte patte arahato ganthā ca mohā ca nīvaraṇā ca kāmasaññā byāpādasaññā
vihiṃsāsāññā diṭṭhisāññā ca pahīnā honti.*

³³⁰ Louise de La Vallee Poussin and E. J Thomas, eds., “9. *Māgaṇḍīyasuttaniddeśo*,” in *Mahāniddeśa*, vol. 1 (Oxford: The Pali Text Society, 2001), 181–209.

³³¹ This phrase implies that the bonds are not entirely eradicated but have been temporarily disrupted or unsettled by way of suppressing. Prior to the *jhānas* (absorptions) there can be even more short term and temporary suppression of defilements called *tadaṅga* when someone is engaged in certain wholesome actions. A complete abandoning or eradication of the defilements occurs when one advances to the paths and fruitions (*magga, phala*) such as stream-entry (*sotāpanna*), once-returning (*sakadāgāmi*), non-returning (*anāgāmi*) and enlightenment or liberation (*arahanta*). This will be further discussed towards the end of the paragraph.

- When attaining the *arahanta*-hood (enlightenment),
 - bonds
 - ignorance
 - hindrances
 - perception on sensuality
 - perception on ill will
 - perception on cruelty and
 - perception on view
- are abandoned.

ucchinamulā tālavatthukatā anabhāvaṃkatā āyatim anuppādadhammāti—

- Just as an uprooted palm tree which has destroyed (all) roots (completely) his non-existence having the nature of non-appearance in the future has been executed.

saññāvirattassa na santi ganthā.

- Thus, it is said “There are no bonds to him who is detached from perceptions.”

5.8.2. *Māgaṇḍiyasuttaniddeso*³³²

*Paññāvimuttassa na santi mohāti.*³³³

- “To him who is liberated through wisdom, there are no ignorances.” means:

³³² Poussin and Thomas, “Purābhedasuttaniddesa.”

³³³ “*Paññāvimuttassa na santi mohāti*” means “To him who is detached from wisdom, there are no ignorances.” This highlights the importance of wisdom, or *paññā*, in achieving enlightenment. A person who has detached from wisdom, or lacks wisdom, will be plagued by ignorance, or *moha*.

*Yo vipassanāpubbaṅgamaṃ ariyamaggaṃ bhāveti, tassa ādito upādāya mohā vikkhambhitā honti, arahatte patte arahato mohā ca ganthā ca nīvaraṇā ca kāmasaññā byāpādasaññā vihiṃsāsaññā diṭṭhisaññā ca pahīnā honti.*³³⁴

- If someone develops an insight preceding the noble path, to him the bonds have been suppressed from the beginning.
- When attaining the *arahanta*-hood (enlightenment),
 - bonds
 - ignorance
 - hindrances
 - perception on sensuality
 - perception on ill will
 - perception on cruelty and
 - perception on view
- are abandoned.

ucchinamūlā tālāvatthukatā anabhāvaṃkatā āyatim anuppādadhammāti—

- Just as an uprooted palm tree which has destroyed (all) roots (completely) his non-existence having the nature of non-appearance in the future has been executed.

paññāvimuttassa na santi mohā.

Thus, it is said “To him who is liberated through wisdom, there are no ignorances.”

5.8.3. Duṭṭhaṭṭhakasuttaniddeso³³⁵

³³⁴ This passage describes the process of attaining enlightenment, or *arahanta*-hood. By developing insight and following the noble path, a person can eliminate bonds, ignorance, and hindrances. This leads to the abandonment of negative perceptions and ultimately to enlightenment.

³³⁵ Poussin and Thomas, “Duṭṭhaṭṭhakasuttaniddesa.”

Atha vā ariyena aṭṭhaṅgikena maggena³³⁶ sabbe kilesa,³³⁷ sabbe duccharitā,³³⁸ sabbe darathā,³³⁹ sabbe pariḷāhā,³⁴⁰ sabbe santāpā,³⁴¹ sabbākusalābhisāṅkhārā³⁴² dhutā³⁴³ ca dhotā³⁴⁴ ca sandhotā³⁴⁵ ca niddhotā³⁴⁶ ca.

- Or else, (the enlightened one's)
 - all defilements,
 - all ill-conducts,
 - all distresses,
 - all fevers,
 - all griefs,
 - all unwholesome accumulations
- have been
 - washed
 - cleansed

³³⁶ *Ariyena aṭṭhaṅgikena maggena*: The Noble Eightfold Path, which consists of right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. (Ñānamoli, 2009, 134)

³³⁷ *Kilesā*: defilements. Defilements or impurities in the mind, such as greed, anger, and ignorance, that cause suffering and prevent emancipation from the circle of transmigration. This is also repeated in 5.4.1, 5.5.4, 5.5.6, 5.6.2.

³³⁸ *Duccharitā*: ill-conduct. This refers to negative actions or behavior with unwholesome or immoral conduct or wrongdoing such as killing, stealing, lying, and sexual misconduct. This is also repeated in 5.5.6, 5.6.2.

³³⁹ *Darathā*: Distress, discomfort, or unease, such as physical pain, mental agitation, and emotional suffering. This refers to the mental and physical suffering that arises from attachment and delusion. This is also repeated in 5.5.6, 5.6.2.

³⁴⁰ *Pariḷāhā*: Fevers or afflictions, such as anger, fear, and worry. This term refers to the mental states of restlessness and agitation that arise from craving and attachment. This is also repeated in 5.5.6, 5.6.2.

³⁴¹ *Santāpā*: Griefs or afflictions, such as sadness, disappointment, and regret. This term refers to the mental and physical pain that arises from attachment and delusion. This is also repeated in 5.5.6, 5.6.2.

³⁴² *Sabbākusalābhisāṅkhārā*: *comp.* of *sabbākusalābhisāṅkhāra* / all unwholesome accumulations (*sabba+akusala+abhisāṅkhāra+[ā]* all+unwholesome+accumulation). All wholesome accumulations, such as the cultivation of virtues, concentration, and wisdom. This is also repeated in 5.5.6, 5.6.2.

³⁴³ *Dhutā*: Washed. This is also repeated in 5.6.2.

³⁴⁴ *Dhotā*: Cleansed. This is also repeated in 5.6.2.

³⁴⁵ *Sandhotā*: Rinsed. This is also repeated in 5.6.2.

³⁴⁶ *Niddhotā*: Shaken off. This is also repeated in 5.6.2.

- rinsed and
- shaken off
- through the noble eightfold³⁴⁷ path.³⁴⁸

*Arahā*³⁴⁹ *imehi dhoneyyehi*³⁵⁰ *dhammehi*³⁵¹ *upeto samupeto upagato samupagato upapanno samupapanno samannāgato; tasmā arahā dhono.*

- The enlightened one is
 - endowed with,
 - well-endowed,
 - entered upon,
 - approached,
 - attained,
 - well-attained,
 - followed by
- these purified phenomena.
- Therefore, the enlightened one or liberated one is (called) wise.³⁵²

³⁴⁷ *Aṭṭhaṅgikena*: Eightfold. This is also repeated in 5.6.2.

³⁴⁸ *Maggena*: By the path. This is also repeated in 5.6.2.

³⁴⁹ *Arahā*: Enlightened or liberated one. An enlightened or liberated one who has overcome all defilements and attained *nibbāna* or the highest level of spiritual realization in Buddhism, which involves the complete eradication of mental impurities such as craving, attachment, and ignorance. It is derived from the *Pāli* word "*arahati*," which means "to be worthy of" or "to deserve." (A.P. Buddhadatta Mahāthera, *Concise Pali English Dictionary* (Delhi, India: Motilal Banarsidass, 2007), 32.)

³⁵⁰ *Dhoneyyehi*: Purified. These purified phenomena, referring to the purification of the mind and the attainment of enlightenment.

³⁵¹ *Dhammehi*: Phenomenon. This is also repeated in 5.6.2.

³⁵² *Dhono*: The wise one or the liberated / enlightened one. This is also repeated in 5.6.2.

So dhutarāgo³⁵³ dhutapāpo³⁵⁴ dhutakilesa³⁵⁵ dhutapariḷāho³⁵⁶ti– dhono.³⁵⁷

- He (the enlightened one or liberated one) is the wise who has washed
 - lust,
 - evil-action,
 - defilement,
 - fever.

Kuhiñcīti kuhiñci kimhici katthaci ajjhataṃ vā bahiddhā vā ajjhatabahiddhā vā.

Loketi apāyaloke... pe... āyatanaloke.

- Where (here means):
 - where,
 - somewhere,
 - internally or
 - externally or
 - internally and externally.

In the world (here means) in the hell realm... in the world of sense-organs.

5.8.4. Guhaṭṭhakasuttaniddeso³⁵⁸

Katamo cittaviveko?³⁵⁹

- What is the seclusion of mind?

³⁵³ *Dhutarāgo*: One who has washed desire or lust, another defilement that can lead to suffering. This is also repeated in 5.6.2.

³⁵⁴ *Dhutapāpo*: One who has washed evil-action. This is also repeated in 5.6.2.

³⁵⁵ *Dhutakilesa*: One who has washed defilement. This is also repeated in 5.6.2.

³⁵⁶ *Dhutapariḷāho*: One who has washed fever. This is also repeated in 5.6.2. *Pariḷāhā*: This term means "fevers" or "agitations" and refers to the mental states of restlessness and agitation that arise from craving and attachment.

³⁵⁷ Lust, evil-action, defilement, and fever, which have been washed away by the enlightened one or liberated one.

³⁵⁸ Poussin and Thomas, "Suddaṭṭhakasuttaniddesa."

³⁵⁹ *Cittaviveko*: seclusion of the mind. This is repeated in 5.2, 5.7.1, 5.11.1.

*Paṭhamam jhānam*³⁶⁰ *samāpannassa nīvaraṇehi*³⁶¹ *cittam vivittam*³⁶² *hoti. Dutiyam jhānam*³⁶³ *samāpannassa vitakkavicārehi*³⁶⁴ *cittam vivittam hoti. Tatiyam jhānam*³⁶⁵ *samāpannassa pītiyā*³⁶⁶ *cittam vivittam hoti. Catuttham jhānam*³⁶⁷ *samāpannassa sukhadukkhehi*³⁶⁸ *cittam vivittam hoti.*

The mind of the one who entered upon the

- first absorption is secluded³⁶⁹ from hindrances³⁷⁰
- second absorption is secluded from applied thought and sustained thought³⁷¹
- third absorption is secluded from rapture
- fourth absorption is secluded from happiness and sufferings.

*Ākāsañācāyatanam*³⁷² *samāpannassa rūpasaññāya*³⁷³ *paṭighasaññāya*³⁷⁴ *nānattasaññāya*³⁷⁵ *cittam vivittam hoti. Viññāṇañcāyatanam*³⁷⁶ *samāpannassa*

³⁶⁰ *Paṭhamam Jhānam*: first absorption. Four *Jhānas*: These are stages of deep meditative absorption where the practitioner's mind becomes increasingly focused and tranquil, leading to the abandonment of the five hindrances (sensual desire, ill-will, sloth and torpor, restlessness and worry, and doubt), (Ñāṇamoli 2009, 340.) This is repeated in 5.7.1, 5.11.1.

³⁶¹ *Nīvaraṇehi*: From obstacles or hindrances (to the progress of mind). This is repeated in 5.2, 5.7.1, 5.11.1.

³⁶² *Vivittam hoti*: is secluded. This is repeated in 5.2, 5.7.1, 5.11.1.

³⁶³ *Dutiyam Jhānam*: *nt., sg., acc.* of *dutiya+jhāna* / second absorption (*dutiya+[ṃ]+jhāna+[ṃ]* *second absorption*) This is repeated in 5.7.1, 5.11.1.

³⁶⁴ *Vitakkavicārehi*: From initial application and sustained application. This is repeated in 5.2, 5.7.1, 5.11.1.

³⁶⁵ *Tatiyam Jhānam*: *nt., sg., acc.* of *tatiya+jhāna* / third absorption (*tatiya+[ṃ]+jhāna+[ṃ]* *third absorption*) This is repeated in 5.7.1, 5.11.1.

³⁶⁶ *Pītiyā*: From rapture or joy. This is repeated in 5.2, 5.7.1, 5.11.1.

³⁶⁷ *Catuttham Jhānam*: *nt., sg., acc.* of *catuttha+jhāna* / fourth absorption (*fourth+jhāna+[ṃ]* *fourth absorption*) This is repeated in 5.7.1, 5.11.1.

³⁶⁸ *Sukhadukkhehi*: From happiness and sufferings (*sukha+dukkha+ehi*). This is repeated in 5.2, 5.7.1, 5.11.1.

³⁶⁹ A.P. Buddhadatta Mahāthera, *Concise Pali English Dictionary*, 2007, 244.

³⁷⁰ Buddhadatta, 148.

³⁷¹ Ñāṇamoli, 340.

³⁷² *Ākāsañācāyatanam*: Realm of boundless space. Four Attainments: These are stages of meditative attainment beyond the *jhānas*, where the practitioner experiences a sense of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. (Ñāṇamoli 2009, 124-5.) This is repeated in 5.7.1, 5.11.1.

³⁷³ *Rūpasaññāya*: From materiality perception. This is repeated in 5.2, 5.7.1, 5.11.1.

³⁷⁴ *Paṭighasaññāya*: From ill-will perception. This is repeated in 5.2, 5.7.1, 5.11.1.

³⁷⁵ *Nānattasaññāya*: From variety or multiformity perception. This is repeated in 5.2, 5.7.1, 5.11.1.

³⁷⁶ *Viññāṇañcāyatanam*: Realm of infinity of consciousness. This is repeated in 5.7.1, 5.11.1.

ākāsānañcāyatanasaññāya cittaṃ vivittaṃ hoti. Ākiñcaññāyatanam³⁷⁷ samāpannessa viññānañcāyatanasaññāya cittaṃ vivittaṃ hoti. Nevasaññānāsāññāyatanam³⁷⁸ samāpannessa ākiñcaññāyatanasaññāya cittaṃ vivittaṃ hoti.

The mind of the one who entered upon

- the realm of boundless space is secluded from the materiality perception and ill-will perception and variety or multiformity perception.
- the realm of infinity consciousness is secluded from the perception in the sphere of boundless space.
- the realm of nothingness is secluded from the perception in the realm of infinity consciousness.
- the realm of neither perception nor non-perception is secluded from the perception in the realm of nothingness.

Sotāpannessa³⁷⁹ sakkāyadiṭṭhiyā³⁸⁰ vicikicchāyā³⁸¹ sīlabbataparāmāsā³⁸² diṭṭhānusayā³⁸³ vicikicchānusayā,³⁸⁴ tadekaṭṭhehi ca kilesehi³⁸⁵ cittaṃ vivittaṃ hoti.

- The mind of the stream enterer is secluded from the
 - personality view,

³⁷⁷ *Ākiñcaññāyatanam*: Realm of nothingness This is repeated in 5.7.1, 5.11.1.

³⁷⁸ *Nevasaññānāsāññāyatanam*: Realm of neither perception nor non-perception. (Ñānamoli 2009, 125.) This is repeated in 5.7.1, 5.11.1.

³⁷⁹ *Sotāpannessa*: Stream enterer. Four Paths and Fruitions: These are the stages of enlightenment, starting with the attainment of stream-entry (the first stage of awakening) and leading to the final stage of liberation. This is repeated in 5.7.1, 5.11.1.

³⁸⁰ *Sakkāyadiṭṭhiyā*: Personality view. This is repeated in 5.7.1, 5.11.1, 5.13.1. It's also repeated as 'sakkāyadiṭṭhi' in 5.4.1.

³⁸¹ *Vicikicchāyā*: Doubt. This is repeated in 5.7.1, 5.11.1, 5.13.1. It's also repeated as 'vicikicchā' in 5.4.1.

³⁸² *Sīlabbataparāmāsā*: Wrong practices of moral conduct and rites. This is repeated as *sīlabbataparāmāso* in 5.4.1.

³⁸³ *Diṭṭhānusayā*: Latent tendency on view. This is repeated in 5.7.1, 5.11.1.

³⁸⁴ *Vicikicchānusayā*: Latent tendency on doubt. This is repeated in 5.7.1, 5.11.1.

³⁸⁵ *Kilesehi*: With defilements. This is repeated in 5.7.1, 5.11.1.

- doubt,
- wrong practices of moral conduct and rites,
- latent tendency on view,
- latent tendency on doubt and
- related defilements.

*Sakadāgāmissa³⁸⁶ oḷārikā³⁸⁷ kāmarāgasaññōjanā³⁸⁸ paṭighasaññōjanā³⁸⁹ oḷārikā
kāmarāgānusayā paṭighānusayā, tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti.*

- The mind of the once returner is secluded from the
 - fetter of gross sensual lust,
 - fetter of gross ill-will,
 - latent tendency on sensual lust,
 - latent tendency on ill-will and
 - related defilements.

*Anāgāmissa³⁹⁰ anusahagatā³⁹¹ kāmarāgasaññōjanā paṭighasaññōjanā anusahagatā
kāmarāgānusayā³⁹² paṭighānusayā,³⁹³ tadekaṭṭhehi ca kilesehi cittaṃ vivittaṃ hoti.*

- The mind of the non-returner is secluded from the fetter of
 - residuum sensual lust,
 - residuum ill-will,
 - latent tendency on the residuum sensual lust,

³⁸⁶ *Sakadāgāmissa*: One who has attained the second stage of the Path and to be reborn on the earth only once. (Ñānamoli 2009, 116.) This is repeated in 5.7.1, 5.11.1.

³⁸⁷ *Oḷārikā*: Gross. This is repeated in 5.7.1, 5.11.1.

³⁸⁸ *Kāmarāgasaññōjanā*: Fetter of sensual lust. This is repeated in 5.7.1, 5.11.1.

³⁸⁹ *Paṭighasaññōjanā*: Fetter of ill-will. This is repeated in 5.7.1, 5.11.1.

³⁹⁰ *Anāgāmissa*: One who does not return. This is repeated in 5.7.1, 5.11.1.

³⁹¹ *Anusahagatā*: Consisting Of residuum. This is repeated in 5.7.1, 5.11.1.

³⁹² *Kāmarāgānusayā*: Latent tendency on ill-will. This is repeated in 5.7.1, 5.11.1.

³⁹³ *Paṭighānusayā*: Latent tendency on ill-will. This is repeated in 5.7.1, 5.11.1.

- latent tendency on the residuum ill-will and
- related defilements.

*Arahato rūpārūparāgā³⁹⁴ mānā³⁹⁵ uddhaccā³⁹⁶ avijjāya³⁹⁷ mānānusayā³⁹⁸
bhavarāgānusayā³⁹⁹ avijjānusayā,⁴⁰⁰ tadekaṭṭhehi ca kilesehi bahiddhā⁴⁰¹ ca
sabbanimittehi⁴⁰² cittaṃ vivittaṃ hoti.*

- The mind of the liberated one is secluded from the (fetter) of
 - Lust for the realm of form and the formless realm,⁴⁰³
 - conceit,⁴⁰⁴
 - restlessness,
 - ignorance,
 - latent tendency on conceit,
 - latent tendency on lust towards existence,
 - latent tendency on ignorance and
 - related defilements and all external signs.

Ayaṃ cittaviveko.

- This is (called) seclusion of the mind.

5.8.5. *Suddhaṭṭhakasuttaniddeso*⁴⁰⁵

³⁹⁴ *Rūparāgā*: Lust or desire to be born in the realm of form. (Ñānamoli 2009, 871) This is repeated in 5.7.1, 5.11.1, 5.13.1.; *Rūpārūparāgā*: Lust or desire to be born in the realm of form and in the formless realm. (Ñānamoli 2009, 871-2). This is repeated in 5.7.1, 5.11.1.

³⁹⁵ *Mānā*: Conceit. This is repeated in 5.7.1, 5.11.1.

³⁹⁶ *Uddhaccā*: Restlessness. This is repeated in 5.7.1, 5.11.1.

³⁹⁷ *Avijjāya*: Ignorance. This is repeated in 5.7.1, 5.11.1, 5.13.1.

³⁹⁸ *Mānānusayā*: Latent tendency on conceit. This is repeated in 5.7.1, 5.11.1.

³⁹⁹ *Bhavarāgānusayā*: Latent tendency on lust towards existence. This is repeated in 5.7.1, 5.11.1.

⁴⁰⁰ *Avijjānusayā*: Latent tendency on ignorance. This is repeated in 5.7.1, 5.11.1, 5.13.1.

⁴⁰¹ *Bahiddhā*: External. This is also repeated in 5.3.1, 5.3.2, 5.7.1, 5.11.1, 5.13.1.

⁴⁰² *Sabbanimittehi*: All signs. This is also repeated in 5.7.1, 5.11.1, 5.13.1.

⁴⁰³ Ñānamoli, 116.

⁴⁰⁴ Ñānamoli, 116.

⁴⁰⁵ Poussin and Thomas, “Suddhaṭṭhakasuttaniddesa.”

Sīmātigo brāhmaṇo tassa natthi, ñatvā ca disvā ca samuggahītanti.

- A brahmana or a sage is the one who has gone over the boundaries. After having known and seen, there is no firmly grasping of him.

Sīmāti catasso sīmāyo– sakkāyadiṭṭhi,⁴⁰⁶ vicikicchā,⁴⁰⁷ Sīlabbataparāmāso,⁴⁰⁸

diṭṭhānusayo, vicikicchānusayo, tadekaṭṭhā ca kilesā– ayaṃ paṭhamā sīmā.⁴⁰⁹

- Boundary means (here there are) four boundaries:
 - personality view
 - doubt
 - wrong practices of moral conduct and rites
 - latent tendency on view
 - latent tendency on doubt
 - related defilements.

Oḷārikaṃ kāmarāgasaññojanaṃ, paṭighasaññojanaṃ, oḷāriko kāmarāgānusayo, paṭighānusayo, tadekaṭṭhā ca kilesā– ayaṃ dutiyā sīmā.

- This (is called) first boundary. The fetter of:
 - gross sensual lust
 - gross ill-will
 - latent tendency of gross sensual lust
 - latent tendency of gross ill-will

⁴⁰⁶ *Sakkāyadiṭṭhi*: Personality view. The view of self or personality belief, which is considered one of the fetters that bind a person to the wheel of rebirth (Buddhadatta, 2007, 278) in Buddhism. This is repeated as *sakkiyādiṭṭhiyā* in 5.2, 5.7.1, 5.11.1, 5.13.1.

⁴⁰⁷ *Vicikicchā*: Doubt or uncertainty, another fetter that hinders spiritual progress in Buddhism. This is repeated as *vicikicchāya* in 5.2, 5.7.1, 5.11.1, 5.13.1.

⁴⁰⁸ *Sīlabbataparāmāso*: Wrong rituals or practices, which can also hinder spiritual development.

⁴⁰⁹ *Sīmā*: A boundary or limit that a Buddhist monk must abide by, such as staying within a certain area or following specific rules.

○ and related defilements.

- This is the second boundary.

*Anusahagataṃ kāmarāgasaññojanaṃ, paṭighasaññojanaṃ, anusahagato
kāmarāgānusayo, paṭighānusayo, tadekaṭṭhā ca kilesā– ayaṃ tatiyā sīmā.*

- The fetter of residuum sensual lust
- the fetter of residuum ill-will
- latent tendency of gross sensual lust
- latent tendency of gross ill-will
- and related defilements.
- This is the third boundary.

*Rūparāgo⁴¹⁰ arūparāgo⁴¹¹ māno⁴¹² uddhaccaṃ avijjā,⁴¹³ mānānusayo
bhavarāgānusayo⁴¹⁴ avijjānusayo, tadekaṭṭhā ca kilesā– ayaṃ catutthā sīmā.*

- Desire to be born in the realm of form
- desire to be born in the formless realm
- conceit
- Restlessness
- Ignorance
- latent tendency on conceit

⁴¹⁰ *Rūparāgo*: Desire to be born in the realm of form. This is repeated as *rūparāgā* in 5.2, 5.7.1, 5.11.1, 5.13.1.

⁴¹¹ *Arūparāgo*: Desire to be born in the formless realm. This is repeated as *arūparāgā* in 5.2, 5.7.1, 5.11.1, 5.13.1. This is also repeated as *arūparāgo* in 5.7.1, 5.11.1, 5.13.1.

⁴¹² *Māno*: Conceit. This is repeated in 5.5.6. This is repeated in varied forms such as ‘*mānānusayā*’ in 5.7.1, 5.11.1, 5.13.1, as ‘*mānānusayo*’ in 5.4.1, and as *mānussādo* in 5.9.5, 5.13.1.

⁴¹³ *Avijjā*: Ignorance, delusion or lack of understanding, considered the root cause of all suffering in Buddhism. This is repeated as ‘*avijjāya*’ and ‘*avijjānusayā*’ in 5.7.1, 5.11.1, 5.13.1. It’s also repeated as ‘*avijjānusayo*’ in 5.4.1.

⁴¹⁴ *Bhavarāgānusayo*: Latent tendency on lust towards existence. Latent tendencies or predispositions in the mind that can lead to unwholesome thoughts, actions, and emotions.

- latent tendency on lust towards existence
- latent tendency on ignorance
- and related defilements.
- This is the fourth boundary.

Yato ca catūhi ariyamaggehi imā catasso sīmāyo atikkanto hoti⁴¹⁵ samatikkanto⁴¹⁶ vītivatto,⁴¹⁷ so vuccati sīmātigo.

- If someone
 - has surpassed
 - passed over
 - (and) has overcome these four boundaries through some four noble paths
- he is called the one who has gone over the boundaries.

Brāhmaṇoti⁴¹⁸ sattannaṃ dhammānaṃ bāhitattā brāhmaṇo⁴¹⁹– sakkāyadiṭṭhi bāhitā hoti, vicikicchā bāhitā hoti, sīlabbataparāmāso bāhito hoti... pe... asito tādi⁴²⁰ pavuccate sa arahā. Tassāti arahato khīṇāsavassa.⁴²¹

- A brahmana or a sage means
- (Someone is called) a brahmana or a sage due to being kept away from seven factors - (he) has kept away

⁴¹⁵ *Ariyamaggehi*: Noble path. The four noble paths of Buddhism, which lead to the cessation of suffering and the attainment of enlightenment.

⁴¹⁶ *Atikkanto*: Has surpassed. This is repeated in 5.5.7.

⁴¹⁷ *Samatikkanto*: Has passed over. This is repeated in 5.5.7.

⁴¹⁸ *Brāhmaṇo*: A *brahmaṇa* or a sage. A term used in Buddhism to refer to a person who has attained a high level of spiritual realization or enlightenment. This is repeated in 5.4.1.

⁴¹⁹ *Bāhitattā*: Due to being kept away.

⁴²⁰ *Tādi*: Equanimous person. This is repeated in 5.5.5., 5.5.6., 5.5.7.

⁴²¹ *Khīṇāsavassa*: One in whom human passion is extinct. *Khīṇāsava* - the extinction of mental defilements, which are the source of suffering. This term refers to someone who has completely eradicated the defilements of greed, hatred, and delusion, which are the main obstacles to enlightenment. It is an adjective used to describe a person who has overcome or extinguished all mental defilements or impurities. This is repeated in 5.4.1, 5.4.2, 5.5.1, 5.5.2, 5.5.3, 5.9.1, 5.9.5, 5.9.6, 5.9.7, 5.9.8, 5.9.9, 5.9.11, 5.9.12, 5.10.2, 5.12.1, 5.12.2.

- the personality-view
- the doubt
- the wrong practices of moral conduct and rites etc.
- That brahmana or noble one who is not clung to (those seven factors) is called an equanimous person.
- Of him (his) means of the liberated one (or) of the one in whom human passion is extinct.

5.8.6. *Jarāsuttaniddeso*⁴²²

Patilīnacarassa bhikkhuno 'ti.

- ‘Of the monk who walks towards a withdrawn mind’⁴²³ means.

Patilīnacarā vuccanti satta sekkhā [sekhā(sī. Syā.).]

- Seven learning (*sekkha*) persons (those who are in the course of perfection) are called *patilīnacara* (those who walk towards a withdrawn mind).

Arahā patilīno.

- The enlightened one or liberated one (is called) *patilīna* (one who has a withdrawn mind).

Kimkāraṇā patilīnacarā vuccanti satta sekkhā?

- Due to what reason are the seven learning (*sekkha*) persons (those who are in the course of perfection) called *patilīnacara* (those who walk towards a withdrawn mind)?

⁴²² Poussin and Thomas, “Jarāsuttaniddesa.”

⁴²³ *Patilīnacarassa*: One who walks towards a withdrawn mind. *Patilīnacara* refers to "those who walk towards a withdrawn mind." In Buddhism, it means the seven *sekkhas* or individuals in the process of perfecting themselves who aim to develop a calm and focused mind.

*Te tato tato cittam patilīnentā patikuṭentā pativaṭṭentā sanniruddhantā
[sannirumbhentā(sī.)] sanniggaṇhantā sannivārentā rakkhantā gopentā caranti
vicaranti viharanti iriyanti vattenti pārenti yapenti yāpenti, cakkhadvāre cittam
patilīnentā patikuṭentā pativaṭṭentā sanniruddhantā sanniggaṇhantā sannivārentā
rakkhantā gopentā caranti vicaranti viharanti iriyanti vattenti pārenti yapenti
yāpenti, sotadvāre cittam... pe... ghānavāre cittam... jivhādvāre cittam...
kāyadvāre cittam... manodvāre cittam patilīnentā patikuṭentā pativaṭṭentā
sanniruddhantā sanniggaṇhantā sannivārentā rakkhantā gopentā caranti
vicaranti viharanti iriyanti vattenti pārenti yapenti yāpenti.*

- They (*sekkhas*) walk, wander, live, move, are kept on, protect, nourish, keep up withdrawing, bending away, pulling back, ceasing, restraining, avoiding, protecting, watching (their)
 - mind from here and there.
 - mind in the eye door from here and there.
 - mind in the ear door from here and there.
 - mind in the nose door from here and there.
 - mind in the tongue door from here and there.
 - mind in the body door from here and there.
 - mind in the mind door from here and there.

*Yathā kukkuṭapattam vā nhārudaddulam vā aggimhi pakkhittam patilīyati patikuṭati
pativaṭṭati na sampasāriyati;*

- Just as (when) a cock feather or a leaf skeleton is put in the fire (it) withdraws, bends away, pulls back, does not draw in.

*evameva tato tato cittam patilīnentā patikuṭentā pativaṭtentā sanniruddhantā
sanniggaṇhantā sannivārentā rakkhantā gopentā caranti vicaranti viharanti iriyanti
vattenti pārenti yapenti yāpentī, cakkhudvāre cittam... pe... sotadvāre cittam...
ghānavāre cittam... jivhādvāre cittam... kāyadvāre cittam... manodvāre cittam
patilīnentā patikuṭentā pativaṭtentā sanniruddhantā sanniggaṇhantā sannivārentā
rakkhantā gopentā caranti vicaranti viharanti iriyanti vattenti pārenti yapenti
yāpentī.*

- Just so withdrawing, bending away, pulling back, ceasing, restraining, avoiding, protecting, watching (the *sekkhas*) walk or roam around, wander, live, move, are kept on, protect, nourish, keep up
 - the mind from here and there (defilements).
 - the mind in the eye door⁴²⁴ from here and there (defilements).
 - the mind in the ear door⁴²⁵ from here and there (defilements).
 - the mind in the nose door⁴²⁶ from here and there (defilements).
 - the mind in the tongue door⁴²⁷ from here and there (defilements).
 - the mind in the body door⁴²⁸ from here and there (defilements).
 - the mind in the mind door⁴²⁹ from here and there (defilements).

Tamkāraṇā patilīnacarā vuccanti satta sekkhā.

⁴²⁴ *Cakkhudvāre*: Eye door. *Cakkhudvāra*: It refers to the "eye door" or the sense of sight.

⁴²⁵ *Sotadvāre*: Ear door. *Sotadvāra*: It refers to the "ear door" or the sense of hearing.

⁴²⁶ *Ghānavāre*: Nose door. *Ghānavāra*: It refers to the "nose door" or the sense of smell.

⁴²⁷ *Jivhādvāre*: Tongue door. *Jivhādvāra*: It refers to the "tongue door" or the sense of taste.

⁴²⁸ *Kāyadvāre*: Body door. *Kāyadvāra*: It refers to the "body door" or the sense of touch.

⁴²⁹ *Manodvāre*: Mind door. *Manodvāra*: It refers to the "mind door" or the mental sense.

- Because of that reason, the seven learning (*sekkha*) persons (those who are in the course of perfection) are called *patilīnacarā* (those who walk towards withdrawn mind).

*Bhikkhunoti puthujjanakalyāṇakassa vā bhikkhuno sekkhassa vā bhikkhunoti—
patilīnacarassa bhikkhuno.*

- Of Buddhist monk means (here) a mundane monk who does good⁴³⁰ or a learning (*sekkha*) monk (monk who is in the course of perfection).

5.8.7. *Mahāvīyūhasuttaniddeso*⁴³¹

*Na kappiyo*⁴³² *nūparato na patthiyo 'ti bhagavā 'ti.*

- The Blessed One means the one who does not make it suitable, the one who is not attached (and) the one who is not with aspirations.

*Kappāti dve kappā – taṇhākappo ca diṭṭhikappo ca... pe... ayam taṇhākappo... pe...
ayam diṭṭhikappo.*

- Suitabilities means two (types of) suitabilities - suitability for craving and suitability for view. ...repeat... This is the suitability for craving. ...repeat...

*Tassa taṇhākappo pahīno, diṭṭhikappo paṭinissaṭṭho; taṇhākappassa pahīnattā*⁴³³
*diṭṭhikappassa paṭinissaṭṭhattā*⁴³⁴ *taṇhākappaṃ vā diṭṭhikappaṃ vā na kappeti na
janeti na sañjaneti na nibbatteti nābhinibbatteti 'ti— na kappiyo.*

⁴³⁰ *Puthujjanakalyāṇakassa: Puthujjana:* Mundane person. This term refers to an ordinary person who has not yet attained enlightenment, and who is subject to the defilements and suffering of *saṃsāra*.

Kalyāṇakassa: One who does good (*kalyāṇaka*+*[ssa]*) one who does good

⁴³¹ Poussin and Thomas, "Mahāvīyūhasuttaniddesa."

⁴³² *Kappiyo:* One who makes it suitable. Commentary explains *kappiya* as *Na kappetīti na kappiyo, duvidhampi kammaṃ na karotīti attho*. He does not make it suitable. This means the enlightened one does not make two types of suitabilities i.e., suitability for craving and suitability for view.

⁴³³ *Taṇhākappassa:* Suitability for craving. *Pahīnattā:* Due to abandoning. *Taṇhā* - This term refers to "craving" or "desire," specifically the craving for sense objects that leads to suffering.

⁴³⁴ *Diṭṭhikappassa:* Suitability for view; *Paṭinissaṭṭhattā:* Due to forsaking. *Diṭṭhi* - This term refers to "view" or "belief," specifically the views or beliefs that one holds about the nature of reality and existence.

- This is the suitability for view. His (of the enlightened one) suitability for craving has been abandoned, suitability for view has been forsaken. Due to abandoning of the suitability for craving and due to forsaking of the suitability for view, (the enlightened one) does not provide, does not give birth, does not produce, does not cause to arise, does not reproduce is the meaning (here). One who does not provide means (that).

Nūparato 'ti. Sabbe bālaputhujjanā rajjanti, puthujjanakalyāṇakaṃ upādāya satta sekhā appattassa pattiya anadhigatassa adhigamāya asacchikatassa sacchikiriyāya āramanti viramanti paṭiviramanti, arahā ārato virato paṭivirato nikkhanto nissaṭṭo vipṭamutto visaññutto vimariyādikatena cetasā viharatīti— na kappiyo nūparato. Na patthiyo 'ti. Patthanā⁴³⁵ vuccati taṇhā. Yo rāgo sārāgo... pe... abhijjhā lobho akusalamūlaṃ. Yassesā patthanā taṇhā pahīnā samucchinnā vūpasantā paṭipassaddhā abhappattikā ñāṇagginā daḍḍhā, so vuccati na patthiyo.

- 'One who is not attached' means.
- All the foolish mundane persons are delighted in, starting from the mundane person who does good,
- the seven *sekkhas* - those who are in the course of perfection refrain, desist (and) abstain from in order to obtain that which has not yet been obtained, in order to attain that which has not yet been attained, in order to realize that which has not yet been realized.

⁴³⁵ *Patthanā* - This term refers to "aspiration" or "desire," specifically the wholesome desire or aspiration to attain enlightenment and liberation from suffering.

- The enlightened one or liberated one who has (already) refrained, abstained, abandoned, renounced, departed, released (and) unshackled lives with a boundless heart.
- One who does not make it suitable. One who is not attached is the meaning.
- One with no aspirations means.
- Aspiration is said to be craving (if) someone (has) lust, passion ...repeat...covetousness, greed (and) unwholesome root. (When) aspiration, craving of someone has been abandoned, extirpated, calmed, tranquilized, unable to make birth, burnt by the fire of knowledge, he is called one with no aspirations.

5.8.8. *Jarāsuttaniddeso*⁴³⁶

Na hi so rajjati no virajjati'ti.

- Indeed, he is never delighted in (it). He is not repelled from (it).

*Sabbe bālaputhujjanā*⁴³⁷ *rajjanti, puthujjanakalyāṇakaṃ*⁴³⁸ *upādāya satta sekkhā virajjanti; arahā neva rajjati no virajjati.*

- All ignorant mundane persons delight in (it).
- The seven learning (*sekkha*) persons (those who are in the course of perfection) in reference to the mundane person who does good are repelled from (it).
- The enlightened one or liberated one is never delighted in (it); is not repelled from (it).

⁴³⁶ Poussin and Thomas, "Jarāsuttaniddesa."

⁴³⁷ *Bālaputhujjanā*: Ignorant mundane person. This is a compound Pali term that means "ignorant, ordinary people". *Bāla* means ignorant, foolish, or unwise, while *puthujjana* means "ordinary people", "worldlings", or "unenlightened beings". In this context, it refers to people who are not spiritually awakened and are still caught up in the cycle of birth and death.

⁴³⁸ *Puthujjanakalyāṇakaṃ*: *Puthujjana*: Mundane person. *Kalyāṇakaṃ*: One who does good. *kalyāṇaka* means "good" or "wholesome". In this context, it refers to actions or deeds that are virtuous, beneficial, and conducive to spiritual development.

Viratto so khayā rāgassa vītarāgattā, khayā dosassa vītadosattā, khayā mohassa vītamohattā.

- He is called the detached one because he is free from lust
 - through the destruction of lust.
 - through the destruction of ill-will.
 - through the destruction of delusion.

So vuṭṭhavāso⁴³⁹ ciṇṇacaraṇo⁴⁴⁰ ... pe... jātijarāmarāṇasaṃsāro, natthi tassa punabbhavo'ti– na hi so rajjati no virajjati.

- He has
 - lived the life of a spiritual practitioner,
 - practised the noble conduct, ...repeat (pe)...
 - (terminated) the circle of transmigration of birth, decay and death.⁴⁴¹
- There is no re-birth of him.
- Indeed, he is never delighted in (it). (He) is not repelled from (it).

5.8.9. Duṭṭhaṭṭhakasuttaniddeso⁴⁴²

⁴³⁹ *Vuṭṭhavāsa* - This Pāli term means “lived the life of a spiritual practitioner”. In this context, it refers to a person who has attained enlightenment and is no longer subject to the cycle of birth and death. This is an *arahanta* or liberated person who has devoted their life to the practice of the Buddhist path.

⁴⁴⁰ *Ciṇṇacaraṇo* (noble conduct): It refers to the practice of virtuous behavior, such as abstaining from harmful actions, practicing generosity, and cultivating loving-kindness and compassion.

⁴⁴¹ *Jātijarāmarāṇasaṃsāro*: Circle of transmigration of birth, decay and death.

⁴⁴² Poussin and Thomas, “Duṭṭhaṭṭhakasuttaniddesa.”

Attā⁴⁴³ nirattā⁴⁴⁴ na hi tassa atthīti. Attāti attānudiṭṭhi⁴⁴⁵ natthi. Nirattāti ucchedadiṭṭhi⁴⁴⁶ natthi. Attāti gahitaṃ⁴⁴⁷ natthi. Nirattāti muñcitabbaṃ⁴⁴⁸ natthi. Yassatthi gahitaṃ, tassatthi muñcitabbaṃ; yassatthi muñcitabbaṃ, tassatthi gahitaṃ. Gahaṇaṃ muñcana⁴⁴⁹ samatikkanto arahā buddhiparihānivītivatto.

- 'To him there is no self or selfless state' means self (here) means (there) is no view on self (to him).
- Selfless (here) means (there) is no annihilation view (to him).
- Self (here) means there is nothing to be taken.
- Selfless (here) means there is nothing that is to be released.
- If there is something to be taken (only) there is something to be released.
- If there is something to be released (only) there is something to be taken.
- The liberated one who overcomes the taking and releasing is the one who has overcome the decay of intelligence.

⁴⁴³ *Attā*: Self. This is also repeated in 5.9.10, 5.11.2. In Buddhism, the concept of self or "ātman" is rejected. According to Buddhist doctrine, there is no permanent, unchanging self or soul that exists independently. The term "attā" refers to the conventional notion of a self or a person that is used in everyday language and experience. In this particular context, *attā* (self) is referred to the concept of a permanent, enduring self or soul that exists within an individual.

⁴⁴⁴ *Nirattā*: Non-self. This is also repeated in 5.11.2. This term refers to the Buddhist doctrine that there is no permanent, unchanging self or soul. All phenomena, including the conventional notion of a self or a person, are subject to change and impermanence. *Nirattā* (non-self) or *ucchedadiṭṭhi* (annihilation view) is one of the core teachings of Buddhism.

⁴⁴⁵ *Attānudiṭṭhi*: View on self. This dogmatic view on self is referred to the wrong belief or attachment to the concept of a permanent, enduring self or soul.

⁴⁴⁶ *Ucchedadiṭṭhi*: Annihilation view. This is also repeated in 5.9.10, 5.11.2. This refers to the Buddhist view that there is no permanent, unchanging self or soul. It is one of the core doctrines of Buddhism. It is the wrong belief or attachment to the concept of complete annihilation or extinction after death or the belief in annihilationism or the complete cessation of existence after death, which is another type of wrong view.

⁴⁴⁷ *Gahitaṃ*: (of person) taken as craving or view (gahita+[m] taken). This is also repeated in 5.4.2, 5.9.12, 5.11.2, 5.12.2. This term refers to the mental attachment or craving for the concept of self or things related to self, such as possessions, reputation, etc.

⁴⁴⁸ *Muñcitabbaṃ*: Should be released or to be released. This is also repeated in 5.9.10, 5.11.2. This term refers to the letting go of mental attachment or craving for the concept of self or things related to self.

⁴⁴⁹ *Gahaṇa-muñcana* (taking and releasing): This refers to the cycle of attachment and detachment, or grasping and letting go, that people experience in life. According to Buddhist doctrine, liberation from suffering is achieved by breaking this cycle and attaining a state of non-attachment or detachment.

So vuṭṭhavāso ciṅṅacaraṇo gataddho gatadiso jātimaraṇasaṃsāro,⁴⁵⁰ natthi tassa punabbhavo⁴⁵¹ti– attā nirattā na hi tassa atthi.

He has:

- lived the life of a spiritual practitioner
 - practiced the noble conduct
 - has completed his journey
 - accomplished the practice
 - (terminated) the birth death circle of transmigration.
- There is no re-birth for him.
 - This is the meaning of ‘To him there is no self or non-self-state.’

5.8.10. Tuvaṭṭakasuttaniddeso⁴⁵²

Natthi attā kuto nirattā vāti.

- There is no self; where from a non-self? means.

Natthīti paṭikkhepo. Attāti attadiṭṭhi natthi; nirattāti ucchedadiṭṭhi natthi. Attāti gahitaṃ natthi; nirattāti muñcitabbaṃ natthi. Yassatthi gahitaṃ, tassatthi muñcitabbaṃ. Tassa gahitaṃ gāhaṃ muñcanaṃ samatikkanto arahā vuddhipārihānivīvatto.

- 'It is not there' means denial. 'Self' means there is no dogmatic view about self.

'Non-self' means there is no annihilation view. There is nothing to be taken (of a

⁴⁵⁰ *Jātimaraṇasaṃsāro*: Birth death circle of transmigration. This is also repeated in 5.4.1, 5.5.4, 5.5.7, 5.9.2, 5.9.10, 5.11.2. This term *jātimaraṇasaṃsāro* (circle of transmigration with birth and death) refers to the endless cycle of birth, death, and rebirth that is believed to be driven by *kamma* and mental defilements. It is a key concept in Buddhist cosmology and soteriology.

⁴⁵¹ *Punabbhavo*: Re-birth. This is also repeated in 5.5.4, 5.5.7, 5.6.3, 5.9.2, 5.9.10, 5.10.1, 5.11.2. *Punabbhava* - repeated existence or rebirth. It refers to the cycle of birth, death, and rebirth that occurs due to the craving and clinging to existence.

⁴⁵² Poussin and Thomas, “Tuvaṭṭakasuttaniddesa.”

person as craving or view). There is nothing that should be released (as non-self). (If there) is something that which is taken (of a person as craving or view) of someone, (then there) is that which should be released from him. The enlightened one or liberated one is the one who has overcome his taking (of a person as craving or view), obsession and releasing (and thus he is called) the one who has exceeded growth and decay.

*So vuṭṭhavāso ciñṇacaraṇo ... pe... jātimaraṇasaṃsāro, natthi tassa punabbhavoti–
natthi attā kuto nirattā vā.*

- He has lived the life of a spiritual practitioner; (he) has practiced the noble conduct; ...repeat...(he) does not have a transmigration with birth and death; (he) does not have a re-birth.
- (Thus, it is called) there is no self; (then) from where (can we find) a non-self?

5.8.11. *Purābhedasuttaniddeso*⁴⁵³

Bhavāya vibhavāya vā, taṇhā yassa na vijjatīti.

- 'Someone's craving for existence or non-existence does not exist' means.

*Taṇhā*⁴⁵⁴*ti rūpataṇhā*⁴⁵⁵ *saddataṇhā*⁴⁵⁶ *gandhataṇhā*⁴⁵⁷ *rasataṇhā*⁴⁵⁸
*phoṭṭhabbataṇhā*⁴⁵⁹ *dhammataṇhā*.⁴⁶⁰

⁴⁵³ Poussin and Thomas, “Purābhedasuttaniddesa.”

⁴⁵⁴ *Taṇhā* - craving or thirst. In Buddhist philosophy, it refers to the craving or attachment to sensory pleasures and the craving for existence.

⁴⁵⁵ *Rūpataṇhā*: Craving after form. *Rūpa* - form or materiality. It refers to the physical or material aspect of existence.

⁴⁵⁶ *Saddataṇhā*: Craving after sound. *Sadda* - sound. It refers to the audible aspect of existence.

⁴⁵⁷ *Gandhataṇhā*: Craving after odor. *Gandha* - odor or smell. It refers to the olfactory aspect of existence.

⁴⁵⁸ *Rasataṇhā*: Craving after taste. *Rasa* - taste. It refers to the gustatory aspect of existence.

⁴⁵⁹ *Phoṭṭhabbataṇhā*: Craving after touch. *Phoṭṭhabba* - tangibles or touchables. It refers to the tactile aspect of existence.

⁴⁶⁰ *Dhammataṇhā*: Craving after mental objects. *Dhamma* - mental objects or phenomena. It refers to the mental aspect of existence, including thoughts, emotions, and perceptions.

- Craving means
 - craving for form
 - craving for sound
 - craving for odor
 - craving for taste
 - craving for touch (and)
 - craving for mental objects.

Yassāti arahato khīṇāsavassa.

- 'Of someone' (here) means 'of the enlightened one;' of the one in whom human passion is extinct.

Bhavāyāti bhavadiṭṭhiyā,⁴⁶¹ vibhavāyāti vibhavadiṭṭhiyā⁴⁶²

- At existence means at the dogma of the state of existence
- at non-existence means at the dogma of the state of non-existence.

bhavāyāti sassatadiṭṭhiyā,⁴⁶³ vibhavāyāti ucchedadiṭṭhiyā

- At the existence means at the view of eternalism
- at the non-existence means at the view of annihilation.

bhavāyāti punappunabhavāya punappunagatiyā punappunaupapattiyā

punappunapaṭisandhiyā punappunaattabhāvābhiniḥḥattiyā.

- At the existence means
 - at the repeated existence,

⁴⁶¹ *Bhavadiṭṭhiyā*: Dogma of the state of existence. *Bhavadiṭṭhi* - the belief in the existence or continuity of self, which is one of the three types of wrong views.

⁴⁶² *Vibhavadiṭṭhiyā*: Dogma of the state of non-existence. *Vibhavadiṭṭhi* - the belief in the non-existence or annihilation of self, which is another type of wrong view.

⁴⁶³ *Sassatadiṭṭhiyā*: View of eternalism. *Sassatadiṭṭhi* - the belief in eternalism or the eternal existence of self, which is another type of wrong view.

- at the repeated journey,
- at the repeated birth,
- at the repeated conception,
- at the repeated becoming of an individual.

Tañhā yassa natthi na santi na saṃvijjati nupalabbhati, pahīnā samucchinā vūpasantā paṭipassaddhā abhubbupattikā ñāṇagginā⁴⁶⁴ daḍḍhā 'ti- bhavāya vibhavāya vā tañhā yassa na vijjati.

- someone's craving is not there, is not available, does not exist, is not found (because it) has been abandoned, extirpated, calmed, tranquilized, unable to make births (and) burnt by the fire of knowledge.
- Thus, it means 'Someone's craving for existence or non-existence does not exist'.

5.8.12. Paramatṭhakasuttaniddeso⁴⁶⁵

Yassūbhayante paṇidhīdha natthi, bhavābhavāya idha vā huraṃ vāti yassāti arahato khīṇāsavassa.

- 'To someone, here there is no craving in both ends
- from one existence to another, here in this world or in another world' means
- to someone means to the liberated one
- to the one in whom human passion is extinct.

Anto 'ti [antāti (syā.)] phasso⁴⁶⁶ eko anto, phassasamudayo⁴⁶⁷ dutiyo anto; aṭīto eko anto, anāgato dutiyo anto; sukhā vedanā eko anto, dukkhā vedanā dutiyo anto;

⁴⁶⁴ *Ñāṇagginā* - the fire of knowledge, which refers to the wisdom or understanding that burns away ignorance and craving, leading to liberation.

⁴⁶⁵ Poussin and Thomas, "Purābhedasuttaniddesa."

⁴⁶⁶ *Phassa*: This term means "contact," referring to the meeting of the sense organ and the sense object.

⁴⁶⁷ *Phassasamudayo*: Cause for contact. This term means "cause of contact," referring to the conditions that lead to contact.

nāmaṃ eko anto, rūpaṃ⁴⁶⁸ dutiyo anto; cha ajjhattikāni⁴⁶⁹ āyatanāni eko anto, cha bāhirāni⁴⁷⁰ āyatanāni dutiyo anto; sakkāyo⁴⁷¹ eko anto, sakkāyasamudayo⁴⁷² dutiyo anto. Paṇidhi vuccati taṇhā. Yo rāgo sārāgo... pe... abhijjhā⁴⁷³ lobho akusalamūlaṃ.⁴⁷⁴

- End means (twofold).
- Contact is one end, cause of contact is the second end;
- The past is one end. The future is the second end.
- Feeling of happiness is one end, feeling of suffering is the second end.
- Mentality is one end, Materiality is the second end.
- Six internal sense organs is one end, six external sense organs is the second end.
- (view of) one's own body is one end, cause of the (view of) one's own body is the second end.
- Craving is called *panidhi*.
- (If) there is lust, passion - pe - covetousness, greed, (that's) an unwholesome root.

5.8.13. *Paramaṭṭhakasuttaniddeso*⁴⁷⁵

⁴⁶⁸ *Rūpaṃ*: Materiality. *Rūpa*: Form, appearance, or visible object. In Buddhist philosophy, it refers to the external world of matter or material form.

⁴⁶⁹ *Ajjhattikāni*: Internal. *Ajjhattikāni āyatanāni*: This term means "six internal sense organs," which are the eye, ear, nose, tongue, body, and mind.

⁴⁷⁰ *Bāhirāni*: External. *Bāhirāni āyatanāni*: This term means "six external sense organs," which are the objects of the six internal sense organs.

⁴⁷¹ *Sakkāyo*: Own body or person. This term means "the view of one's own body," referring to the belief in a permanent self or ego.

⁴⁷² *Sakkāyasamudaya*: This term means "cause of the view of one's own body," referring to the conditions that lead to the belief in a permanent self or ego.

⁴⁷³ *Abhijjhā*: Covetousness or desire for what others possess. This term refers to covetousness or the desire for material possessions. It is one of the four types of bonds that bind a person to the cycle of birth and death in Buddhism as explained in a subsequent paragraph.

⁴⁷⁴ *Akusalamūlaṃ*: Unwholesome root. This term means "an unwholesome root," referring to the unwholesome mental factors that arise due to craving and desire.

⁴⁷⁵ Louise de La Vallee Poussin and E. J Thomas, eds., "5. *Paramaṭṭhakasuttaniddeso*," in *Mahāniddesa*, vol. 1 (Oxford: The Pali Text Society, 2001), 102–116.

*Nivesanā*⁴⁷⁶ *tassa na santi kecīti.*

- 'To him there are not dwellings' means.

*Nivesanāti dve nivesanā– taṇhānivesanā*⁴⁷⁷ *ca diṭṭhinivesanā*⁴⁷⁸ *ca*

- Dwellings means two dwellings - dwelling on craving and dwelling on view...

... pe... ayaṃ taṇhānivesanā ... pe... ayaṃ diṭṭhinivesanā.

- This is
 - dwelling on craving...
 - dwelling on view.

Tassāti arahato khīṇāsavassa.

- To him means to the liberated one, to the one in whom human passion is extinct.

Nivesanā tassa na santi kecīti nivesanā tassa na santi keci natthi na santi na

saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā

abhabbuppattikā ñāṇagginā daḍḍhāti– nivesanā tassa na santi keci.

- To him there is no any dwelling means
 - he does not have
 - not available
 - not exist
 - not to be found (any dwelling).
- Those dwellings have been

⁴⁷⁶ *Nivesanā*: Dwelling. It means dwelling or abode. In this context, it refers to the mental states that an individual clings to and identifies as their own, which can cause suffering and prevent them from achieving liberation.

⁴⁷⁷ *Taṇhānivesanā*: Dwelling on craving. It means dwelling on craving or clinging to desires. This dwelling is the root cause of suffering, and it arises due to craving for sensual pleasures, existence, and non-existence.

⁴⁷⁸ *Diṭṭhinivesanā*: Dwelling on view. It means dwelling on views or opinions. This dwelling is the result of clinging to certain beliefs, concepts, or dogmas, which can lead to attachment, conflicts, and misunderstanding.

- abandoned
 - extirpated
 - calmed
 - tranquilized
 - unable to make birth
- because they have been burnt by the fire of knowledge.
 - That is the meaning of 'to him there is no any dwelling.'

5.8.14. Purābhedasuttaniddeso⁴⁷⁹

Tassa natthi purakkhatan ti.

- Of him there is no precursor.

Tassāti arahato khīṇāsavassa.

- Of him means, of the enlightened one, of him in whom passion is extinct.

Purekkhārā⁴⁸⁰ti dve purekkhārā– taṇhāpurekkhāro ca diṭṭhipurekkhāro ca... pe...

ayaṃ taṇhāpurekkhāro... pe... ayaṃ diṭṭhipurekkhāro.

- Precursors means there are two precursors - the precursor of craving and the precursor of view - pe - This is the precursor of craving - pe - This is the precursor of view.

Tassa taṇhāpurekkhāro pahīno, diṭṭhipurekkhāro paṭinissaṭṭho.

- Of him, the precursor of craving has been abandoned, the precursor of view has been forsaken.

⁴⁷⁹ Poussin and Thomas, “Purābhedasuttaniddesa.”

⁴⁸⁰ *Purekkhārā*: Precursor, put (something) in the front. It refers to the two main factors that lead to the arising of suffering, namely craving and wrong views. In another word, it is the fact that the enlightened one or the liberated one (*arahanta*) had completely overcome craving and wrong views, the two main obstacles to spiritual development.

Tañhāpurekkhārassa pahīnattā, diṭṭhipurekkhārassa paṭinissatṭhattā na taṇhaṃ vā diṭṭhiṃ vā purato katvā carati, na taṇhādhaḥo na taṇhāketu na taṇhādhipateyyo, na diṭṭhidhaḥo na diṭṭhiketū na diṭṭhādhipateyyo, na taṇhāya vā diṭṭhiyā vā parivārito carati.

- Due to abandoning the precursor of craving and the precursor of view, the enlightened one walks or roams about without the craving or view as forerunners.
- He walks or roams about
 - without craving as a flag, as a banner, as a lord.
 - without view as a flag, as a banner, as a lord.
- He walks or roams about without being surrounded by craving or view.

Evampi tassa natthi purakkhataṃ. Atha vā ‘evaṃrūpo siyaṃ anāgatamaddhānan’ ti tattha nandiṃ na samannāneti, ‘evaṃvedano siyaṃ... evaṃsañño siyaṃ... evaṃsaṅkhāro siyaṃ... evaṃviññāṇo siyaṃ anāgatamaddhānan’ ti tattha nandiṃ na samannāneti.

- Thus too, of him there is no precursor.
- Or else, he does not generate a delight there to have such and
 - such a form
 - such a feeling
 - such a perception
 - such a formation
 - such a consciousness
- in the future.

*Evampi tassa natthi purakkhatam.*⁴⁸¹

- Thus too, of him there is no precursor.

Atha vā 'iti me cakkhu'⁴⁸² siyā anāgatamaddhānaṃ— iti rūpa 'ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandanto. Evampi tassa natthi purakkhatam. 'Iti me sotam siyā anāgatamaddhānaṃ— iti saddā 'ti, 'iti me ghānaṃ siyā anāgatamaddhānaṃ— iti gandhā 'ti, 'iti me jivhā siyā anāgatamaddhānaṃ— iti rasā 'ti, 'iti me kāyo siyā anāgatamaddhānaṃ— iti phoṭṭhabbā 'ti, 'iti me mano siyā anāgatamaddhānaṃ— iti dhamma 'ti appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandanto. Evampi tassa natthi purakkhatam.

- Or else, he does not direct his mind to obtain something that was not obtained thus
 - 'may there be 'eye,' or 'form'
 - 'may there be 'ear,' or 'sound'
 - 'may there be 'nose,' or 'odor'
 - 'may there be 'tongue,' or 'taste'
 - 'may there be 'body,' or 'touch'
 - 'may there be 'mind,' or 'mind-object'
- like this of mine in the future.

⁴⁸¹ *Purakkhatam*: Precursor; put in the front. *Tassa natthi purakkhatam*: This phrase means "Of him there is no precursor." It can also refer to the Buddha, who had no spiritual teacher or guide before him to lead him towards enlightenment.

⁴⁸² *Cakkhu*: Eye. This term refers to the eye, the organ of sight, one of the six sense organs.

- Due to having no aspiration with such an intention he does not rejoice that. Not rejoicing that.
- Thus too, of him there is no precursor.

Atha vā 'imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro 'ti vā appaṭiladdhassa paṭilābhāya cittaṃ na paṇidahati, cetaso appaṇidhānappaccayā na tadabhinandati; na tadabhinandato. Evampi tassa natthi purakkhataṃ.

- Or else he does not direct his mind to obtain something that was not obtained such as by the power of this virtue or rite or religious austerity or holy life, I will become a deity or an inferior deity.
- Due to having no aspiration with such an intention he does not rejoice that. not rejoicing that.
- Thus too, of him there is no precursor.

5.8.15. Purābhedasuttaniddeso⁴⁸³

Yassa nissayatā⁴⁸⁴ natthī 'ti.

- 'There is no support for someone,' means.

Yassāti arahato khīṇāsavassa.

- To the enlightened one, to the one in whom passion is extinct.

⁴⁸³ Poussin and Thomas, "Purābhedasuttaniddesa."

⁴⁸⁴ *Nissayatā*: Support or dependence. It is used to describe the state of someone who has no support or dependence. In this text, it is identified as one of two types of support.

*Nissayāti dve nissayā– taṇhānissayo⁴⁸⁵ ca diṭṭhinissayo⁴⁸⁶ ca... pe... ayam
taṇhānissayo... pe... ayam diṭṭhinissayo . Tassa taṇhānissayo pahīno, diṭṭhinissayo
paṭinissaṭṭho;*

- support means two kinds of support:
 - support for craving and
 - support for view.
- -pe- this is the support for craving
- -pe- this is the support for view.
- his support for craving has been abandoned (and) support for view has been forsaken.

*taṇhānissayassa pahīnattā diṭṭhinissayassa paṭinissaṭṭhattā⁴⁸⁷ nissayatā yassa natthi
na santi na samvijjati nupalabbhati, pahīnā⁴⁸⁸ samucchinnā⁴⁸⁹ vūpasantā⁴⁹⁰
paṭipassaddhā abhubbupattikā ñāṇagginā⁴⁹¹ daḍḍhāti– yassa nissayatā natthi.*

- Due to abandoning of support for craving and due to forsaking of support for view there is no support to him, does not have support, support does not exist, support is not found.

⁴⁸⁵ *Taṇhānissayo*: Support for craving. *Taṇhā*: This term refers to craving or attachment. In the text, it is identified as one of two types of support.

⁴⁸⁶ *Diṭṭhinissayo*: Support for view. This term refers to views or beliefs. In the text, it is identified as the other type of support.

⁴⁸⁷ *Paṭinissaṭṭha*: This term means "forsaken" or "rejected." In the text, it is used to describe the state of someone who has forsaken their support for views.

⁴⁸⁸ *Pahīna*: This term means "abandoned" or "given up." In the text, it is used to describe the state of someone who has abandoned their support for craving. It refers to the mental state of letting go or renouncing something.

⁴⁸⁹ *Samucchinna*: This term means "extirpated" or "destroyed." In the text, it is used to describe the state of support for craving, which has been extirpated. It refers to the mental state of completely eliminating or eradicating something.

⁴⁹⁰ *Vūpasantā*: This term means "calmed" or "tranquilized." In the text, it is used to describe the state of support for views, which has been calmed. It refers to the mental state of being peaceful or calm.

⁴⁹¹ *Ñāṇagginā*: This term means "by the fire of knowledge." In the text, it is used to describe how support has been burnt or destroyed.

- support is abandoned, support is extirpated, support is calmed, support is tranquilized.
- unable to make birth for support.
- support is burnt by the fire of knowledge.

This is the meaning of 'to someone who does not have support'.

5.8.16. *Mahāvīyūhasuttaniddeso*⁴⁹²

*Anuggaho*⁴⁹³ *uggahaṇanti*⁴⁹⁴ *maññeti*.⁴⁹⁵

- The others take up as craving and view (but) the liberated one does not take up as craving and view means.

*Aññe taṇhāvasena*⁴⁹⁶ *diṭṭhivasena*⁴⁹⁷ *gaṇhante*⁴⁹⁸ *parāmasante*⁴⁹⁹ *abhinivisante*.⁵⁰⁰

- When the others take, touch, cling to under the control of craving (and/or) under the control of view.

⁴⁹² Louise de La Vallee Poussin and E. J Thomas, eds., "13. Mahāvīyūhasuttaniddeso," in *Mahāniddeśa*, vol. 2 (Oxford: The Pali Text Society, 2001), 305–338.

⁴⁹³ *Anuggaho*: Not taken up as craving and view. This term means "not clinging" or "not grasping." In the context of the text, it refers to the liberated one's ability to remain detached from worldly things and not be controlled by cravings or views.

⁴⁹⁴ *Uggaṇanti*: Take up as craving and view. This term means "take up" or "accept." In the context of the text, it refers to how others are controlled by their cravings and views and tend to take, touch, and cling to things.

⁴⁹⁵ *Maññeti*: Think or believe or view or opinion. (*maññati*) In the context of the text, it refers to the ways in which individuals attach themselves to their own views or opinions, leading to a lack of objectivity and detachment. This term is often used to convey the sense of assuming or holding a particular view or perspective.

⁴⁹⁶ *Taṇhāvasena*: Under the control of craving. Furthermore, it refers to how individuals can be controlled by their cravings and attachments to worldly things. This term can also refer to the condition of being driven by desires, attachment, and craving.

⁴⁹⁷ *Diṭṭhivasena*: Under the control of view. In the context of this term, it refers to how individuals can be controlled by their own opinions and views, leading to a lack of detachment and objectivity. This term can also refer to the state of being influenced by one's beliefs, opinions, and biases.

⁴⁹⁸ *Gaṇhante*: Taking. *Gaṇhante*: This term means "take" or "cling to." In the context of the text, it refers to how individuals can become attached to things under the control of their cravings or views.

⁴⁹⁹ *Parāmasante*: Touching. This term means "touch" or "grasp." In the context of the text, it refers to how individuals can become attached to things by touching them, both physically and mentally.

⁵⁰⁰ *Abhinivisante*: Clinging. This term means "cling to" or "hold onto." In the context of the text, it refers to how individuals can become attached to things by holding onto them and being unable to let go.

Arahā upekkhati na gaṇhāti na parāmasati nābhinivisatīti– anuggaho uggahaṇanti maññe.

- 'The enlightened one or liberated one is equanimous; (he) does not take as craving and view; (he) does not touch as craving and view; (he) does not cling to as craving and view' is the meaning.
- Thus, it means 'others take up as craving and view (but) the liberated one does not take up as craving and view.'

5.8.17. Mahāviyūhasuttaniddeso⁵⁰¹

Upekkhati⁵⁰² uggahaṇanti⁵⁰³ maññeti.

- (The enlightened one) is indifferent (equanimous) but the others take up is the meaning.

Aññe taṇhāvasena diṭṭhivasena gaṇhanti⁵⁰⁴ parāmasanti⁵⁰⁵ abhinivisanti.⁵⁰⁶

- 'Others take up as craving and view.
- Others take up, touch, cling to (things) under the control of craving and view.

Arahā upekkhati na gaṇhāti na parāmasati nābhinivisatīti– upekkhati uggahaṇanti maññe.

⁵⁰¹ Poussin and Thomas, "Mahāviyūhasuttaniddesa."

⁵⁰² *Upekkhati*: Is indifferent. This term means "equanimous" or "indifferent" and refers to the mental state of being balanced, composed, and impartial towards experiences and events. It is often associated with the state of mind attained by enlightened beings.

⁵⁰³ *Uggahaṇanti*: Take up, to imagine, to be of opinion, to deem.

⁵⁰⁴ *Gaṇhanti*: Takes up or grasp and refers to the act of mentally holding onto or clinging to something. The enlightened one's mental state of not clinging onto or being attached to anything is the meaning.

⁵⁰⁵ *Parāmasanti*: Touches. This term means "delight in" or "take pleasure in" and refers to the state of being attached to or enjoying something. In this context, it can also mean the enlightened one's state of not being attached to or enjoying anything.

⁵⁰⁶ *Abhinivisanti*: Clings to. This term means "cling to" or "hold onto tightly" and refers to the act of strongly grasping onto or being deeply attached to something. This can further elaborate as the enlightened one's state of not being attached to or enjoying anything.

- The enlightened one is equanimous; does not take up; does not touch; does not cling to (things).
- (The enlightened one) is indifferent (equanimous) but the others take up is the meaning.

5.8.18. *Mahāvīyūhasuttaniddeso*⁵⁰⁷

*Santo*⁵⁰⁸ *asantesu upekkhako*⁵⁰⁹ *so 'ti*.

- 'He is equanimous (because he) is calm among not calm ones.' means.

*Santoti rāgassa*⁵¹⁰ *santattā santo*, *dosassa*⁵¹¹ *santattā santo*, *mohassa*⁵¹² *santattā*

*santo... pe... sabbākusalābhisāṅkhārānaṃ*⁵¹³ *santattā samitattā*⁵¹⁴ *vūpasamitattā*⁵¹⁵

⁵⁰⁷ Louise de La Vallee Poussin and E. J Thomas, eds., “13. Mahāvīyūhasuttaniddeso,” in *Mahāniddeśa*, vol. 2 (Oxford: The Pali Text Society, 2001), 305–338.

⁵⁰⁸ *Santo*: Calmed. This term means "calmed" or "tranquilized." In the text, it is used to describe the enlightened one, who is said to be "calmed" in various ways.

⁵⁰⁹ *Upekkhako*: Equanimous. This term means "equanimous." In the text, it is used to describe the enlightened one, who is said to possess "sixfold equanimity." Equanimous one: The term "equanimous one" is used in the text to refer to an *arahā*. It is the state of mental balance and non-reactivity to both pleasant and unpleasant experiences.

⁵¹⁰ *Rāgassa*: Lust. *santattā*: State of being calmed. *Rāga*: This term means "lust" or "desire." In the text, it is one of the unwholesome states that the enlightened one is said to be free from.

⁵¹¹ *Dosassa*: Anger. *Dosa*: This term means "anger" or "aversion." In the text, it is another unwholesome state that the enlightened one is said to be free from.

⁵¹² *Mohassa*: Ignorance. *Moha*: This term means "ignorance" or "delusion." In the text, it is another unwholesome state that the enlightened one is said to be free from.

⁵¹³ *Sabbākusalābhisāṅkhārānaṃ*: Accumulation of all unwholesome. This term refers to "all unwholesome states" or "accumulations of unwholesome actions." In the text, the enlightened one is said to be "calmed" in relation to this.

⁵¹⁴ *Samitattā*: State of being appeased). This term means "extinguished" or "quenched." In the text, it is used to describe the state of being free from unwholesome states.

⁵¹⁵ *Vūpasamitattā*: State of being pacified+[abl.]). This term means "pacified" or "appeased." In the text, it is used to describe the state of being free from unwholesome states.

vijjhātattā⁵¹⁶ nibbutattā⁵¹⁷ vigatattā⁵¹⁸ paṭipassaddhattā⁵¹⁹ santo upasanto vūpasanto nibbuto paṭipassaddhoti– santo.

- 'calmed' means (the enlightened one is called) calm due to the state of being calm of lust, (the enlightened one is called) calm due to the state of being calm of anger, (the enlightened one is called) calm due to the state of being calm of ignorance ...repeat...
- (the enlightened one is called) calm due to state of being calm, due to state of being appeased, due to state of being pacified, due to state of being burnt, due to state of being extinguished, due to state of being gone away, due to state of being tranquilized of the accumulation of all unwholesome states.

Asantesūti asantesu anupasantesu avūpasantesu anibbutesu appaṭipassaddhesūti– santo asantesu. Upekkhako soti arahā chalaṅgupekkhāya samannāgato cakkhunā rūpaṃ disvā neva sumano hoti na dummano upekkhako viharati sato⁵²⁰ sampajāno.⁵²¹

- (Thus, the enlightened one is called) calm 'among not calm ones' means, among those who are not calm, among those who are not at peace, among those who are not allayed, among those who are not extinguished, among those who are not tranquilized.

⁵¹⁶ *Vijjhātattā*: State of being burnt. This term means "burnt" or "consumed." In the text, it is used to describe the state of being free from unwholesome states.

⁵¹⁷ *Nibbutattā*: State of being extinguished. This term means "extinguished" or "quenched." In the text, it is used to describe the state of being free from unwholesome states.

⁵¹⁸ *Vigatattā*: State of being gone away. This term means "gone away" or "disappeared." In the text, it is used to describe the state of being free from unwholesome states.

⁵¹⁹ *Paṭipassaddattā*: State of being tranquilized. This term means "tranquilized" or "calmed." In the text, it is used to describe the state of being free from unwholesome states. This term refers to the calming or tranquility of the mind, which is a necessary prerequisite for attaining spiritual liberation in Buddhism.

⁵²⁰ *Sato*: Being mindful. This term means "mindful" or "aware." In the text, it is used to describe the state of mind of the enlightened one.

⁵²¹ *Sampajāno*: Conscious. This term means "conscious" or "clear-minded." In the text, it is used to describe the state of mind of the enlightened one.

- (That is the meaning of) calm among not calm ones.
- 'He is equanimous' means, the enlightened one or liberated one who is endowed with sixfold equanimity, is never glad after having seen a form through the eye, (he is) never glad nor sad, (he) lives equanimously being mindful (and) conscious.

Sotena saddaṃ sutvā... pe... kālaṃ kaṅkhati bhāvito santoti— santo asantesu

upekkhako so.

- After having heard a sound through the ear...repeat...(he) expects the time of death (as) a developed (and) calmed person.
- 'He is equanimous (because he) is calmed among not calmed ones.' means.

5.8.19. Paramaṭṭhakasuttaniddeso⁵²²

Pāraṅgato na pacceti tādīti.

- The person who has gone to the other shore, does not come back means the equanimous one.

Pāraṃ vuccati amataṃ⁵²³ nibbānaṃ.

- The other shore is said to be the deathless *nibbāna* (complete absence of craving).

Yo so sabbasaṅkhārasamatho⁵²⁴ sabbūpadhipaṭinissaggo⁵²⁵ taṇhakkhayo⁵²⁶ virāgo⁵²⁷

nirodho⁵²⁸ nibbānaṃ.

⁵²² Poussin and Thomas, “Purābhedasuttaniddesa.”

⁵²³ *Amataṃ*: The deathless state. The deathless, which refers to the state of *Nibbāna*, which is free from the cycle of birth, death, and rebirth.

⁵²⁴ *Sabbasaṅkhārasamatho*: One who has tranquilized all formations. Tranquilization of all formations, which means the complete stilling of all mental formations or aggregates.

⁵²⁵ *Sabbūpadhipaṭinissaggo*: One who has given up all substrata of re-birth. Giving up all substrata of re-birth, which means relinquishing all attachment to the five aggregates.

⁵²⁶ *Taṇhakkhayo*: One who has performed the extinction of craving. The extinction of craving, which is the third noble truth in Buddhism.

⁵²⁷ *Virāgo*: One who is absent of desire or passion. Absence of desire or passion, which is the result of letting go of all craving.

⁵²⁸ *Nirodho*: One who has ceased. Cessation, which is the ultimate goal of Buddhist practice and refers to the cessation of all suffering.

- If someone who has
 - tranquilized all formations
 - given up all substrata of re-birth
 - performed the extinction of craving
 - (is) absent of desire or passion
 - ceased,
- (he has attained) the complete absence of craving (*nibbāna*). (that is the other shore).

*So pāraṅgato*⁵²⁹ *pārappatto antagato antappatto koṭigato koṭippatto [vitthāro] jātimaraṇasaṃsāro, natthi tassa punabbhavoti– pāraṅgato.*

- He is the one who has
 - gone to the other shore
 - reached the other shore
 - gone to the end
 - reached the end
 - gone to the top
 - reached the top
 - (explanation): (he is the one who has ended) the birth death circle of transmigration;
 - there is no re-birth of him.
- (Thus, he is called) the one who has gone to the other shore.

⁵²⁹ *Pāraṅgato*: Gone beyond to the other shore, which refers to the attainment of enlightenment and the end of the cycle of rebirths. This word reappears in multiple locations including 5.1.1, 5.5.4, 5.5.7.

Na paccetīti sotāpattimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati. Sakadāgāmimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati. Anāgāmimaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati. Arahattamaggena ye kilesā pahīnā, te kilese na puneti na pacceti na paccāgacchati – pāraṅgato na pacceti.

- Does not come back means:
- if some defilements have been abandoned by the
 - path of stream entry
 - path of once returning
 - path of non-returning
 - path of final liberation
- do not come again
- do not come back
- do not return (to those defilements).

Tādīti⁵³⁰ arahā pañcahākārehi tādī– iṭṭhāniṭṭhe tādī, cattāvīti tādī, tiṇṇāvīti tādī, muttāvīti tādī, taṃniddesā tādī.

- Equanimous person means: the liberated one (becomes) an equanimous person in five ways. (He is) equanimous:
 - in pleasurable and unpleasurable things
 - in because he is the one has given up
 - in because he is the one has crossed over
 - because he is the enlightened one or liberated one.

⁵³⁰ *Tādī*: One who is equanimous, and in this context, it refers to the *Arahanta* who has achieved equanimity.

- Due to that specification (he is called) the equanimous person.

5.8.20. *Paramatthakasuttaniddeso*⁵³¹

Kathaṃ arahā iṭṭhāniṭṭhe tādī?

- How is the enlightened one who has abandoned pleasurable and unpleasurable things called an equanimous one?

*Arahā lābhepi*⁵³² *tādī, alābhepi*⁵³³ *tādī, yasepi*⁵³⁴ *tādī, ayasepi*⁵³⁵ *tādī, pasamsāyapi*⁵³⁶ *tādī, nindāyapi*⁵³⁷ *tādī, sukhepi*⁵³⁸ *tādī, dukkhepi*⁵³⁹ *tādī.*

- The enlightened one is equanimous at
 - gain
 - loss
 - reputation
 - ill-reputation
 - contempt
 - praise

⁵³¹ Poussin and Thomas, “Paramatthakasuttaniddeso.”

⁵³² *Lābhe*: Gain (*Lābha*) and loss (*Alābha*) - These terms refer to the attainment or non-attainment of material possessions, social status, or any other desirable or undesirable outcome.

⁵³³ *Alābhe*: Loss. Gain (*Lābha*) and loss (*Alābha*) - These terms refer to the attainment or non-attainment of material possessions, social status, or any other desirable or undesirable outcome.

⁵³⁴ *Yase*: Reputation. Reputation (*Yasa*) and ill-reputation (*Ayasa*) - These terms refer to a person's social standing or status. Reputation implies positive social standing, while ill-reputation implies negative social standing.

⁵³⁵ *Ayase*: Ill-reputation. Reputation (*Yasa*) and ill-reputation (*Ayasa*) - These terms refer to a person's social standing or status. Reputation implies positive social standing, while ill-reputation implies negative social standing.

⁵³⁶ *Pasamsāya*: Praise. Contempt (*Pasamsā*) and praise (*Nindā*) - These terms refer to how others view and speak about a person. Contempt refers to negative comments or criticism, while praise refers to positive comments or compliments.

⁵³⁷ *Nindāya*: Contempt. Contempt (*Pasamsā*) and praise (*Nindā*) - These terms refer to how others view and speak about a person. Contempt refers to negative comments or criticism, while praise refers to positive comments or compliments.

⁵³⁸ *Sukhe*: Happiness. Happiness (*sukha*) and suffering (*dukkha*) - These terms refer to pleasant and unpleasant experiences, respectively, that a person may encounter.

⁵³⁹ *Dukkhe*: Suffering. Happiness (*sukha*) and suffering (*dukkha*) - These terms refer to pleasant and unpleasant experiences, respectively, that a person may encounter.

- happiness
- suffering.

Ekacce bāhaṃ [aṅgaṃ (sī.)] gandhena limpeyyuṃ, ekacce bāhaṃ [aṅgaṃ (sī.)] vāsiyā taccheyyūṃ— amusmiṃ natthi rāgo,⁵⁴⁰ amusmiṃ natthi paṭighaṃ,⁵⁴¹ anunaya⁵⁴²-paṭigha-vippahāno ugghāti-nighāti⁵⁴³-vītivatto anurodha-virodha⁵⁴⁴-samattikkanto.

- If some people anoint (his) arm (limb) or slice (his) arm (limb) with an axe,
- (he) does not have lust at such and such (persons or things),
- (and he) does not have anger at such and such (persons or things).
- (He) has abandoned courtesy (and) anger.
- (he) has overcome victory and defeat.
- (he) has passed over compliance and opposition.

Evaṃ arahā iṭṭhāniṭṭhe tādī.

- Thus, the enlightened one who has abandoned pleasurable and unpleasurable things is called an equanimous one.

5.8.21. Paramaṭṭhakasuttaniddeso⁵⁴⁵

Kathaṃ arahā cattāvīti tādī?

- How is the enlightened one who has given up (called) an equanimous one?

⁵⁴⁰ *Rāgo*: Lust. It refers to attachment, craving, or desire for something. In another sense it means "lust" or "attachment" and refers to the mental state of being attached or clinging to sensory experiences or desires.

⁵⁴¹ *Paṭighaṃ*: Anger. It refers to aversion or hostility towards something.

⁵⁴² *Anunaya*: Courtesy. It refers to compliance or agreement with someone or something.

⁵⁴³ *Nighāti*: Defeat. Ugghāti nighāti vītivatto - It refers to the abandonment of courtesy and anger.

⁵⁴⁴ *Virodha*: Opposition. *Anurodha virodha samattikkanto* - It refers to the state of being free from both compliance and opposition towards someone or something.

⁵⁴⁵ Poussin and Thomas, "Purābhedaṣuttaniddesa."

*Arahato rāgo catto vanto mutto pahīno paṭinissaṭṭho.*⁵⁴⁶

- Enlightened one's lust is
 - given up
 - renounced
 - released
 - abandoned
 - forsaken.

*Doso... pe... moho... kodho... upanāho... makkho... paḷāso... issā... macchariyaṃ... māyā... sāṭṭheyyaṃ... thambho... sārāmbho*⁵⁴⁷*... māno... atimāno... mado... pamādo... sabbe kilesā... sabbe duccharitā... sabbe darathā... sabbe pariḷāhā... sabbe santāpā... sabbākusalābhisankhārā*⁵⁴⁸ *cattā vantā*⁵⁴⁹ *muttā*⁵⁵⁰ *pahīnā paṭinissaṭṭhā.*⁵⁵¹

- (Enlightened One's)
 - anger
 - ignorance
 - wrath
 - enmity
 - depreciation of another's worth
 - insolence

⁵⁴⁶ *Paṭinissaṭṭho*: *m., sg., nom.* of *paṭinissaṭṭha* / forsaken (*paṭinissaṭṭha*+*[o]* forsaken+*[m.]*). This is also repeated in 5.9.1, 5.9.6, 5.9.11, 5.10.6.

⁵⁴⁷ *Sārāmbho*: Perverseness involving danger to living beings.

⁵⁴⁸ *Abhisankhārā*: Accumulation. *Akusalābhisankhārā*: This term means "unwholesome accumulations" and refers to the negative karma that arises from unskillful actions and thoughts.

⁵⁴⁹ *Vantā*: Renounced. It refers to the arahant's ability to let go of negative mental states and attachments, including *rāga*.

⁵⁵⁰ *Muttā*: Released. This term means "released" or "liberated" and refers to the arahant's freedom from the cycle of birth and death.

⁵⁵¹ *Paṭinissaṭṭhā*: Forsaken. This term can also mean "established" or "settled" and refers to the arahant's inner state of calm and balance.

- jealousy
- avarice
- deceit
- treachery
- obstinacy or obduracy
- perverseness
- conceit
- vainglory
- intoxication
- negligence
- all defilements
- all ill-conducts
- all distresses
- all fevers
- all griefs
- all unwholesome accumulations
- have been given up, renounced, released, abandoned, forsaken.

Evaṃ arahā cattāvīti tādī.

- Thus, the enlightened one, the one who has given up is (called as) an equanimous person.

5.8.22. Paramaṭṭhakasuttaniddeso⁵⁵²

Kathaṃ arahā tiṇṇāvīti tādī?

⁵⁵² Poussin and Thomas, “Purābhedasuttaniddesa.”

- How is the liberated one who has crossed over called an equanimous one?

Arahā kāmoghaṃ⁵⁵³ tiṇṇo bhavoghaṃ⁵⁵⁴ tiṇṇo ditṭhoghaṃ tiṇṇo avijjoghaṃ tiṇṇo sabbaṃ saṃsārapathaṃ⁵⁵⁵ tiṇṇo uttiṇṇo nittiṇṇo atikkanto samatikkanto vītivatto.

- The enlightened one or liberated one (*araha*, the liberated one) has
 - crossed over the flood of sensual desires
 - crossed over the flood of existence
 - crossed over the flood of view
 - crossed over the flood of ignorance
 - crossed over all the path(s) of the circle of transmigration
 - gone to the other shore
 - got out of (it)
 - surpassed (it)
 - overcome (it)
 - exceeded (it).

So vuṭṭhavāso ciṇṇacaraṇo jātimaraṇasaṃsāro, natthi tassa punabbhavoti.

Evaṃ arahā tiṇṇāvīti tādī.

- He has
 - lived the life of a spiritual practitioner
 - practiced the noble conduct
 - (ended) birth-death circle of transmigration

⁵⁵³ *Kāmoghaṃ*: *Kāma*: Sensual desires or pleasures. *Oghaṃ*: Floods that an *arahanta* person has crossed over. *Kāmogha*: The flood of sensual desires.

⁵⁵⁴ *Bhavoghaṃ*: *Bhava*: Existence. *Bhavogha* The flood of rebirth, The flood of existence.

⁵⁵⁵ *Saṃsārapathaṃ*: Path of the circle of transmigration. *Sabbasaṃsārapatha*: The flood of all paths of transmigration. *Sabbaṃ saṃsārapathaṃ tiṇṇo* means "crossed over the flood of all paths of transmigration". This refers to the *arahanta* person's liberation from the cycle of birth and death and all of the various paths that lead to rebirth.

- no more rebirth (repeated existence).
- Thus the liberated one who has crossed over, is (called) the equanimous one.

5.8.23. *Paramaṭṭhakasuttaniddeso*⁵⁵⁶

Kathaṃ arahā muttāvīti tādī?

- How is the enlightened one who has released (called) an equanimous one?

Arahato rāgā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, dosā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, mohā cittaṃ muttaṃ vimuttaṃ suvimuttaṃ, kodhā... pe... upanāhā... makkhā... paḷāsā... issāya... macchariyā... māyāya... sāṭheyā... thambhā... sārambhā... mānā... atimānā... madā... pamādā... sabbakilesehi... sabbaduccaritehi... sabbadarathehi... sabbapariḷāhehi... sabbasantāpehi... sabbākusalābhisaṅkhārehi cittaṃ muttaṃ vimuttaṃ⁵⁵⁷ suvimuttaṃ.

- The enlightened one's mind is freed, released, well-released from
 - lust
 - anger
 - ignorance
 - wrath
 - enmity
 - depreciation of another's worth
 - insolence
 - jealousy
 - avarice

⁵⁵⁶ Poussin and Thomas, “Purābhedasuttaniddesa.”

⁵⁵⁷ *Vimuttaṃ*: Released. This term means 'well-released' and is used to emphasize that the enlightened person's mind is not only freed or released from negative qualities but also well-released or fully liberated.

- deceit
- treachery
- obstinacy or obduracy
- perverseness
- conceit
- vainglory
- intoxication
- negligence
- all impurities
- all ill-conducts
- all distresses
- all fevers
- all torments
- all unwholesome accumulations.

*Evaṃ arahā muttāvīti*⁵⁵⁸ *tādī.*

- Thus, the enlightened one who is a released one is (called as) an equanimous one.

5.8.24. *Paramaṭṭhakasuttaniddeso*⁵⁵⁹

Kathaṃ arahā taṃniddesā tādī?

- How the liberated one who has that specification, is (called) the equanimous one.

⁵⁵⁸ *Muttāvī*: Released one. *Muttā* - This term means 'freed' or 'released' and is used in the text to describe the state of mind of an enlightened person. The enlightened person's mind is said to be freed from all negative qualities and impurities.

⁵⁵⁹ Poussin and Thomas, "Purābhedasuttaniddesa."

*Arahā sīle*⁵⁶⁰ *sati sīlavā* 'ti *taṃniddesā tādī*; *saddhāya*⁵⁶¹ *sati saddho* 'ti *taṃniddesā tādī*; *vīriye*⁵⁶² *sati vīriyavā* 'ti *taṃniddesā tādī*; *satiyā*⁵⁶³ *sati satimā* 'ti *taṃniddesā tādī*; *samādhimhi*⁵⁶⁴ *sati samāhito* 'ti *taṃniddesā tādī*; *paññāya*⁵⁶⁵ *sati paññavā* 'ti *taṃniddesā tādī*; *vijjāya*⁵⁶⁶ *sati tevijjo* 'ti *taṃniddesā tādī*; *abhiññāya*⁵⁶⁷ *sati chaḷabhiñño* 'ti *taṃniddesā tādī*.

- The enlightened one or liberated one when he is established in
 - morality (virtue) is called the one who is endowed with morality.
 - The liberated one when he is established in faith is called faithful.
 - The liberated one when he is established in effort is called the one who is endowed with effort.
 - mindfulness is called the one who is endowed with mindfulness.
 - concentration is called the one who is endowed with concentration.
 - wisdom is called the one who is endowed with wisdom.
 - knowledge is called the one who is endowed with three higher knowledges.

⁵⁶⁰ *Sīle*: In the virtue. *Sati*: Establish; mindfulness, which is the ability to be present and aware in the present moment, without judgment or distraction. *Sīlavā*: One who is endowed with morality. *Sīlam*: This term refers to morality or virtue, which involves the adherence to ethical principles and living in a way that is conducive to spiritual progress.

⁵⁶¹ *Saddhāya*: Faith. *Saddho*: Faithful. *Saddhā* means faith or confidence in the Buddha, his teachings, and the path to enlightenment.

⁵⁶² *Vīriye*: Effort. *Vīriyavā*: One is endowed with effort. *Vīriya* is required to cultivate the qualities necessary for spiritual development.

⁵⁶³ *Satiyā*: Mindfulness. *Satimā*: One who is endowed with mindfulness.

⁵⁶⁴ *Samādhimhi*: Concentration. *Samāhito*: One who is endowed with concentration. *Samādhi* (concentration or one-pointedness of mind) is necessary for developing insight and wisdom.

⁵⁶⁵ *Paññā*: Wisdom or discernment, which is the insight into the true nature of reality and the cessation of suffering.

⁵⁶⁶ *Vijjāya*: Knowledge. *Tevijjo*: One who is endowed with three higher superhuman knowledges. *Vijjā* means knowledge, which refers to the higher knowledge or insight that arises through meditation practice.

⁵⁶⁷ *Abhiññāya*: Psychic power. *Chaḷabhiñño*: One who is endowed with six psychic powers. *Abhiññā* refers to the psychic powers that can arise as a result of meditation practice, such as the ability to read others' thoughts or see past lives.

- psychic power is called the one who is endowed with six psychic powers.
- With that specification (he is called) the equanimous one.

Evaṃ arahā taṃniddesā tādīti–

- Thus the liberated one who has that specification, is (called) the equanimous one.

Pāraṅgato na pacceṭi tādī.

- (He is called) the equanimous one (because he) has gone beyond (and) does not come back.

5.8.25. Duṭṭhaṭṭhakasuttaniddeso⁵⁶⁸

Yassussadā⁵⁶⁹ natthi kuhiñci loketi. Yassāti arahato khīṇāsavassa. Ussadāti

sattussadā– Rāgussado,⁵⁷⁰ Dosussado,⁵⁷¹ Mohussado,⁵⁷² Mānussado,⁵⁷³

diṭṭhussado,⁵⁷⁴ Kilesussado,⁵⁷⁵ Kammussado.⁵⁷⁶

- ‘There are no defilements of someone anywhere in the world’ means... Someone (here) means ‘of the liberated one’ or ‘of the one in whom passion is extinct’.

Defilements (here) mean seven defilements –

- defilement of lust
- defilement of hatred
- defilement of delusion
- defilement of conceit

⁵⁶⁸ Poussin and Thomas, “Duṭṭhaṭṭhakasuttaniddesa.”

⁵⁶⁹ *Yassussadā*: This is a compound word made up of two terms: "yassa" which means "of whom" and "ussadā" which means "defilements." Together, it means "defilements of whom."

⁵⁷⁰ *Rāgussado*: Lust defilement. This term refers to the defilement of lust or craving.

⁵⁷¹ *Dosussado*: Hatred defilement. This term refers to the defilement of hatred or aversion.

⁵⁷² *Mohussado*: Delusion defilement. This term refers to the defilement of delusion or ignorance.

⁵⁷³ *Mānussado*: Conceit defilement. This term refers to the defilement of conceit or pride.

⁵⁷⁴ *Diṭṭhussado*: View defilement. This term refers to the defilement of wrong views or beliefs.

⁵⁷⁵ *Kilesussado*: Impurity defilement. This term refers to the defilement of impurities or pollutants.

⁵⁷⁶ *Kammussado*: Action defilement. This term refers to the defilement of actions or deeds.

- defilement of view
- defilement of impurity (and)
- defilement of action.

*Yassime [tassime (sī.syā.)] ussadā natthi na santi na vijjanti Nupalabbhanti,⁵⁷⁷
pahīnā⁵⁷⁸ samucchinnā⁵⁷⁹ vūpasantā⁵⁸⁰ paṭipassaddhā⁵⁸¹ abhabbuppattikā⁵⁸²
ñāṇagginā⁵⁸³ daḍḍhā.*

- These defilements of someone
 - are not (there means they) are not available,
 - do not exist,
 - are not found,
 - abandoned,
 - extirpated,
 - calmed,

⁵⁷⁷ *Nupalabbhanti*: na: Not; *upalabbhati*: Are found. This is also repeated in 5.5.2, 5.5.3, 5.9.5, 5.9.8, 5.9.9, 5.10.2, 5.12.1.

⁵⁷⁸ *Pahīnā*: Abandoned. This term means "abandoned" or "given up." In the text, it is used to describe the state of someone who has abandoned their support for craving. It refers to the mental state of letting go or renouncing something. This is repeated in 5.5.2, 5.5.3, 5.5.4, 5.5.6, 5.8.1, 5.8.2, 5.9.5, 5.9.6, 5.9.7, 5.9.8, 5.9.9, 5.10.2, 5.10.6, 5.12.1.

⁵⁷⁹ *Samucchinnā*: Extirpated or destroyed. In the text, it is used to describe the state of support for craving, which has been extirpated. It refers to the mental state of completely eliminating or eradicating something. This is repeated in 5.5.2, 5.5.3, 5.9.5, 5.9.6, 5.9.7, 5.9.8, 5.9.9, 5.10.2, 5.10.6, 5.12.1.

⁵⁸⁰ *Vūpasantā*: Calmed. This term means "calmed" or "tranquilized." In the text, it is used to describe the state of support for views, which has been calmed. It refers to the mental state of being peaceful or calm. This is repeated in 5.3.1, 5.5.2, 5.5.3, 5.9.5, 5.9.6, 5.9.7, 5.9.8, 5.9.9, 5.10.2, 5.10.4, 5.10.6, 5.12.1.

⁵⁸¹ *Paṭipassaddhā*: Tranquilized. This term refers to the calming or tranquility of the mind, which is a necessary prerequisite for attaining spiritual liberation in Buddhism. It refers to the mental state of being free from agitation or disturbance. This is repeated in 5.5.2, 5.5.3, 5.9.6, 5.9.7, 5.9.8, 5.9.9, 5.10.2, 5.10.6, 5.12.1.

⁵⁸² *Abhabbuppattikā*: Unable to make birth. "not liable to make birth" or "non-arising". It refers to the state of being free from the cycle of birth and death. This is repeated in 5.5.2, 5.5.3, 5.9.6, 5.9.7, 5.9.8, 5.9.9, 5.10.2, 5.10.6, 5.12.1.

⁵⁸³ *Ñāṇagginā*: By the fire of knowledge fire. This term refers to the fire of knowledge or wisdom, which is necessary for the destruction of the bonds or knots that bind a person to the cycle of birth and death. This fire is kindled through the practice of Buddhist teachings and meditation. This is repeated in 5.4.2, 5.5.2, 5.5.3, 5.9.6, 5.9.7, 5.9.8, 5.9.9, 5.9.12, 5.10.2, 5.10.6, 5.12.1, 5.12.2.

- tranquilized,
- unable to make births
- (and they have been) burnt by the fire of knowledge (wisdom).

*Kuhiñcīti kuhiñci kimhici katthaci ajjhataṃ⁵⁸⁴ vā bahiddhā vā ajjhatabhiddhā⁵⁸⁵
vā. Loke⁵⁸⁶ti apāyaloke⁵⁸⁷ manussaloke devaloke khandhaloke dhātuloke
āyatanaloketi⁵⁸⁸–yassussadā natthi kuhiñci loke.*

- Anywhere (means).
 - anywhere,
 - where,
 - somewhere,
 - internally or
 - externally or
 - internally and externally.
- In the world means (there) are no defilements of someone anywhere in the world,
 - in the hell realm,
 - in the human realm,
 - in the celestial or divine realm,
 - in the realm of aggregates,
 - in the realm of elements,

⁵⁸⁴ *Ajjhattaṃ*: Internally. This also reappears in 5.3.2.

⁵⁸⁵ *Ajjhatabhiddhā*: Internally and externally. This is also repeated in 5.3.2.

⁵⁸⁶ *Loke*: In the world or in the realm of existence. This is also repeated in 5.3.2, 5.9.12.

⁵⁸⁷ *Apāyaloke*: Hell realm. This term refers to the realm of hell or suffering. This is also repeated in 5.3.2.

⁵⁸⁸ *Āyatanaloke*: Realm of sense-organs. This term refers to the realm of sense-organs or sense-perceptions. This also reappears in 5.3.2.

- in the realm of sense-organs.

5.8.26. *Purābhedasuttaniddeso*⁵⁸⁹

Ganthā tassa na vijjantīti.

- 'Of him the knots do not exist' means.

*Ganthāti cattāro ganthā*⁵⁹⁰ – *abhijjhā kāyagantho, byāpādo*⁵⁹¹ *kāyagantho, sīlabbataparāmāso kāyagantho, idaṃsaccābhiniveso*⁵⁹² *kāyagantho.*

- Bonds mean the four (types of) bonds.
 - Covetousness is a bodily bond.
 - Hatred is a bodily bond.
 - Religious practices or rites is a bodily bond.
 - Adherence to dogmatic assertion of truth is a bodily bond.

*Attano diṭṭhiyā rāgo abhijjhā*⁵⁹³ *kāyagantho, paravādesu āghāto appaccayo byāpādo kāyagantho, attano sīlaṃ vā vataṃ vā sīlabbataṃ*⁵⁹⁴ *vā parāmāso sīlabbataparāmāso kāyagantho, attano diṭṭhi idaṃsaccābhiniveso kāyagantho.*

- Lust towards the dogmatic view about self is a bodily bond.
- Hatred towards the opponent in controversy is a bodily bond.

⁵⁸⁹ Poussin and Thomas, “Purābhedasuttaniddesa.”

⁵⁹⁰ *Ganthā*: Bond. This term refers to the bonds or knots that bind a person to the cycle of birth and death in Buddhism. These bonds are the result of human passions and desires, and they prevent one from attaining spiritual liberation or Nirvana.

⁵⁹¹ *Byāpādo*: Hatred. This term refers to hatred or ill-will towards others. It is also one of the four types of bonds that bind a person to the cycle of birth and death in Buddhism.

⁵⁹² *Idaṃsaccābhiniveso*: Adherence to dogmatic assertion of truth. This term refers to adherence to dogmatic assertion of truth or attachment to one's own views and beliefs. It is the fourth type of bond that binds a person to the cycle of birth and death in Buddhism.

⁵⁹³ *Abhijjhā*: Covetousness or desire for what others possess. This term refers to covetousness or the desire for material possessions. It is one of the four types of bonds that bind a person to the cycle of birth and death in Buddhism.

⁵⁹⁴ *Sīlabbataṃ*: Wrong practices of moral conduct and rites. *Sīlabbataparāmāso*: This term refers to wrong religious practices or rites, which can become a source of attachment and bondage for individuals. It is another type of bond that prevents one from attaining spiritual liberation.

- Sulky hatred is a bodily bond.
- One's own virtue or rite or virtue and or rite or practice or religious practices or rites is a bodily bond.
- One's own view of adherence to dogmatic assertion of truth is a bodily bond.

Tassāti arahato khīṇāsavassa.

- 'Of him' means 'of the enlightened one', of the one in whom human passion is extinct.

Ganthā tassa na vijjantīti.

- 'Of him the bonds do not exist.' means.

Ganthā tassa natthi na santi na samvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhubbuppattikā ñāṇagginā daḍḍhāti—

- of someone's knots are not there, are not available, do not exist, are not found
- (because they) have been abandoned, extirpated, calmed, tranquilized,
- unable to make births (and) burnt by the fire of knowledge.

ganthā tassa na vijjanti.

- (Thus it) means 'Of him the knots do not exist.'"

5.8.27. Paramaṭṭhakasuttaniddeso⁵⁹⁵

Tassīdha diṭṭhe va sute mute vā , pakappitā natthi aṇūpi saññāti.

- To him there is not even a minute perception with regard to
 - seen
 - heard or
 - experienced (things).

⁵⁹⁵ Poussin and Thomas, "Purābhedasuttaniddesa."

Tassāti arahato khīṇāsavassa.

- To him (here) means to the liberated one, to the one in whom human passion is extinct.

Tassa diṭṭhe vā diṭṭhasuddhiyā vā sute vā sutasuddhiyā vā mute vā mutasuddhiyā vā saññāpubbaṅgamatā saññāvikappayeyyatā saññāviggahena saññāya utṭhapitā samuṭṭhapitā kappitā pakappitā saṅkhatā abhisāṅkhatā saṅṭhapitā, diṭṭhi natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhubbupattikā nāṇagginā daḍḍhāti— tassīdha diṭṭhe va sute mute vā pakappitā natthi aṇūpi saññā.

- To him, a view (seeing) which is
 - placed higher
 - established
 - prepared
 - thought over
 - created
 - arranged,
 - kept well by perception,
 - preceded by perception,
 - thought of perception,
 - analysis of perception
- regarding
 - purification of view or seeing
 - purification of hearing

- purification of experience
- -
 - is not there
 - is not available
 - does not exist
 - is not found
- (because) it has been
 - abandoned
 - extirpated
 - calmed
 - tranquilized
 - unable to make births
- as it has been burnt by the fire of knowledge.
- This is the meaning of 'to him there is not even a minute perception thought over with regard to seeing (viewing), hearing or experiencing (things).'

5.8.28. Purābhedasuttaniddeso⁵⁹⁶

Samvijjati arahato cakkhu, passati arahā cakkhunā rūpaṃ. Chandarāgo arahato natthi, suvimuttacitto arahā. Samvijjati arahato sotaṃ, suṇāti arahā sotena saddaṃ. Chandarāgo arahato natthi, suvimuttacitto arahā. Samvijjati arahato ghānaṃ, ghāyati arahā ghānena gandhaṃ. Chandarāgo arahato natthi, suvimuttacitto arahā. Samvijjati arahato jivhā, sāyati arahā jivhāya rasaṃ... pe... samvijjati arahato kāyo,

⁵⁹⁶ Poussin and Thomas, "Paramatthakasuttaniddeso."

*phusati arahā kāyena phoṭṭhabbaṃ... pe... saṃvijjati*⁵⁹⁷ *arahato mano, vijānāti arahā manasā dhammaṃ. Chandarāgo arahato natthi suvimuttacitto arahā.*

- Eye is available to the liberated one. The liberated one sees form through the eye.
- Ear is available to the liberated one, the liberated one hears sound through the ear.
- Nose is available to the liberated one, the liberated one smells odor through the nose.
- Tongue is available to the liberated one, the liberated one savors taste through the tongue.
- Body is available to the liberated one, the liberated one touches contact through the body.
- Mind is available to the liberated one, the liberated one knows dhamma through the mind.

There is no impulse and lust to the liberated one, (because) the liberated one's mind is well released.

5.8.29. Purābhedasuttaniddeso⁵⁹⁸

Cakkhu rūpārāmaṃ rūparataṃ rūpasammuditaṃ, taṃ arahato dantaṃ guttaṃ rakkhitaṃ saṃvutaṃ, tassa ca saṃvarāya dhammaṃ deseti. Sotaṃ saddārāmaṃ... pe... ghānaṃ gandhārāmaṃ... jivhā rasārāmā rasaratā rasasammuditā, sā arahato dantā guttā rakkhitā saṃvutā, tassā ca saṃvarāya dhammaṃ deseti. Kāyo phoṭṭhabbārāmo... pe... mano dhammārāmo dhammarato dhammasammudito, so arahato danto gutto rakkhito saṃvuto, tassa ca saṃvarāya dhammaṃ deseti.

- The eye is pleased, attached, delighted in form.⁵⁹⁹

⁵⁹⁷ *Saṃvijjati*: Exist. In this context, it refers to the sense organs (eye, ear, nose, tongue, body, and mind) being present and available to the *Arahanta*.

⁵⁹⁸ Poussin and Thomas, "Purābhedasuttaniddesa."

⁵⁹⁹ *Cakkhu*: Eye. This term refers to the eye, the organ of sight, one of the six sense organs. *Rūpārāmaṃ*: Pleased in form. *Rūparataṃ*: Attached in form. *Rūpasammuditaṃ*: Delighted in form.

- The ear is pleased, attached, delighted in sound.
- The nose is pleased, attached, delighted in smell.
- The tongue is pleased, attached, delighted in taste.
- The body is pleased, attached, delighted in touch.
- The mind (mana) is pleased, attached, delighted in touch.
- The eye, ear, nose, tongue, body, mind of the liberated one is tamed, protected, guarded, (and) restrained.

He preaches the doctrine (*dhamma*) in order to restrain that (eye, ear, nose, tongue, body, mind).

5.8.30. *Purābhedasuttaniddeso*⁶⁰⁰

*Na tassa puttā Pasavo,*⁶⁰¹ *khettaṃ*⁶⁰² *vatthuñca*⁶⁰³ *vijjatīti. Nāti paṭikkhepo.*

- 'Of him, (there) do not exist sons, animals, plot of land (or) property' means... 'Not' means denial.

Tassāti arahato khīṇāsavassa.

- 'Of him' means 'of the enlightened one,' 'of the one in whom human passion is extinct.'

Puttāti cattāro puttā– attajo putto, khettajo putto, dinnako putto, antevāsiko putto.

- 'Sons' means four types of sons -
 - self-begotten son
 - son like person assisting in the field
 - adopted son

⁶⁰⁰ Poussin and Thomas, "Purābhedasuttaniddesa."

⁶⁰¹ *Pasavo*: Animals, which includes goats, sheep, cocks, pigs, elephants, oxen, horses, and mares.

⁶⁰² *Khettaṃ*: Plot of land or cultivating lands, which includes rice fields, paddy fields, green peas fields, bean fields, barley fields, wheat fields, and sesame seed fields.

⁶⁰³ *Vatthum*: Property or possessions, which includes house property, warehouse property, earlier property, later property, monastery property, and dwelling property.

- attendant son.

Pasavoti ajeḷakā kukkuṭasūkarā hatthigāvāssavaḷavā.

- 'Animals' means... goats and sheep, cocks and pigs, elephants, oxen, horses and mares.

Khettaṃ ti sālīkhettaṃ vīhīkhettaṃ muggakhettaṃ māsakhettaṃ yavakhettaṃ godhumakhettaṃ tilakhettaṃ.

- 'Plot of land' means a good kind of rice field, paddy field, green peas field, a kind of bean field, barley field, wheat field, the sesame seed field.

Vatthun ti gharavatthum koṭṭhavatthum purevatthum pacchāvatthum ārāmvatthum vīhārvatthum.

- 'Property' means property of house, property of warehouse, earlier property, later property, monastery property, dwelling property.

Na tassa puttā pasavo , khettaṃ vatthuñca vijjātī.

- 'Of him, sons, animals, plot of land, and property does not exist' means.

Tassa puttapariggaho vā pasupariggaho vā khettapariggaho vā vatthupariggaho vā natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti– na tassa puttā pasavo, khettaṃ vatthuñca vijjati.

- 'Of him possession of sons, possession of animals, possession of cultivating lands, possession of properties do not have, are not available, do not exist, are not found.
- (They have been) abandoned, extirpated, calmed, tranquilized, unable to make birth, burnt by the fire of knowledge' (is what it) means.

'Of him, sons, animals, plot of land or property do not exist' (is what it) means.

5.8.31. Attadaṇḍasuttaniddeso⁶⁰⁴

Yassa natthi idaṃ meti, paresaṃ⁶⁰⁵ vāpi kiñcanaṃ⁶⁰⁶ti.

- 'Someone does not have something (like) this is mine or this is of others' means.

Yassā'ti arahato khīṇāsavassa.

- of someone means of the liberated one or of the one in whom human passion is extinct.

Yassa 'mayhaṃ vā idaṃ paresaṃ vā idan' ti kiñci rūpagataṃ⁶⁰⁷ vedanāgataṃ⁶⁰⁸

saññāgataṃ⁶⁰⁹ saṅkhāragataṃ⁶¹⁰ viññāgataṃ⁶¹¹ gahitaṃ⁶¹² parāmaṭṭhaṃ

abhinivīṭṭhaṃ⁶¹³ ajjhositaṃ⁶¹⁴ adhimuttaṃ⁶¹⁵ natthi na santi na saṃvijjati

nupalabbhati, pahīnaṃ samucchinnaṃ vūpasantaṃ patipassaddhaṃ

abhabbuppattikaṃ ñāgginā daḍḍhanti. Evampi assa natthi idaṃ meti, paresaṃ

vāpi kiñcanaṃ.

- Of someone “this is mine, this is of others” means: something which is endowed with form, endowed with feeling, endowed with perception, endowed with formation, endowed with consciousness,
- taken, touched, attached to, bent upon, intent upon -

⁶⁰⁴ Poussin and Thomas, “Attadaṇḍasuttaniddesa.”

⁶⁰⁵ *Paresaṃ*: Of others. It is a possessive pronoun used to indicate that something belongs to someone else.

⁶⁰⁶ *Kiñcanaṃ*: Something. It is an indefinite pronoun used to refer to an unspecified thing or object.

⁶⁰⁷ *Rūpagataṃ*: Endowed with form. It refers to the physical or material aspect of existence.

⁶⁰⁸ *Vedanāgataṃ*: Endowed with feeling. It refers to the sensation or feeling aspect of existence.

⁶⁰⁹ *Saññāgataṃ*: Endowed with perception. It refers to the cognitive or perceptual aspect of existence.

⁶¹⁰ *Saṅkhāragataṃ*: Endowed with formation. It refers to the mental and volitional aspect of existence.

⁶¹¹ *Viññāgataṃ*: Endowed with consciousness. It refers to the cognitive or awareness aspect of existence.

⁶¹² *Gahitaṃ*: Taken or grasped. It refers to something that is held or grasped by the mind or consciousness.

⁶¹³ *Abhinivīṭṭhaṃ*: Attached to. It refers to the mental state of attachment or clinging.

⁶¹⁴ *Ajjhositaṃ*: Bent upon. It refers to the mental state of being preoccupied or absorbed in something.

⁶¹⁵ *Adhimuttaṃ*: Intent upon. Intent upon. It refers to the mental state of being fixated or obsessed with something.

- is not there, does not have, does not exist, is not found, has been abandoned, extirpated, calmed, tranquilized,
- not liable to make birth, burnt by the fire of knowledge.
- Thus also (it is said) 'Someone does not have something (like) this is mine or this is of others.'

5.8.32. *Purābhedasuttaniddeso*⁶¹⁶

*Yassa loke sakaṃ*⁶¹⁷ *natthīti.*

- 'Someone's grasping as one's own is not (there) in the world' means.

Yassāti arahato khīṇāsavassa.

- 'Of someone' means 'of the enlightened one,' 'of the one in whom human passion is extinct.'

Loke sakaṃ natthīti.

- 'Grasping as one's own is not (there) in the world' means.

Tassa mayhaṃ vā idaṃ paresaṃ vā idanti kiñci rūpagataṃ vedanāgataṃ saññāgataṃ saṅkhāragataṃ viññāgataṃ, gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositaṃ adhimuttaṃ, natthi na santi... pe... ñāgginā daddhanti– yassa loke sakaṃ natthi.

- There is nothing endowed with form, endowed with feeling, endowed with perception, endowed with formation, (and) endowed with consciousness
- taken, touched, attached to, bent upon, intent upon (as) this is mine or this is of others,

⁶¹⁶ Poussin and Thomas, "Purābhedasuttaniddesa."

⁶¹⁷ *Sakaṃ*: Grasping as one's own. *Yassa loke sakaṃ natthi*: 'Someone's grasping as one's own is not (there) in the world'. This means that there is no concept of ownership in the world.

- do not have, do not exist, (...are not found, abandoned, extirpated, calmed, tranquilized, unable to make birth...)
- burnt by the fire of knowledge.
- (This is the meaning of) ‘Someone's grasping as one's own is not (there) in the world.’

Asatāca na socatīti.

- '(The enlightened one) also does not grieve' means.

Vipariṇataṃ vā vatthuṃ na socati, vipariṇatasmiṃ⁶¹⁸ vā vatthusmiṃ na socati.

- (The enlightened one) does not grieve the changing nature of property, or (he) does not grieve over property at the time of (its) changing.

Cakkhu me vipariṇatanti na socati. Sotaṃ me... ghānaṃ me... jivhā me... kāyo me...

mano me... rūpā me... saddā me... gandhā me... rasā me... phoṭṭhabbā me...

dhammo me... kulaṃ me... gaṇo me... āvāso me... lābho me... yaso me... pasamsā

me... sukhaṃ me... cīvaraṃ⁶¹⁹ me... piṇḍapāto me... senāsanaṃ me...

gilānapaccayabhesajjaparikkhāro⁶²⁰ me... mātā me... pitā me... bhātā me... bhaginī

me... putto me... dhītā me... mittā me... amaccā me... ñātakā me... sālohitā me

vipariṇatāti na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ

āpajjatīti.

- (The enlightened one) does not grieve that
 - ‘my eye has changed.’

⁶¹⁸ *Vipariṇatasmiṃ*: Changed. *Vipariṇataṃ vā vatthuṃ na socati, vipariṇatasmiṃ vā vatthusmiṃ na socati*: This passage means that the enlightened one does not grieve over the changing nature of property or over property that has already changed hands.

⁶¹⁹ *Cīvaraṃ*: Robe; the yellow robe of a Buddhist monk.

⁶²⁰ *Gilānapaccayabhesajjaparikkhāro*: Requisite of medicinal support when sick.

- 'my ear has changed'
- 'my nose has changed'
- 'my tongue has changed'
- 'my body has changed'
- 'my mind has changed'
- 'my form has changed'
- 'my sound has changed'
- 'my odor has changed'
- 'my taste has changed'
- 'my touch has changed'
- 'my family has changed'
- 'my multitude has changed'
- 'my residence has changed'
- 'my gain has changed'
- 'my reputation has changed'
- 'my praise has changed'
- 'my happiness has changed'
- 'my robe has changed'
- 'my alms-food has changed'
- 'my dwelling has changed'
- 'my requisite of medicinal support when sick has changed'
- 'my mother has changed'
- 'my father has changed'

- 'my brother has changed'
 - 'my sister has changed'
 - 'my son has changed'
 - 'my daughter has changed'
 - 'my friends have changed'
 - 'my colleagues have changed'
 - 'my kinsmen have changed'
 - 'my relations by blood have changed.'
- (The enlightened one) does not grieve, is not fatigued, does not wail, does not cry beating his own breast, does not get into confusion - is the meaning.

Evampi, asatā⁶²¹ ca na socati.

In this way also (the enlightened one) does not grieve.

5.8.33. Mahāvīyūhasuttaniddeso⁶²²

Suddhiṃ⁶²³ asuddhinti⁶²⁴ apatthayānoti.

- The one who does not aspire (wish for) purity or impurity means
Asuddhin ti asuddhiṃ patthenti, akusale⁶²⁵ dhamme patthenti.
- Impurity means (here they) aspire (or wish for) impurity; (or they) aspire unwholesome conditions.

⁶²¹ *Asatā*: Non-existing. *Asatā ca na socati*: '(The enlightened one) also does not grieve' means that the enlightened one does not feel sorrow or distress. The enlightened one does not grieve over the impermanence of the physical body and material possessions, including family, friends, and reputation. The enlightened one does not feel fatigue, wail etc. over the personal or external possessions.

⁶²² Poussin and Thomas, "Mahāvīyūhasuttaniddesa."

⁶²³ *Suddhiṃ*: Purity, cleanliness, or purification of the mind. In Buddhism, *suddhi* refers to the state of being free from defilements or mental impurities, which hinder spiritual progress and lead to suffering.

⁶²⁴ *Asuddhiṃ*: Impurity or uncleanness, which is the opposite of *suddhi*. It refers to the defilements and negative qualities of the mind that cause suffering and prevent spiritual growth.

⁶²⁵ *Akusale*: Unwholesome; *dhamme*: Condition. *Akusala dhamma*: Unwholesome or unskillful mental states that arise from ignorance, craving, and aversion, such as greed, hatred, and delusion.

Suddhin ti suddhiṃ patthenti, pañca kāmaguṇe patthenti;

- Purity means (here they) aspire (or wish for) purity; (or they) aspire five sensual pleasures.

asuddhiṃ patthenti, akusale dhamme patthenti, pañca kāmaguṇe⁶²⁶ patthenti;

- (They) aspire impurity means (here they) aspire (or wish for) unwholesome conditions (or they) aspire five sensual pleasures.

suddhiṃ patthenti, dvāsaṭṭhi diṭṭhigatāni⁶²⁷ patthenti,

- (They) aspire purity means (here they) aspire (or wish for) sixty-two wrong views.

asuddhiṃ patthenti, akusale dhamme patthenti, pañca kāmaguṇe patthenti, dvāsaṭṭhi diṭṭhigatāni patthenti;

- (they) aspire impurity means (here they) aspire unwholesome conditions (or they) aspire five sensual pleasures; (or they) aspire sixty-two wrong views.

suddhiṃ patthenti, tedhātuke kusale⁶²⁸ dhamme patthenti,

- (They) aspire purity means (here they) aspire (or wish for) wholesome conditions in the three worlds;

asuddhiṃ patthenti, akusale dhamme patthenti, pañca kāmaguṇe patthenti, dvāsaṭṭhi diṭṭhigatāni patthenti, tedhātuke kusale dhamme patthenti;

⁶²⁶ *Kāmaguṇe*: Sensual pleasure. The five sensual pleasures, including the enjoyment of sights, sounds, smells, tastes, and touch. According to Buddhism, attachment to these pleasures can lead to suffering and hinder spiritual progress.

⁶²⁷ *Diṭṭhigatāni*: Wrong views or misconceptions that lead to unwholesome actions and hinder spiritual progress. In Buddhism, the removal of wrong views is a crucial step towards liberation.

⁶²⁸ *Kusale*: Wholesome; *dhamme*: condition. *Tedhātuke kusale dhamme*: Wholesome or skillful mental states that arise from wisdom, compassion, and ethical conduct, such as generosity, kindness, and mindfulness.

- (they) aspire impurity means (here they) aspire unwholesome conditions (or they) aspire five sensual pleasures; (or they) aspire sixty-two wrong views; (or they) aspire wholesome conditions in the three worlds.

suddhiṃ patthenti, puthujjanakalyāṇakā⁶²⁹ [kalyāṇaputhujjanā(syā.) evamīdisesu thānesu] niyāmāvakkantiṃ [niyāmāvattantiṃ(ka.)] patthenti.

- (They) aspire purity means mundane persons who do good aspire (or wish for) fixed entry.

Sekkhā aggadhammaṃ arahattaṃ patthenti.

- Learners or those who are in the course of perfection aspire (or wish for) the highest objective (goal that is *Nibbāna*).

Arahatte patte arahā neva akusale dhamme pattheti, napi pañca kāmagaṇe pattheti, napi dvāsaṭṭhi diṭṭhigatāni pattheti, napi tedhātuke kusale dhamme pattheti, napi niyāmāvakkantiṃ pattheti, napi aggadhammaṃ arahattaṃ pattheti.

- The liberated ones who have reached the liberation (enlightenment or *arahanta*-ship), never aspire (or wish for) unwholesome conditions; nor do they aspire five sensual pleasures; nor do they aspire sixty-two wrong views; nor do they aspire wholesome conditions in the three worlds; nor do they aspire fixed entry; nor do they aspire the highest objective (called) liberation (enlightenment or *arahanta*-ship).

Patthanā samatikkanto arahā vuddhipārihānivītivatto [vuddhipārihāniṃ vītivatto (sī.)].

⁶²⁹ *Puthujjana*: A mundane person or an ordinary individual who has not yet achieved spiritual liberation. *Puthujjanakalyāṇakā* refers to wholesome or meritorious actions performed by mundane individuals.

- The enlightened one or liberated one has overcome the aspirations; (he) has exceeded growth and decay.

So vuṭṭhavāso ciñṇacaraṇo ... pe ... jātijarāmarāṇasamsāro natthi tassa punabbhavoti—

- He has lived the life of a spiritual practitioner; (he) has practiced noble conduct; (he) does not have a circle of transmigration with birth, decay and death; (he) does not have a re-birth.

suddhiṃ asuddhinti apatthayāno.

- (Thus he is called) the one who does not aspire purity or impurity.

5.8.34. Attadaṇḍasuttaniddeso⁶³⁰

Sabbaso⁶³¹ nāmarūpasmiṃ,⁶³² yassa natthi mamāyitan⁶³³ti.

- 'of him there is no cherishing or belonging to oneself in the materiality and mentality altogether' means.

Sabbasoti sabbena sabbaṃ sabbathā sabbaṃ asesam nissesaṃ

pariyādiyanavacanametam— sabbaso 'ti.

- 'from altogether' means by all means, in every way in all, fully, entirely, exhausting is the word here. (This is) what it means altogether.

⁶³⁰ Poussin and Thomas, "Attadaṇḍasuttaniddesa."

⁶³¹ *Sabbaso*: Altogether. This term means altogether or completely. It is used in the context of the passage to emphasize that there is no self-cherishing or self-attachment in the material and mental aggregates completely.

⁶³² *Nāmarūpasmiṃ*: Mentality and materiality. This term refers to the aggregate of mentality and materiality, which together constitute a sentient being according to Buddhist philosophy.

⁶³³ *Mamāyitam*: Cherishing or belonging to oneself. This term means "cherishing or belonging to oneself" and refers to the concept of self-attachment or self-grasping.

*Nāman ti cattāro arūpino khandhā.⁶³⁴ Rūpan⁶³⁵ ti cattāro ca Mahābhūtā,⁶³⁶
catunnañca mahābhūtānaṃ upādāya rūpaṃ. Yassāti arahato khīṇāsavassa.
Mamāyitan ti dve mamattā– taṇhāmamattañca diṭṭhimamattañca... pe... idaṃ
taṇhāmamattaṃ... pe... idaṃ diṭṭhimamattaṃ. Sabbaso nāmarūpasmim, yassa natthi
mamāyitan ti sabbaso nāmarūpasmim mamattā yassa natthi na santi na saṃvijjanti
nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhubbupattikā
ñāṇagginā dadḍhāti– sabbaso nāmarūpasmim, yassa natthi mamāyitaṃ.’*

- Mentality means the four formless aggregates.
- Materiality means the four great elements and the materiality or the form with reference to the four great elements.
- Of any person means ‘of the enlightened one,’ ‘of the one in whom human passion is extinct.’
- Cherishing or belonging to oneself means the two selfish attachments, i.e., selfish attachment to craving and selfish attachment to view....repeat...
- This is the selfish attachment to craving. ...repeat...
- This is the selfish attachment to view.
- 'of him there is no cherishing or belonging to oneself in the materiality and mentality altogether' means someone's selfish attachment in the mentality and materiality is altogether not there, do not have, do not exist, are not found,

⁶³⁴ *Arūpino khandhā* - This refers to the four formless aggregates, which are part of the aggregate of mentality.

⁶³⁵ *Rūpa*- This term refers to the four great elements and the materiality or form associated with them.

⁶³⁶ *Mahābhūtā* - These are the four great elements of earth, water, fire, and air, which are considered the primary constituents of all matter.

abandoned, extirpated, calmed, tranquilized, unable to make birth, burnt by the fire of knowledge.

- (This is the meaning of) ‘Of him there is no cherishing or belonging to oneself in the materiality and mentality altogether.’

5.8.35. *Mahāvīyūhasuttaniddeso*⁶³⁷

Cutūpapāto idha yassa natthīti.

- 'There is no passing away and being born here to someone' means.

Yassāti arahato khīṇāsavassa.

- Of someone means of the enlightened one; of the one in whom human passion is extinct.

*Yassa gamaṇaṃ*⁶³⁸ *āgamaṇaṃ gamaṇāgamaṇaṃ kālaṃgati*⁶³⁹ *bhavābhavo cuti ca upapatti ca nibbatti*⁶⁴⁰ *ca bhedo ca jāti*⁶⁴¹ *ca jarāmarañña natthi na santi na saṃvijjanti nupalabbhanti, pahīnā samucchinnā vūpasantā paṭipassaddhā abhabbuppattikā ñāṇagginā daḍḍhāti –*

- Of someone, there are no, do not have, do not exist, are not found the going, coming, going and coming, death and passing on to another existence, from one existence to another, passing away and birth, coming forth and breaking, birth,

⁶³⁷ Poussin and Thomas, “Mahāvīyūhasuttaniddesa.”

⁶³⁸ *Gamaṇaṃ*: Going, movement. In the passage, it is used to describe the absence of movement or change for the enlightened one, who is free from the cycle of birth, death, and rebirth.

⁶³⁹ *Kālaṃgati*: Death and passing on to another existence. *Kāla* means "time" or "season." In the passage, it is used to describe the absence of the cycle of birth, death, and rebirth, which is not subject to the limitations of time or season.

⁶⁴⁰ *Nibbatti*: Coming forth. *Nibbatti* means "coming forth" or "arising." In the passage, it is used to describe the absence of birth and the arising of new life for the enlightened one who has transcended the cycle of birth and death.

⁶⁴¹ *Jāti*: Birth or rebirth. In the passage, it is used to describe the absence of the cycle of birth, death, and rebirth for the enlightened one.

decay and death, (they have been) abandoned, extirpated, calmed, tranquilized, unable to make birth, burnt by the fire of knowledge.

cutūpapāto idha assa natthi.

- 'There is no passing away and being born here to someone' means (this).

5.8.36. *Suddhaṭṭhakasuttaniddeso*⁶⁴²

Tassīdha natthi paramuggahītan ti.

- 'To him there is nothing to be accepted as superior' means.

Tassāti arahato khīṇāsavassa.

- to him means to the liberated one, to the one in whom human passion is extinct.

Tassa idaṃ paramaṃ⁶⁴³ aggaṃ seṭṭhaṃ visiṭṭhaṃ⁶⁴⁴ pāmokkhaṃ⁶⁴⁵ uttamaṃ pavaranti gahitaṃ parāmaṭṭhaṃ abhiniviṭṭhaṃ ajjhositāṃ adhimuttaṃ natthi na santi na saṃvijjati nupalabbhati, pahīnaṃ samucchinnaṃ vūpasantaṃ paṭipassaddhaṃ abhabbuppattikaṃ ñāṇagginā daḍḍhanti⁶⁴⁶– tassīdha natthi paramuggahītaṃ.

- This, to him, (there) is not to be, does not have, does not exist; not to be found
- as superior, the highest, foremost, distinguished, chief, supreme (and) noble
- to be taken, touched, attached to, bent upon (and) intent upon.

⁶⁴² Poussin and Thomas, "Suddaṭṭhakasuttaniddesa."

⁶⁴³ *Parama*: Superior, highest, supreme. This term means "highest" or "supreme." It is used to describe the state of mind of an arahant, which is considered the highest and most supreme state of mind that one can attain.

⁶⁴⁴ *Visiṭṭhaṃ*: Distinguished. This term means "foremost" or "distinguished." It is used to describe the state of mind of an arahant, which is considered the most distinguished and highest state of mind.

⁶⁴⁵ *Pāmokkhaṃ*: Chief. This term is used to describe the state of mind of an *arahanta*, which is considered the most noble and virtuous state of mind.

⁶⁴⁶ *Daḍḍhaṃ*: Burnt. This term refers to the burning or destruction of the bonds or knots that bind a person to the cycle of birth and death. This destruction is brought about by the fire of knowledge or wisdom, which is gained through the practice of Buddhism. *Ñāṇagginā* - This term means "fire of knowledge." It refers to the wisdom and insight that an arahant has attained through their spiritual practice and attainment of enlightenment.

- (That) means (it) has been abandoned, extirpated, calmed, tranquilized, not liable to make birth (and) burnt by the fire of knowledge.
- This is the meaning (of) ‘To him there is nothing to be accepted as superior.’

5.8.37. *Kāmasuttaniddesa*⁶⁴⁷

*Tiṇṇo*⁶⁴⁸ *pāraṅgato*⁶⁴⁹ *thale tiṭṭhati brāhmaṇoti.*⁶⁵⁰ *Brāhmaṇoti kho, bhikkhave, arahato*⁶⁵¹ *etaṃ adhivacanaṃ.*

- O Monks! *Brāhmaṇa* means the one who has crossed over and gone beyond and stands on the (other) shore. Here the word *brāhmaṇa* is an epithet for the liberated one.

⁶⁴⁷ Poussin and Thomas, “Kāmasuttaniddesa.”

⁶⁴⁸ *Tiṇṇo* Crossed over: The crossing here means the crossing of the saṃsāric ocean or river. *Tiṇṇo pāraṅgato*: means "one who has gone across to the other shore," referring to a person who has attained enlightenment. This word reappears in 5.5.7 as well.

⁶⁴⁹ *Pāraṅgato*: Gone beyond; one who has gone to the other shore. This word reappears in multiple locations including 5.1.1, 5.5.4, 5.5.7.

⁶⁵⁰ *Brāhmaṇa*: Literally means "brahmin," but in this context, it refers to an *arahanta* person, someone who has attained complete liberation from suffering.

⁶⁵¹ *Arahato*: Liberated one or enlightened one). This is repeated in 5.2, 5.3.1, 5.4.1, 5.4.2, 5.5.1, 5.5.2, 5.5.3, 5.5.6, 5.5.8, 5.7.1, 5.8.1, 5.8.2, 5.9.1, 5.9.3, 5.9.4, 5.9.5, 5.9.6, 5.9.7, 5.9.8, 5.9.9, 5.9.11, 5.9.12, 5.10.2, 5.11.1, 5.12.1, 5.12.2, 5.13.1.

So abhiññāpāragū⁶⁵² pariññāpāragū⁶⁵³ pahānapāragū⁶⁵⁴ bhāvanāpāragū⁶⁵⁵

sacchikiriyāpāragū⁶⁵⁶ Samāpattipāragū.⁶⁵⁷

- He is the one who has gone beyond:
- special knowledge
- full understanding
- abandoning
- developing
- realization
- attainments.

Abhiññāpāragū sabbadhammānaṃ, pariññāpāragū sabbadukkhānaṃ, pahānapāragū

sabbakilesānaṃ, bhāvanāpāragū catunnaṃ ariyamaggānaṃ, sacchikiriyāpāragū

nirodhassa, samāpattipāragū sabbasamāpattīnaṃ.

- [He is the one who has gone beyond:
- with special knowledge of all phenomena

⁶⁵² *Abhiññāpāragū*: One who has gone beyond special knowledge. Here the special knowledge refers to some supernatural powers such as the ability to read others' thoughts, see past lives, or perceive the workings of *kamma*. *Pāragū* means the one who has gone to the other shore or the one who has crossed over to the other shore.

⁶⁵³ *Pariññāpāragū*: One who has gone beyond full understanding. *Pariññā*: means "full understanding," often referring to the understanding of the Four Noble Truths. *Nibbāna*: means "extinguishment" or "extinction," specifically the extinguishing of craving and the attainment of enlightenment. *Dukkha*: means "suffering," specifically the suffering that arises from attachment to impermanent things. *Samudaya*: means "origin" or "cause," specifically referring to the cause of suffering, which is craving. *Magga*: means "path," specifically referring to the Eightfold Path that leads to the cessation of suffering. *Nirodha*: means "cessation," specifically the cessation of suffering that comes with the attainment of enlightenment.

⁶⁵⁴ *Pahānapāragū*: One who has gone beyond abandoning. *Pahāna*: means "abandoning," specifically the abandoning of defilements such as greed, hatred, and delusion.

⁶⁵⁵ *Bhāvanāpāragū*: One who has gone beyond developing. *Bhāvanā*: means "developing" or "cultivating," specifically referring to the cultivation of the Eightfold Path.

⁶⁵⁶ *Sacchikiriyāpāragū*: One who has gone beyond realization. *Sacchikiriyā*: means "realization," specifically the realization of the Four Noble Truths and the attainment of enlightenment.

⁶⁵⁷ *Samāpattipāragū*: One who has gone beyond attainment. *Samāpatti*: means "attainment," specifically referring to the attainment of various states of meditative absorption.

- with full understanding of all sufferings
- with abandoning of all defilements
- with developing of the four noble paths
- with realization of cessation
- with attainments of all attainments.]

So vasippatto pāramippatto ariyasmiṃ sīlasmiṃ,⁶⁵⁸ vasippatto pāramippatto ariyasmiṃ samādhismiṃ,⁶⁵⁹ vasippatto pāramippatto ariyāya Paññāya,⁶⁶⁰ vasippatto pāramippatto ariyāya Vimuttiyā.⁶⁶¹

- [He has attained:
- mastery in the noble virtue
- perfection in the noble virtue
- mastery in the noble concentration
- perfection in the noble concentration
- mastery in the noble wisdom
- perfection in the noble wisdom
- mastery in the noble emancipation
- perfection in the noble emancipation.]

⁶⁵⁸*Ariyasmiṃ*: Noble. *sīlasmiṃ*: Virtue. *Sīla*: means "virtue" or "morality," specifically the observance of the Five Precepts.

⁶⁵⁹*Samādhismiṃ*: Concentration. *Samādhi*: means "concentration," specifically the concentration of the mind through meditation.

⁶⁶⁰*Paññāya*: Wisdom (*paññā*+*[āya]* wisdom). *Paññā*: means "wisdom," specifically the wisdom that arises from the understanding of the Four Noble Truths. This term is also repeated in 5.5.9.

⁶⁶¹*Vimuttiyā*: Emancipation. *Vimutti*: means "liberation" or "emancipation," specifically the liberation from the cycle of birth and death.

*So pāraṃ gato pārapatto⁶⁶² antagato⁶⁶³ antappatto⁶⁶⁴ koṭigato⁶⁶⁵ koṭippatto⁶⁶⁶
 pariyantagato pariyantappatto vosānagato vosānappatto tānagato tānappatto
 leṇagato leṇappatto saraṇagato saraṇappatto abhayagato abhayappatto accutagato
 accutappatto amatagato amatappatto nibbānagato nibbānappatto.*

- [He is the one who has:
- gone to the other shore
- reached the other shore
- gone to the end
- reached the end
- gone to the top
- reached the top
- gone to the destination
- reached the destination
- gone to the climax
- reached the climax
- gone to the consummation
- reached the consummation
- gone to the protection
- reached the protection
- gone to the safety

⁶⁶²*Pārapatto*: Gone beyond. This term is also repeated in 5.5.4.

⁶⁶³*Antagato*: One who has gone to the end. This is also repeated in 5.5.4.

⁶⁶⁴*Antappatto*: One who has reached the end. This is also repeated in 5.5.4.

⁶⁶⁵*Koṭigato*: One who has gone to the top. This is also repeated in 5.5.4.

⁶⁶⁶*Koṭippatto*: One who has reached the top. This is also repeated in 5.5.4.

- reached the safety
- gone to the refuge
- reached the refuge
- gone to the fearless
- reached the fearless
- gone to the eternal peace
- reached the eternal peace
- gone to the deathless
- reached the deathless
- gone to the absence of craving (enlightenment)
- reached the absence of craving (enlightenment).]

So vuṭṭhavāso⁶⁶⁷ ciṇṇacaraṇo⁶⁶⁸ gataddho⁶⁶⁹ gatadiso⁶⁷⁰ gatakoṭiko

*pālītabrahmacariyo uttamadiṭṭhippatto bhāvitamaggo pahīnakilesa paṭividdhākuppo
sacchikatanirodho,*

- [He is the one who has:
- lived the life of a spiritual practitioner
- practiced the noble conduct
- completed the journey
- accomplished the practice

⁶⁶⁷*Vuṭṭhavāso*: Lived the life of a spiritual practitioner. This is also repeated in 5.3.3, 5.4.1, 5.5.7, 5.6.3, 5.9.2, 5.9.10, 5.10.1, 5.11.2.

⁶⁶⁸*Ciṇṇacaraṇo*: Practised the noble conduct. This is also repeated in 5.3.3, 5.4.1, 5.5.7, 5.6.3, 5.9.2, 5.9.10, 5.10.1, 5.11.2.

⁶⁶⁹*Gataddho*: One who has completed his journey. This is also repeated in 5.3.3, 5.4.1, 5.5.7, 5.6.3, 5.9.2, 5.9.10, 5.10.1, 5.11.2.

⁶⁷⁰*Gatadiso*: One who has accomplished the practice. This is also repeated in 5.3.3, 5.4.1, 5.5.7, 5.6.3, 5.9.2, 5.9.10, 5.10.1, 5.11.2.

- gone to the top
- guarded the holy life
- reached supreme view
- developed the path
- abandoned the defilements
- comprehended the unshakable
- realized the cessation.]

*dukkhaṃ tassa pariññātaṃ, samudayo Pahīno,⁶⁷¹ maggo Bhāvito,⁶⁷² nirodho
sacchikato,*

- His suffering has been known accurately
- the origin (of suffering) has been abandoned
- path has been developed
- cessation has been realized.

*abhiññeyyaṃ abhiññātaṃ, pariññeyyaṃ pariññātaṃ, pahātappaṃ pahīnaṃ,
bhāvetappaṃ bhāvitaṃ, sacchikātabbaṃ sacchikataṃ.*

- well understood is that which is to be well understood
- accurately known is that which is to be accurately known
- abandoned is that which is to be abandoned
- developed is that which is to be developed
- realized is that which is to be realized.

5.8.38. *Kāmasuttaniddeso*⁶⁷³

⁶⁷¹*Pahīno*: Abandoned. This is also repeated in 5.1.2, 5.5.6, 5.9.1, 5.9.6, 5.9.11, 5.10.6.

⁶⁷²*Bhāvito*: Developed. This is also repeated in 5.10.4.

⁶⁷³ Poussin and Thomas, “Kāmasuttaniddesa.”

So ukkhittapaligho samkinnaparikkho abbulhesiko niraggaḷo ariyo pannaddhajo pannabhāro visaññutto pañcaṅgavippahīno chaḷaṅgasamannāgato ekārakkho caturāpasseno panuṅṅapaccekasacco samavayasaṭṭhesano anāvilasaṅkappo passaddhakāyasaṅkhāro suvimuttacitto⁶⁷⁴ suvimuttapañño kevalī vusitavā uttamapuriso paramapuriso paramapattipatto.

- He is the one who has
 - lifted or thrown up an iron beam or bar for fastening up a door/hinge
 - closed the moat
 - pulled out the doorstep
 - unlocked
 - he is the noble one
 - he is the one who has lowered the flag
 - he is the one who has put down his burden
 - he is the one who is unshackled
 - he is the one who has abandoned the five qualities
 - he is the one who is endowed with six qualities
 - he is the one who is self-protected
 - he is the one who is endowed with fourfold support
 - he is the one who has come out of the dogmatic views and realized the truth
 - he is the one who seeks people with similar qualities
 - he is the one who has undisturbed intentions

⁶⁷⁴ *Suvimuttacitto*: Well-released mind or fully liberated mind. This is repeated in 5.9.3, 5.13.1.

- he is the one who has calmed down the bodily actions
- he is the one who has well released mind
- he is the one who has well released wisdom
- he is the one who has wholly gone through or mastered
- he is the one who has lived the holy life
- he is the topmost person
- he is the supreme person
- he is the one who has attained the supreme attainment.

So nevācinati [neva ācināti (sī.syā.)] nāpacinati, apacinitvā ṭhito. Neva pajahati na upādiyati, pajahitvā ṭhito. Neva saṃsibbati [neva sineti (sī.), neva visīneti (syā.)] na ussineti, visinitvā ṭhito. Neva vidhūpeti na sandhūpeti, vidhūpetvā ṭhito. Asekkhena sīlakkhandhena samannāgatattā ṭhito. Asekkhena samādhikkhandhena... asekkhena paññākkhandhena... asekkhena vimuttikkhandhena... asekkhena vimuttiñānadassanakkhandhena samannāgatattā ṭhito. Saccam sampaṭipādiyitvā ṭhito. Ejaṃ samatikkamitvā ṭhito. Kilesaggiṃ pariyādiyitvā ṭhito, aparigamanatāya ṭhito, kaṭaṃ samādāya ṭhito, muttipaṭisevanatāya ṭhito, mettāya pārisuddhiyā ṭhito, karuṇāya... muditāya... upekkhāya pārisuddhiyā ṭhito, accantapārisuddhiyā ṭhito, akammayatāya [atammayatāya (sī.), akammaññatāya (syā.)] pārisuddhiyā ṭhito, vimuttattā ṭhito, santussitattā ṭhito, khandhāpariyante ṭhito, dhātupariyante ṭhito, āyatanāpariyante⁶⁷⁵ ṭhito, gatipariyante⁶⁷⁶ ṭhito, upapattipariyante⁶⁷⁷ ṭhito,

⁶⁷⁵ *Āyatanāpariyante*: The end of the sense-organs.

⁶⁷⁶ *Gatipariyante*: The end of five realms.

⁶⁷⁷ *Upapattipariyante*: The end of births in heavens and hells.

*paṭisandhipariyante*⁶⁷⁸ *ṭhito*, (*bhavapariyante*⁶⁷⁹ *ṭhito*, *samsārapariyante*⁶⁸⁰ *ṭhito*
*vaṭṭapariyante*⁶⁸¹ *ṭhito*, *antime bhava ṭhito*.) [*natthi sīhalaṭṭhake*] *antime samussaye*
ṭhito, *antimadehadharo arahā*.⁶⁸²

- He never accumulates.
- (he) does not destroy.
- having destroyed (he) has stood.
- He never gives up.
- (he) does not grasp.
- Having given up.
- (he) has stood.
- He never entangles.
- (he) does never specifically sew.
- (he) does not undo sewing.
- Having specifically sewn.
- (he) has stood.
- He never fumigates.
- (he) does not cause thick smoke or steam thickly.
- Having fumigated, (he) has stood.

⁶⁷⁸ *Paṭisandhipariyante*: The end of re-births in kama, rupa, arupa realms.

⁶⁷⁹ *Bhavapariyante*: The end of one mode, four mode and five mode existence.

⁶⁸⁰ *Samsārapariyante*: The end of round of rebirth of 5 aggregates (*khandha*), 18 elements (*dhātu*), 12 bases (*āyatana*) (*samsāra+pariyanta+[e]*) round of rebirth+the end)

⁶⁸¹ *Vaṭṭapariyante*: The end of action (*kamma*), result (*vipāka*), defilement (*kilesa*) rounds.

⁶⁸² *Arahā*: Enlightened one or liberated one. *Arahanta*: An enlightened person who has attained the highest level of spiritual realization and has liberated themselves from the cycle of rebirth. This is repeated in 5.3.2, 5.3.3, 5.5.4, 5.5.5, 5.5.6, 5.5.7, 5.5.8, 5.5.9, 5.6.1, 5.6.2, 5.6.3, 5.9.2, 5.9.3, 5.9.10, 5.10.1, 5.6.3, 5.9.2, 5.9.3, 5.9.10, 5.10.1, 5.10.3, 5.10.4, 5.10.5, 5.10.6, 5.11.2.

- He has stood endowed with a mass of moral conduct by the learned or the one who does not require any further training.
- He has stood endowed with a mass of concentration by the learned or the one who does not require any further training.
- He has stood endowed with a mass of wisdom by the learned or the one who does not require any further training.
- He has stood endowed with a mass of emancipation by the learned or the one who does not require any further training.
- He has stood endowed with a mass of emancipation insight given by knowledge by the learned or the one who does not require any further training.
- Having realized the truth, (he) has stood.
- Having passed over the craving, (he) has stood.
- Having overpowered the fire of defilements, (he) has stood.
- With repeatedly not coming back to the circle of transmigration (he) has stood.
- Having accepted (what it is), (he) has stood.
- With practicing the deliverance, (he) has stood.
- With the purity of friendliness, (he) has stood.
- With the purity of compassion, (he) has stood.
- With the purity of sympathetic joy, (he) has stood.
- With the purity of equanimity, (he) has stood.
- With the absolute purity, (he) has stood.
- With the purity of the absence of craving, view, conceit, (he) has stood.
- With the emancipation (he) has stood.

- With the state of happiness (he) has stood.
- At the end of aggregates (he) has stood.
- At the end of elements (he) has stood.
- At the end of sense organs (he) has stood.
- At the end of five realms (he) has stood.
- At the end of births in heavens and hells (he) has stood.
- At the end of re-births in sensual (*kāma*), form/material (*rūpa*), formless/immaterial (*arūpa*) realms (he) has stood.
- At the end of one-mode, four-mode and five-mode existence (he) has stood.
- At the end of the round of rebirth of 5 aggregates (*khandha*), 18 elements (*dhātu*), 12 bases (*āyatana*) (he) has stood.
- At the end of the rounds of action (*kamma*), result (*vipāka*), defilement (*kilesa*), (he) has stood.
- At the end of final existence (he) has stood.
- At the end of the final body (he) has stood.

The liberated one is the one who is holding the final body.

6. Chapter Six: Conclusion and Contributions

The *Mahāniddesa* is a Buddhist scripture that provides a detailed explanation of the *Arahanta* ideal, which is the highest spiritual attainment in Buddhism. The text sheds light on the philosophy of the *Arahanta* ideal and the path to its attainment. The *Arahanta* ideal is a central theme in Buddhism, and the *Mahāniddesa* provides a unique and multifaceted view of this understanding. It is an essential Buddhist understanding to carefully delineate what this ideal means. The text also serves as a bridge between the original canonical literature and the later commentaries, clarifying multiple areas of the Buddhist doctrine. This can enhance one's perspective, leading to greater clarity and wisdom. Additionally, exploring the different aspects of the *Arahanta* ideal can help us appreciate the beauty and richness of the Buddhist tradition.

6.1. Research Questions and Objectives

A thorough investigation of the *Mahāniddesa*⁶⁸³ and, in particular, an investigation of the terms related to the *Arahanta* ideal within the *Mahāniddesa*, led to the following questions. What are the overall distinguishing features and the significance of the philosophy of the *Arahanta* ideal in *Theravāda* Buddhism? How does the *Mahāniddesa* contribute towards understanding the *Theravāda* philosophy of the state of the art of an *Arahanta*? What is the place of the *Mahāniddesa* in the early Buddhist canon, and what is the relationship between the *Aṭṭhakavagga* of *Suttanipāta* and the *Mahāniddesa* in relation to the *Arahanta* ideal? Why is it important to translate some

⁶⁸³ Poussin and Thomas, *Mahāniddesa*.

portions of the *Mahāniddeśa* in particular and the entire text in general? What are the useful philosophical and practical implications for Buddhists today?

Buddhism is a religion that encompasses various philosophical teachings, including the concept of the *Arahanta* ideal. This ideal has been described as the ultimate state of spiritual enlightenment and liberation, and it is considered the highest achievement in the *Theravāda* tradition of Buddhism. The *Mahāniddeśa* is a text that contributes to the understanding of the philosophy of the *Arahanta* ideal.

The objectives of the research include providing a comprehensive analysis of the *Arahanta* Ideal using a range of Buddhist literature and literary analysis methodology, developing a working definition of the *Arahanta* ideal relevant to contemporary discussions on mindfulness, meditation, and well-being, and providing a valuable resource of translated portions of the *Mahāniddeśa*. Overall, this research is a substantial contribution to the field of Buddhist studies, providing a thorough and comprehensive analysis of the *Arahanta* Ideal within *Theravāda* Buddhism.

In this chapter, we delve into the unique features and significance of the *Arahanta* philosophy in *Theravāda* Buddhism. We also explore how the *Mahāniddeśa* contributes to our understanding of this philosophy and where it stands in the early Buddhist canon. Furthermore, we examine the relationship between the *Aṭṭhakavagga* of Suttanipāta and the *Mahāniddeśa* regarding the *Arahanta* ideal. Finally, it is emphasized that the importance of translating the *Mahāniddeśa*, both in part and as a whole, to gain insight into its philosophical and practical implications for modern-day Buddhists.

6.2. Summary of the Main Findings

The *Mahāniddesa* presents a comprehensive analysis of the *Arahanta* Ideal in Buddhism, and sheds light on its philosophical underpinnings. The primary objective of this dissertation is to provide a thorough and systematic analysis of the *Arahanta* Ideal as depicted in the *Mahāniddesa*. The background research necessary for understanding the *Mahāniddesa* draws upon a range of Buddhist literature, including the *Pāli* Canon, commentaries, and other secondary sources, and literary analysis illuminates how the text contributes to an essential concept in Buddhism.

The dissertation provides a working definition of the *Arahanta* Ideal and explores the various terms related to it, tracing its development from early Buddhist texts to the *Mahāniddesa*. The study has implications for the understanding and practice of mindfulness, meditation, and well-being. The findings contribute to the broader scope of Buddhist studies and highlight the potential benefits of the *Arahanta* Ideal in contemporary society.

Chapter 1 serves as the introduction, providing an overview of the *Mahāniddesa*, the research questions and the methodology for the dissertation. Chapter 2 delves into the development of the *Arahanta* Ideal in the canonical literature, with a particular focus on its philosophical underpinnings. Chapter 3 provides a historical overview of the *Mahāniddesa*, its relationship with the *Aṭṭhaka Vagga*, and its unique aspects. Chapter 4 presents the State of the Art of the *Arahanta* in the *Mahāniddesa* and provides a working definition of the *Arahanta* Ideal and explores the various terms related to it. Chapter 5 offers Translation of Significant Sections of *Mahāniddesa*, Literary Analysis, and explication of narrative themes of the text. Finally, Chapter 6 provides conclusions and

contributions of the study. A discussion of some of the applications of the knowledge gleaned from this study follows. This dissertation is a comprehensive and insightful examination of the *Arahanta* Ideal and its significance in Buddhist philosophy.

6.2.1. Three Stages of Enlightenment in the *Mahāniddesa*

Based on the summary of the translated paragraphs,⁶⁸⁴ I categorized the themes of the translated paragraphs into three stages of enlightenment in the *Mahāniddesa*:

Themes Categorized under the Three Stages of Enlightenment

1. Pre-enlightenment Stage of the *Arahanta* Candidate:
 - a. Role of major Buddhist meditation techniques – *Samatha* Method – detached from perceptions. Role of major Buddhist meditation techniques – *Vipassanā* Method – liberated through wisdom.
 - b. Noble Eightfold Path
 - c. Seclusion of Mind
 - d. Seven learning persons (*sekkha/patilīnacara*)
 - e. Two suitabilities on craving and dogmatic view, mundane foolish persons (*bālaputhujjana*), seven learning persons (*sekha*),
 - f. Detachment, mundane foolish persons (*bālaputhujjana*), seven learning persons (*sekha*).
2. Enlightenment Stage or the State of the Art of an *Arahanta*:
 - a. Four Boundaries
 - b. Liberated one or enlightened person (*patilīn araha*).
 - c. Two suitabilities on craving and dogmatic view, liberated one (*arahā*)
 - d. Selflessness, view of self (*attadiṭṭhi*), view of annihilation (*ucchedadiṭṭhi*)
 - e. No self (*attadiṭṭhi*), No Non-self (*ucchedadiṭṭhi*)

⁶⁸⁴ 5.8. Summary Outline of the Translation

- f. Craving for existence and non-existence, sixfold craving, View of eternalism (*sassatadiṭṭhi*), view of annihilation (*ucchedadiṭṭhi*)
 - g. Two Ends – Craving for existence (*bhava panidhi*) and Craving for non-existence (*vibhava panidhi*).
 - h. Liberated One and Two Dwellings – Dwelling on Craving, Dwelling on Dogmatic View
 - i. Liberated One and Two Precursors – Precursor of Craving, Precursor of Dogmatic View, not directing mind to five aggregates and six faculties.
 - j. Liberated One and Two Supports – Support for Craving and Dogmatic View
 - k. Non-possession and extinguishment of human passions
 - l. Ownership and non-self
 - m. Aspiration for Purity or Impurity
 - n. Cherishing as Mentality and Materiality
 - o. Well-liberated Mind, Holding Final Body.
3. Post-enlightenment Stage or the Career of an *Arahanta*:
- a. Equanimity and Two Takings with Craving and Dogmatic View
 - b. Sixfold Equanimity
 - c. Equanimity and Calm Among Not Calm Ones
 - d. Equanimity and Non-returning Defilements
 - e. Equanimity and Eight Vicissitudes
 - f. Equanimity and Abandoning 17 Defilements plus all impurities
 - g. Equanimity and Crossing Over Three Floods, Path of *Saṃsāra*, No More Rebirth
 - h. Equanimity and well-release of 17 Defilements plus all impurities
 - i. Equanimity, Five Strengths, Three Higher Knowledges, Six Psychic Powers

- j. Enlightened One, Seven Defilements
- k. Enlightened One, Four Bodily Bonds
- l. Enlightened One, Minute Perception on seen – heard – experienced things
- m. Enlightened One, Twelve Faculties, No Impulsive Lust
- n. Enlightened One, Restrained Senses and Mind
- o. Enlightened One, Four Sons
- p. No More Death and Birth
- q. No More Superiority
- r. Crossed-over, Well-understood, accurately known, Abandoned, Developed, Realized.

6.2.2. Summary Outline of the Translation

Pre-enlightenment Stage of the *Arahanta* Candidate

5.8.1. Book no. 149 | Paragraph no. 1143 | Line No.s 2-45.

Role of major Buddhist meditation techniques – *Samatha* Method – detached from perceptions.

5.8.2. Book no. 149 | Paragraph no. 1144 | Line No.s 2-47.

Role of Buddhist meditation techniques – *Vipassanā* Method – liberated through wisdom.

5.8.3. Book no. 149 | Paragraph no. 376 | Line No.s 2-75.

Noble Eightfold Path.

5.8.4. Book no. 149 | Paragraph no. 135 | Line No.s 2-136.

Seclusion of Mind.

5.8.5. Book no. 149 | Paragraph no. 492 | Line No.s 2-141.

Four Boundaries.

5.8.6. Book no. 149 | Paragraph no. 696 | Line No.s 2-199.

Seven learning persons (*sekkha/patilīnacara*) and liberated or enlightened-person (*patilīna/araha*).

5.8.7. Book no. 149 | Paragraph no. 1921 | Line No.s 2-131.

Two suitabilities on craving and dogmatic view, mundane foolish persons (*bālaputhujjana*), seven learning persons (*sekkha*), liberated one (*arahā*).

5.8.8. Book no. 149 | Paragraph no. 728 | Line No.s 2-58.

Detachment, mundane foolish persons (*bālaputhujjana*), seven learning persons (*sekkha*), liberated one (*arahā*).

Enlightenment Stage or the State of the Art of an *Arahanta*

5.8.9. Book no. 149 | Paragraph no. 389 | Line No.s 2-65.

Selflessness, view on self (*attadiṭṭhi*), view of annihilation (*ucchedadiṭṭhi*).

5.8.10. Book no. 149 | Paragraph no. 1987 | Line No.s 2-65.

No self (*attadiṭṭhi*), No Non-self (*ucchedadiṭṭhi*).

5.8.11. Book no. 149 | Paragraph no. 1298 | Line No.s 2-59.

Craving for existence and non-existence, sixfold craving, view of eternalism (*sassatadiṭṭhi*), view of annihilation (*ucchedadiṭṭhi*).

5.8.12. Book no. 149 | Paragraph no. 552 | Line No.s 2-93.

Two Ends – Craving for existence (*bhava panidhi*) and Craving for non-existence (*vibhava panidhi*).

5.8.13. Book no. 149 | Paragraph no. 554 | Line No.s 2-65.

Liberated One and Two Dwellings – Dwelling on Craving, Dwelling on Dogmatic View.

5.8.14. Book no. 149 | Paragraph no. 1171 | Line No.s 2-286.

Liberated One and Two Precursors – Precursor of Craving, Precursor of Dogmatic View, not directing mind to five aggregates and six faculties.

5.8.15. Book no. 149 | Paragraph no. 1296 | Line No.s 2-25.

Liberated One and Two Supports – Support for Craving and Dogmatic View.

5.8.38. Book no. 149 | Paragraph no. 114 | Line No.s 2-210.

Well-liberated Mind, Holding Final Body.

Post-enlightenment Stage or the Career of an *Arahanta*

5.8.16. Book no. 149 | Paragraph no. 1880 | Line No.s 2-26.

Equanimity and Two Takings with Craving and Dogmatic View.

5.8.17. Book no. 149 | Paragraph no. 1870 | Line No.s 2-25.

Concept of Equanimity in Buddhism – Sixfold Equanimity.

5.8.18. Book no. 149 | Paragraph no. 1879 | Line No.s 2-86.

Equanimity And Calm Among Not Calm Ones.

5.8.19. Book no. 149 | Paragraph no. 575 | Line No.s 2-124.

Equanimous One, Non-returning Defilements.

5.8.20. Book no. 149 | Paragraph no. 576 | Line No.s 2-73.

Equanimity And Eight Vicissitudes.

5.8.21. Book no. 149 | Paragraph no. 577 | Line No.s 2-76.

Equanimity and Abandoning 17 Defilements plus all impurities.

5.8.22. Book no. 149 | Paragraph no. 578 | Line No.s 2-40.

Equanimity And Crossing Over Three Floods, Path of *Samsāra*, No More Rebirth.

5.8.23. Book no. 149 | Paragraph no. 579 | Line No.s 2-76.

Equanimity and well-release of 17 Defilements plus all impurities.

5.8.24. Book no. 149 | Paragraph no. 580 | Line No.s 2-66.

Equanimity, Five Strengths, Three Higher Knowledges, Six Psychic Powers.

5.8.25. Book no. 149 | Paragraph no. 347 | Line No.s 2-83.

Enlightened One, Seven Defilements.

5.8.26. Book no. 149 | Paragraph no. 1307 | Line No.s 60-86.

Enlightened One, Four Bodily Bonds.

5.8.27. Book no. 149 | Paragraph no. 562 | Line No.s 2-74.

Enlightened One, Minute Perception on seen – heard – experienced things.

5.8.28. Book no. 149 | Paragraph no. 1274 | Line No.s 2-87.

Enlightened One, Twelve Faculties, No Impulsive Lust.

5.8.29. Book no. 149 | Paragraph no. 1275 | Line No.s 2-68.

Enlightened One, Restrained Senses and Mind.

5.8.30. Book no. 149 | Paragraph no. 1315 | Line No.s 2-107.

Enlightened One, Four Sons.

5.8.31. Book no. 149 | Paragraph no. 2477 | Line No.s 2-65.

Non-possession and extinguishment of human passions.

5.8.32. Book no. 149 | Paragraph no. 1341 | Line No.s 2-68.

Ownership and non-self.

5.8.33. Book no. 149 | Paragraph no. 1358 | Line No.s 2-176.

Aspiration for Purity or Impurity.

5.8.34. Book no. 149 | Paragraph no. 2457 | Line No.s 2-94.

Cherishing as Mentality and Materiality.

5.8.35. Book no. 149 | Paragraph no. 1778 | Line No.s 2-50.

No More Death and Birth.

5.8.36. Book no. 149 | Paragraph no. 495 | Line No.s 2-46.

No More Superiority.

5.8.37. Book no. 149 | Paragraph no. 113 | Line No.s 2-134.

Crossed-over, Well-understood, accurately known, Abandoned, Developed, Realized.

6.3. Summary of the Theme Analysis

The given text is a summary of various paragraphs in the *Mahāniddeśa*, providing key contributions to the philosophy of the *arahanta* ideal. Paragraphs 5.8.1 and 5.8.2 from *Māgaṇḍīyasuttaniddeśa* explain the two primary meditation techniques, calm-preceding and insight-preceding, and their effects on the bonds, ignorance, hindrances, and various perceptions when attaining enlightenment. Paragraph 5.8.3 from *Duṭṭhaṭṭhakasuttaniddeśa* portrays the significance of purifying the mind through the Noble Eightfold Path to attain liberation from suffering. The other paragraphs mentioned, including *Guhaṭṭhakasuttaniddeśa*, *Suddhaṭṭhakasuttaniddeśa*, *Tissametteyyasuttaniddeśa*, *Tuvaṭakasuttaniddeśa*, and *Sāriputtasuttaniddeśa*, discuss the various stages of seclusion of the mind, including the four absorptions, four attainments, and four paths and fruitions, as well as the stages of development such as stream-enterer, once-returner, non-returner, and enlightened one (*arahanta*). The text emphasizes the importance of *samatha* meditation in achieving ultimate liberation and clarifies the definitions of the different stages of development towards the *arahanta* ideal.

The *Paramaṭṭhakasuttaniddeśa*, a section of the *Mahāniddeśa*, provides a precise summary of the subsequent five paragraphs of the text, describing the structure of the sixfold equanimity of the *arahanta*'s career. The text explains the concept of “other shore” or *Nibbāṇa*, the state of overall absence of craving, and the characteristics of an enlightened person who has attained *Nibbāṇa*. The text also explains the meaning of the term “does not come back,” which refers to the defilements that do not return to someone who has abandoned them. In addition, the fivefold equanimity of an enlightened person is

described, including their equanimity in pleasurable and unpleasurable things, and the absence of the seven defilements.

The *Paramatṭhakasuttaniddesa* provides further insights into the *arahanta's* career. Paragraph 5.8.25 describes the seven defilements and their absence in an enlightened person. Paragraph 5.8.26 explains how the enlightened one has overcome the bodily bonds associated with human passions and desires. Paragraph 5.8.27 presents a perspective on the power of mind and the gravity of purity of the *arahanta* person. Paragraph 5.8.28 explains that the liberated one has access to the sense faculties but not attachment, and paragraph 5.8.29 describes how the senses and mind of the liberated one are controlled, protected, and guarded.

Paragraph 5.8.30 presents the concept of ownership and how it is absent in the enlightened one. The paragraph 5.8.31 further emphasizes that the concept of ownership is a subjective and temporary construct that ultimately leads to suffering. Paragraph 5.8.32 of *Purābhedasuttaniddesa* reflects fundamental Buddhist teachings of *anattā* (non-self) and impermanence (*anicca*). It emphasizes that the enlightened one does not grieve over the changing nature of things, including one's own body, relationships, and possessions. Paragraph 5.8.33 of *Mahāvīyūsuttaniddesa* provides a discriminating understanding of the *arahanta's* purity by non-attachment. It suggests that impurity is associated with unwholesome conditions and five sensual pleasures. Paragraph 5.8.34 of *Attadaṇḍasuttaniddesa* gives an in-depth explanation of the essential components of the state of the art of *arahanta*, including the meaning of “*Sabbaso*” (altogether) and “*nāmarūpa*” (mentality and materiality). Paragraph 5.8.35 of *Mahāvīyūhasuttaniddesa* describes the state of enlightenment, where the person has overcome the cycle of birth,

death, and rebirth. Paragraph 5.8.36 of *Suddhaṭṭhakasuttaniddesa* describes the state of mind of an *arahanta* and their characteristics and qualities. Paragraph 5.8.37 of *Kāmasuttaniddesa* describes the characteristics of a *Brāhmaṇa*, which refers to the liberated one or the *arahanta*, who has crossed over to the other shore and gone beyond. Paragraph 5.8.38 of *Kāmasuttaniddesa* defines an *arahanta* as someone who has achieved complete emancipation from the birth-death cycle and has eradicated all defilements of the mind. They have achieved this through the practice of the Noble Eightfold Path, which includes right understanding, intention, speech, action, livelihood, effort, mindfulness and concentration. By providing a detailed explanation of the *arahanta* ideal, the *Mahāniddesa* offers guidance and inspiration for Buddhist practitioners on the path to liberation. The *Mahāniddesa* thus provides a comprehensive analysis of the concept of the *arahanta's* ideal and the sixfold equanimity of their career, offering insights into Buddhist philosophy and the nature of liberation.

6.4. Key Contributions

The *Mahāniddesa* is an important Buddhist text that offers significant insights into the philosophy of the *Arahanta* Ideal. This dissertation has explored the various contributions of the *Mahāniddesa* in the field of Buddhist studies, shedding light on the practical and philosophical implications of the *Arahanta* Ideal in Buddhism. Here I am including a few key contributions of this dissertation.

One of the key contributions of this study is the development of a working definition of the *Arahanta* Ideal and the state of the art of the *Arahanta*, which is not only grounded in Buddhist literature but is also relevant to contemporary discussions on mindfulness, meditation, and well-being. Additionally, this dissertation sheds light on the

variety of terms related to the *Arahanta* Ideal, which can be confusing and contradictory to those who are not familiar with Buddhist philosophy. Herein I attempted to form a unique definition of the three stages of the *arahanta* ideal, i.e., pre-enlightenment stage of the *arahanta* candidate, enlightenment stage or the state of the art of an *arahanta*, and the post-enlightenment stage or the career of an *arahanta* in the process of the translation and analysis of the selected significant portions of the *Mahāniddeśa*.

Another significant contribution of this dissertation is the first-ever translation of portions of the *Mahāniddeśa* that are relevant to the *Arahanta* Ideal. This English translation, along with the accompanying analysis, provides a unique and valuable resource for scholars and practitioners alike.

Furthermore, this dissertation explores the philosophical development of the *Arahanta* Ideal, tracing its evolution from early Buddhist texts to the *Mahāniddeśa*. At different points in the history of Buddhist philosophy, different aspects of the *Arahanta* Ideal were emphasized, ranging from personal austerity to universal compassion. The analysis reveals that while the basic definition of the *Arahanta* Ideal remained constant, its philosophical implications underwent significant development. As Chapter 5 illuminates, the *arahanta* is seen in the *Mahāniddeśa* in complex terms that explain what a perfected human might be. Themes of development and equanimity are described, and the *Arahanta* is portrayed as a person who exists without attachment to sensory experience or a self-concept.

The insights provided by this dissertation are particularly relevant in today's society, where stress, anxiety, and mental health issues are prevalent. The *Arahanta* Ideal offers a unique perspective on the human condition, providing a path towards inner peace

and contentment that is grounded in a thorough investigation of the nature of the mind and the world. This dissertation contributes to our understanding of the *Arahanta* Ideal and its potential benefits, both for individuals and for society as a whole.

According to the *Mahāniddesa*, a liberated one, also known as an enlightened one or an *Arahanta*, is an individual who has attained enlightenment and has completely eliminated all defilements, including greed, hatred, and delusion. The *Mahāniddesa* provides a detailed analysis of the *Arahanta* ideal and describes the Arahant as someone who has attained the ultimate spiritual development and has reached a complete inner peace and release from suffering. The Arahanta is portrayed as someone who has overcome all obstacles on the path to enlightenment and has achieved a profound exploration of reality. The *Mahāniddesa* emphasizes the essential need of cultivating mindfulness, wisdom, and compassion in order to attain the state of the liberated one.

The journey towards becoming a liberated one, or Arahant, begins with the practice of good deeds as a mundane person (*puthujjana kalyāṇaka*). Through diligent application of the *samatha* or *vipassanā* methods and the noble eightfold path, the practitioner progresses towards achieving the four stages of enlightenment (*sīmātigo*) and attaining a state of mental seclusion (*cittaviveka*). Once enlightenment is reached, the practitioner has fully abandoned all defilements and is able to burn away any remaining impurities with the fire of knowledge (*ñāṇagginā daḍḍā*). The liberated one has neutralized the circle of birth and death and no more generates a karmic effect that would cause a reincarnation. They are free from clinging, dogmatic self-views, conceit, and craving. The mind of the enlightened one is deeply calm and equanimous and remains unshaken from that point onwards.

The *Mahāniddeśa* is a fundamental Buddhist text that offers a comprehensive analysis of the *Arahanta* Ideal and its practical implications. This text highlights the importance of mindfulness, meditation, and well-being in achieving spiritual enlightenment. It also emphasizes the role of wisdom in overcoming obstacles such as mental defilements, attachment, and ignorance. Additionally, the *Mahāniddeśa* provides practical guidance on how to cultivate wisdom through meditation practice and offers insights into the wider Buddhist cosmology. Furthermore, this text provides a detailed analysis of the Buddha *dhamma*, emphasizing the priority of cultivating virtue and ethical conduct in order to achieve the *Arahanta* Ideal. Overall, the *Mahāniddeśa* is a valuable resource for anyone seeking to deepen their understanding of Buddhism and achieve spiritual liberation.

In conclusion, the *Mahāniddeśa* is a significant Buddhist text that offers a wealth of insights into the philosophy of the *Arahanta* Ideal. This dissertation has contributed significantly to the field of Buddhist studies by shedding light on the historical, practical and philosophical implications of the *Arahanta* Ideal in Buddhism. The *Arahanta* Ideal represents the ultimate goal of spiritual development, attainable through concentration and wisdom, and emphasizes the importance of practicing the *Dhamma*, developing active mindfulness through meditation practice, and committing to the precepts of noble living.

Ultimately there is great soteriological and philosophical significance in the *Mahāniddeśa*, a Buddhist text that emphasizes the *Arahanta* ideal, the ultimate spiritual liberation through ethical conduct, purifying the mind, and cultivating wisdom. The text provides valuable insights into suffering and the liberation path contributing to a deeper

understanding of the philosophy of the *Arahanta* ideal. The research highlights the relevance of the *Arahanta* Ideal in today's society, where mental health issues are prevalent, and people are searching for inner peace and contentment. There remains great need of translation and study of the entire *Mahāniddesa* text in greater detail to preserve Buddhist teachings and culture and provide scholars and practitioners with a greater understanding of the *Arahanta* ideal and its implications for Buddhist philosophy and practice.

6.5. Implications of the Findings

The *Mahāniddesa* is a Buddhist text that provides a comprehensive and nuanced perspective on the path of purification or enlightenment. The text offers a traditional point of view on the path, but also provides a more expansive and radical perspective that challenges conventional notions of enlightenment.

While the Noble Eightfold Path has traditionally been the foundation for the Buddhist journey towards enlightenment, the *Mahāniddesa* offers a more comprehensive and profound perspective on this path. In addition to the eight aspects of right view, intention, speech, action, livelihood, effort, mindfulness, and concentration, the *Mahāniddesa* provides further insights that broaden and deepen one's understanding of the path to enlightenment.

For instance, the text highlights the importance of major Buddhist meditation techniques, such as the *Samatha* method, which involves detachment from perceptions, and the *Vipassanā* method, which involves liberation through wisdom. It also emphasizes the role of seclusion of mind, seven learning persons, and two suitabilities on craving and dogmatic view in the pre-enlightenment stage.

The *Mahāniddeśa* presents a detailed description of the *arahanta* ideal. Although most people will not attain this level of enlightenment, the *Mahāniddeśa* argues that there is still value in understanding the *arahanta* ideal and the path towards it. The teachings of the Buddha as an *arahanta* are presented in this text, emphasizing the importance of ethical behavior and mental purification. A specific feature of the *arahanta* ideal is the capacity to continue living in the world after enlightenment, serving as a model for ethical conduct and providing insight into the ethical condition of humanity. The *Mahāniddeśa*'s structured approach to understanding the *arahanta* ideal offers readers a practical framework for spiritual development, regardless of their ultimate attainment.

The text further explores the enlightenment stage and provides a detailed account of the liberated one or the enlightened person (*patilīna/araha*). It highlights the four boundaries that the enlightened person has crossed and the selflessness and view of no-self that they have developed. Additionally, the text sheds light on the two ends of craving, dwelling on craving and dogmatic view, two precursors, and two supports. These teachings further expand and unfold the Eightfold Path.

However, the *Mahāniddeśa*'s most radical and expansive perspective comes in its treatment of the post-enlightenment stage. It offers a nuanced and beautiful perspective on the equanimity and non-attachment that the enlightened person has developed. The text explores the sixfold equanimity, calmness among not calm ones, non-returning defilements, eight vicissitudes, abandoning of 17 defilements plus all impurities, and the crossing over of three floods.

The text also offers insights into the enlightened one's mental state and faculties, including minute perception on seen, heard, and experienced things, twelve faculties, no

impulsive lust, and restrained senses and mind. The text emphasizes the importance of the enlightened one's aspiration for purity, cherishing mentality and materiality, ownership and non-self, and the extinguishment of human passions. The text portrays a human functioning on almost indescribable levels of perfection of experience, without a ripple of reactivity or conflict.

In conclusion, the *Mahāniddesa* provides a beautiful and nuanced perspective of the path of purification or enlightenment through both traditional points and a more radical and expansive vantage point. The text's emphasis on equanimity and non-attachment is particularly noteworthy, as it challenges conventional notions of enlightenment. The text has a very important breakthrough that the enlightenment is achievable and it's not beyond reach. It gives us some hope as against the conventional later development that the enlightenment needs millions of births of fulfilling perfections and it's almost unattainable. Overall, the *Mahāniddesa* is a valuable and insightful text for anyone interested in exploring Buddhist teachings and practices.

6.5.1. *Arahanta* Ideal and Sensory Experience

The *Mahāniddesa* describes sensory experience and its relationship to the cycle of reactivity. The *Guhaṭṭhaka Sutta Niddesa* of the *Mahāniddesa* explains how the attachment to pleasant sensory experiences can lead to the expansion of the five aggregates through these perceptions. The *arahanta* person, however, is capable of not adding to sensory experience, but rather taking in stimuli plainly, stopping the cycles of reactivity that bind humans. The Dependent Origination is yet another teaching in the text, briefly explaining how all conditioned things are related uniquely to a preceding and succeeding cause and effect. Thus, the *Mahāniddesa* offers a comprehensive explanation

of how the *arahanta* person creates conditions that move beyond typical human modes of experience and stop the chains of cause and effect that bind humans in *samsāric* existence.

6.5.2. *Arahanta* Ideal beyond the Sense of Self

The concept of “*sabbe dhammā anattā*,”⁶⁸⁵ means that all phenomena are non-self in Buddhist philosophy. It emphasizes the impermanence and constant change of all conditioned things. The *Mahāniddeśa* explains that the *arahanta*'s awareness of non-self results in the accomplishment of equanimity, a highly esteemed state in Buddhism. The attainment of equanimity requires great effort and is considered to be a profound achievement. The *arahanta* has essentially relinquished the sense of self, which is the basis for discriminations of sensory experiences. The *Paramatṭhakasuttaniddeśa* explains five types of equanimity: He remains equanimous in both pleasurable and unpleasurable circumstances; he maintains his equanimity because he is the one who has renounced; he stays composed due to being the one who has transcended; his equanimity stems from his liberation; Because of this characteristic, he is referred to as the equanimous person. The text also highlights the suffering of those who are attached to this *samsāric* world through a defined sense of self and emphasizes the importance of detaching oneself from *samsāra* for freedom and happiness. The text concludes by stating that ignorance and craving overwhelm most people's capacity to think of a better and sustainable comfort in an unconditional status such as enlightenment or *nibbāna*.

6.5.3. *Arahanta* Ideal and Buddhist Practice

⁶⁸⁵ Poussin and Thomas, “*Purābhedasuttaniddeśa*.”

The *Mahāniddesa* discusses the state of the enlightened one, known as *Arahanta*, and its importance in Buddhist practice. Attaining Arahantship is the final accomplishment in Buddhism and it is unveiled through the noble Eightfold Path. Realizing the *Arahanta* ideal is essential to understanding and practicing Buddhism and involves concentration and wisdom. Meditation practices are the beginning steps to maintain happiness in the present moment, helping to prevent worries about the past or future. *Arahantas* have a refined and permanent state of mindful awareness, which is achieved through training the mind and living a simple, peaceful life. The modern generation, with its fast-paced and multitasking lifestyle, suffers from restlessness, stress, and trauma. Meditation, on the other hand, allows for a minimalistic lifestyle and one-thing-at-a-time engagement, leading to serenity and a high standard protocol of a noble living.

6.6. Limitations and Suggestions for Future Research

This dissertation on the philosophy of the *Arahanta* ideal as depicted in the *Mahāniddesa* has certain limitations that need to be acknowledged. As a Buddhist monk for over four decades, born and raised in Sri Lanka, English was not my first language, and my culture and language are quite different from those of my readers, although I have been exposed to India and the USA for some years while working with local communities. The original sources for the *Mahāniddesa* were hard to obtain. There are only three ancient palm leaf manuscripts in Colombo Museum (Sri Lanka), Mandalay Museum (Myanmar), and London Museum (UK) available today. I received the Sri Lankan and Myanmar versions as softcopies, but the Myanmar one was unreadable to me as it is written in Myanmar script, and I did not receive the London version. As it was a

much more challenging and arduous work, I couldn't refer to them seriously. Moreover, the two Sinhala translations available in Sri Lanka are over 70 years old, and the language is not quite modern, making the translation work even more challenging. These limitations may have affected the depth and accuracy of my conclusions, but I have tried my best to provide a comprehensive and insightful analysis of the *arahanta* ideal in the *Mahāniddesa*.

Another limitation of the conclusion chapter of my dissertation on the philosophy of the *arahanta* ideal as depicted in *Mahāniddesa* is that my background as a Buddhist monk might have influenced my analysis. I see these documents in a religious context, and my reverence for them might have made me less critical. For instance, while studying the *arahanta* ideal, my focus was on its spiritual significance and the path to attain nirvana, which may not be the same as a secular scholar's approach. For example, a Freudian analyst would see the wish to obtain nirvana as a neurosis, and their analysis of the texts would be quite different. However, despite these limitations, I have tried to explore the intended objectives providing useful investigation of the *arahanta* ideal and its philosophical underpinnings as portrayed in the *Mahāniddesa*.

Finally, I must emphasize the need for further research on the *Mahāniddesa* and its depiction of the *arahanta* ideal. While I have translated significant sections of the text, there is still much more to be done. As the current dissertation is the only version with an English translation of this essential canonical text, it will be more beneficial to have a complete translation. While I am committed to pursuing this work in the future, I believe that the *arahanta* ideal as portrayed in the *Mahāniddesa* deserves the attention of other scholars as well. I hope that my research will inspire further inquiry and encourage other

experts to contribute their own insights to the field of Buddhist philosophy. Overall, my conclusion chapter serves as a starting point for further research and exploration into this fascinating area of Buddhist philosophy.

In summary, this dissertation provides a comprehensive analysis of the *Arahanta* Ideal as depicted in the *Mahāniddeśa*. By examining a range of Buddhist literature and using literary analysis methodology, I have developed a working definition of the *Arahanta* Ideal, traced its development from early Buddhist texts to the *Mahāniddeśa*, and explored its potential implications for contemporary society, particularly in the areas of mindfulness, meditation, and well-being.

My goal for this research is to make a significant contribution to the field of Buddhist studies by offering valuable insights into the practical and philosophical implications of the *Arahanta* Ideal in Buddhism. Through my analysis, I aim to provide a new perspective that deepens our understanding of the significance of this complex concept.

The *Arahanta* Ideal represents the ultimate accomplishment of Buddhist spiritual development, achievable through the cultivation of morality, concentration and wisdom. It emphasizes the importance of practicing the *Dhamma*, developing active mindfulness through meditation, and committing to the precepts of noble living. I believe that by exploring the *Arahanta* Ideal, we can gain valuable insights into how to live a more meaningful and fulfilling life.

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Appendix A: The Variety of Terms Related to *Arahanta*

List One: (with the term and the number of appearances)

Anāgāmimaggaṃ - 1

Anāgāmimaggena – 2

Anāgāmissa – 4

Anāgāramunayo – 6

Arahato – 41

Arahattaṃ – 2

Arahattappatte – 3

Arahattamaggaṃ – 1

Arahantamaggena – 2

Arahantasāsane - 2

Arahantānaṃ - 3

Arahante – 3

Arahantesu - 1

Arahanto – 6

Arahā – 43

Bhikkhave – 98

Bhikkhavo – 1

Bhikkhu – 148

Bhikkhuṃ - 9

Bhikkhuganassa – 2

Bhikkhunā – 1

Bhikkhunigocaro – 2

Bhikkhuniyo – 1
Bhikkhunī – 1
Bhikkhunīgaṇassa – 2
Bhikkhunīnaṃ - 4
Bhikkhuno – 32
Bhikkhusaṅghaṃ - 2
Bhikkhusaṅghassa - 1
Bhikkhu – 45
Bhikkhūnaṃ - 9
◦Bodhi – 2
Bodhi – 1
Bodhiṃ - 1
Bodhiñānena – 2
Bodhiyā - 12
◦Buddha – see pacceka – 3
Buddhaṃ – 18
Buddhacakkhunā – 11
Buddhañānaṃ – 3
Buddhañānassa - 3
Buddhañāne – 6
Buddhadhammānaṃ - 6
Buddhadhammehi - 1
Buddhamāmakō – 2

Buddhasāvakā – 2
Buddhasāvakānaṃ - 5
Buddhasāsane – 2
Buddhassubodhiṃ - 2
Buddhassa – 27
Buddhā - 3
Buddhānaṃ – 12
Buddhānusāssatiṃ - 1
Buddhānussatiyā - 1
Buddhānussativasena – 1
Buddhe – 1
Buddhena – 2
Buddho – 24
Khīṇāsavaṣaṅkhātena - 1
Khīṇāsavassa – 17
Khīṇāsavā - 1
Khīṇāsavānaṃ - 2
Khīṇāsave - 3
Khīṇāsavesu – 1
Muniṃ - 4
Munino – 7
Munimunayo – 2
Munimunino – 2

Muni – 47

Munīdha – 3

Munīha - 1

Paccekabuddhā – 4

Paccekabuddhānaṃ – 1

Paccekamunayo – 3

Paccekamunino – 1

Sakadāgāmimaggaṃ - 1

Sakadāgāmimaggena – 2

Sakadāgāmissa – 4

Sakkāyadiṭṭhi – 9

Sammāsambodhi – 4

Sambodhi – 1

Sambodhikāmassa – 5

Sambodhiratiṃ - 1

Sammāsambuddhadesite – 4

Sammāsambuddhā – 2

Sammāsambodhiṃ - 4

**Sāvaka – see ariya- Buddhasāvaka – 10*

Sekhamunayo – 2

Sekkhassa - 2

Sekkhā - 3

Sekkho – 12

Sekhamunayo - 2

Sekhassa - 131

Sekhā - 6

Sekho - 1

Sotāpattimaggaṃ - 1

Sotāpattimaggena – 2

Sotāpannassa – 4

List Two: As the term *Arahanta* is also related to the concepts of the *Sammā-Sambuddha* and the *Pacceka-Buddha*, the following terms were investigated through the *Mahāniddeśa*.⁶⁸⁶ Superscript indicates the line number.

Anāgāṃmimaggaṃ - 7²²

Anāgāṃmimaggena – 114¹³ 202¹⁷

Anāgāmissa – (4) 27¹⁸ 141¹⁰ 342⁷ 508¹

Anāgāramunayo – (6) 58⁸ 58¹² 58¹³ 336² 336⁶ 336⁷

Arahato – (41) 20¹⁷ 27²⁰ 72¹⁰ 100⁷ 100²⁷ 109⁶ 110⁷ 110³¹ 114²⁹ 115¹⁴ 141¹³ 207¹² 207¹⁹ 214⁵

242³³ 243¹ 243² 243³ 243⁴ 243⁵ 243⁶ 243⁷ 243⁸ 243⁹ 243¹⁰ 243¹¹ 243¹³ 243¹⁶ 243¹⁹ 244¹⁹ 245¹

245²⁹ 247⁵ 247³⁰ 249²⁸ 252¹ 316²⁴ 342¹⁰ 435¹³ 437¹¹ 508⁴

Arahattaṃ – 314¹ 314³

Arahattappatte – 207¹² 207¹⁹ 314¹

Arahattamaggaṃ – 7²³

Arahantamaggena – 114¹⁵ 202¹⁷

Arahantasāsane - 399¹⁶ 400²⁰

⁶⁸⁶ Poussin, 2001.

Arahantānaṃ - 113²⁵ 175¹³ 447⁵

Arahante – 134²⁰ 135⁶ 196⁶

Arahantesu - 175¹⁰

Arahanto – (6) 58¹⁵ 58¹⁷ 175² 336⁸ 336¹⁰ 447⁴

Arahā – (43) 22² 78²⁴ 78²⁶ 82³⁰ 114¹⁸ 114²¹ 114²¹ 114²⁸ 114²⁹ 115⁶ 115⁸ 115⁸ 115¹³ 115¹⁴ 115²² 115²³

115²³ 115²⁹ 130¹⁷ 137¹⁷ 137¹⁹ 138¹⁸ 237⁶ 242³³ 243¹ 243² 243³ 243⁴ 243⁵ 243⁶ 243⁷ 243⁸ 243⁹ 243¹⁰

243¹¹ 248¹⁷ 314¹ 314⁶ 328²⁵ 330¹⁶ 330²² 337⁶ 352²²

Bhikkhave – (98) 14²⁰ 14²¹ 14²² 15¹ 15⁸ 15¹¹ 15¹³ 15¹⁵ 15¹⁷ 15¹⁹ 20¹⁷ 24²² 24²⁵ 25⁶ 25⁹ 25¹⁰ 25¹⁰

25¹⁵ 25²³ 25²⁴ 25²⁴ 25²⁵ 26⁸ 44¹³ 44¹⁶ 53¹⁹ 56²⁷ 119¹⁹ 119²² 122¹⁸ 122²⁰ 122²¹ 125⁶ 125⁸ 125¹¹

125¹² 137²⁹ 138³ 138⁵ 138⁶ 224¹¹ 224¹² 224¹⁵ 237¹⁹ 271²⁶ 271²⁷ 271²⁸ 271²⁹ 272² 278⁴ 362¹⁸

362²⁰ 362²¹ 362²⁷ 363⁶ 363⁹ 363¹¹ 363¹³ 363¹⁵ 363¹⁶ 378²⁸ 383¹ 383² 383³ 383⁴ 383⁵ 383⁸ 437¹⁹

437²⁰ 437²² 438⁵ 438⁷ 438⁸ 438¹² 438¹⁷ 438¹⁹ 438²⁰ 439⁹ 469¹⁴ 469¹⁶ 469¹⁷ 469²³ 469³⁰ 469³³

470² 470⁴ 470⁶ 470⁷ 474⁸ 474⁹ 474¹¹ 474¹⁶ 475⁹ 475⁹ 475¹¹ 475¹³ 475¹⁷ 496³⁰

Bhikkhavo – 494²⁴

Bhikkhu – (148) 14²⁰ 14²¹ 15⁹ 24²⁴ 25³ 26²⁵ 39¹³ 39²⁰ 40¹ 66¹⁴ 70¹⁰ 70¹⁴ 70²⁴ 71⁶ 71¹³ 72²⁰ 105²⁶

106¹² 106¹⁸ 106²³ 140¹⁹ 148¹⁰ 148¹⁷ 148²⁴ 199⁶ 199¹⁶ 217¹⁴ 220⁹ 224¹² 224¹⁵ 231³² 237²⁰ 238¹

238¹¹ 238²³ 238²⁸ 239¹¹ 241⁵ 270² 270⁹ 270¹² 280⁹ 284⁴ 303²⁸ 339⁴ 341¹⁴ 344⁹ 344¹⁰ 344¹⁹

347²⁸ 348⁴ 348¹⁸ 351²³ 352⁶ 352¹² 352²⁷ 353⁴ 354⁵ 354¹⁰ 354¹⁵ 362¹⁹ 362²⁰ 363⁶ 367³ 367¹⁰

368²⁸ 369³⁰ 370¹⁸ 370²⁴ 371²¹ 373²⁰ 374⁶ 377³ 377⁸ 377¹² 377¹⁷ 377²⁵ 384² 384²³ 385²⁴ 385²⁸

386¹⁶ 387⁵ 387⁸ 387¹² 387¹⁸ 387²² 389⁹ 389¹² 389³⁰ 394¹⁵ 398⁸ 398²⁹ 399² 399⁹ 399³² 439⁹

455²¹ 466²⁷ 467¹¹ 467¹⁶ 467²¹ 467²⁴ 469¹⁵ 469¹⁶ 469³⁰ 471²² 471²⁴ 472² 472¹⁰ 474¹⁸ 474²⁷ 475¹³

475²⁶ 478²⁸ 479⁴ 482²³ 483⁴ 483⁵ 483⁵ 483¹² 483¹⁸ 483³³ 484¹⁰ 484²⁰ 485⁸ 488² 488⁵ 497⁵ 497⁶

497¹³ 497¹⁴ 497²² 497²³ 497³³ 498²⁸ 499²⁶ 500² 500¹² 500¹⁵ 500³⁶ 506³³ 507¹⁴ 507¹⁵ 507¹⁵ 507¹⁸
508⁷ 510¹⁵

Bhikkhuṃ - (9) 224²⁰ 237²⁰ 238¹ 238¹¹ 384⁵ 384¹⁶ 437² 461²⁴ 485²

Bhikkhugaṇassa – 447¹² 464⁸

Bhikkhunā – 265¹⁴

Bhikkhunigocaro – 473¹⁰ 474²⁰

Bhikkhuniyo – 340³

Bhikkhunī – 439¹

Bhikkhunīgaṇassa – 447¹² 464⁹

Bhikkhunīnaṃ - (4) 230¹⁵ 392²⁷ 473¹⁵ 474²⁵

Bhikkhuno – (32) 14²² 15¹ 130¹² 130¹⁶ 131¹⁴ 131¹⁴ 131¹⁵ 131¹⁵ 132²⁸ 224¹² 362²¹ 362²⁷ 465³

465⁷ 465⁷ 465⁸ 465⁸ 466⁷ 466²³ 469¹⁷ 469²³ 472⁶ 474¹¹ 474¹⁶ 475¹² 475¹⁷ 477¹³ 478¹ 478² 478²
478³ 478⁵

Bhikkhusaṅghaṃ - 62⁹ 62¹⁶

Bhikkhusaṅghassa - 62¹⁹

Bhikkhu – (45) 70²⁴ 125⁶ 125⁸ 125⁸ 125¹¹ 125¹² 125¹³ 131²⁹ 132¹⁰ 228¹² 228²⁸ 228²⁹ 229² 229⁹

229¹⁶ 230⁶ 230¹² 340² 343²⁹ 344⁸ 344⁹ 374¹⁷ 383¹ 383³ 383³ 383⁴ 383⁶ 383⁷ 383⁸ 383⁹ 384¹⁶

389¹⁶ 390³² 391¹³ 391¹⁴ 391²¹ 391²⁷ 391³⁴ 392¹⁸ 392²⁴ 396⁹ 483⁴ 484²⁹ 485¹⁸ 507¹⁴

Bhikkhūnaṃ - (9) 228¹⁹ 229¹⁷ 230¹³ 391⁴ 391³⁵ 392¹⁹ 392²⁵ 473¹⁵ 474²⁵

Bodhi – 359²⁹ 453²⁸

Bodhi – 456⁹

Bodhiṃ - 481²⁷

Bodhiñānena – 456¹² 457³

Bodhiyā (12) 143²² 172¹³ 212²⁵ 338¹⁴ 346⁵ 458⁶ 481¹² 481³¹ 482² 482⁴ 482⁶ 510¹¹

°Buddha – see *pacceka* – 451¹⁹ 452¹⁶ 452¹⁹

Buddhaṃ – (18) 145¹⁵ 147³⁰ 148⁵ 150¹⁷ 153²⁶ 156¹⁰ 210¹⁹ 340¹ 340⁸ 340¹⁶ 365¹⁵ 388²² 457¹³

457¹⁷ 458⁷ 459⁷ 461¹⁸ 465¹

Buddhacakkhunā – (11) 45²⁸ 354²⁵ 359⁴ 359⁵ 359¹⁷ 360¹¹ 448²⁹ 453³ 453⁴ 453¹⁵ 454⁴

Buddhañānaṃ – 180¹ 358²² 452²³

Buddhañānassa - 180¹ 358²² 452²²

Buddhañāne – (6) 178²⁰ 179²² 179²⁶ 357¹³ 358¹⁵ 358¹⁹

Buddhadhammānaṃ - (6) 143¹⁷ 212²⁰ 338⁹ 345³³ 481⁷ 510⁶

Buddhadhammehi - 448²²

*Buddhamāma*ko – 125³ 382²⁸

Buddhasāvaka – 158¹² 324¹⁵

Buddhasāvakaṇaṃ - (5) 36³¹ 37¹⁸ 37²⁰ 37²⁴ 350¹⁶

Buddhasāsane – 399¹⁵ 400¹⁹

Buddhassubodhiṃ - 359²⁹ 453²⁸

Buddhassa – (27) 178¹⁴ 178²¹ 178²⁴ 178³⁴ 178²⁶ 179⁶ 179¹³ 179¹⁴ 179¹⁶ 357⁶ 357¹⁴ 357¹⁶ 357¹⁷

357²⁷ 358⁵ 358⁶ 358⁸ 451¹³ 451²⁰ 451²² 451²⁴ 451³³ 452⁶ 452⁷ 452⁹ 458²⁶ 463³⁰

Buddhā - 158² 324¹⁵ 448¹⁴

Buddhānaṃ – (12) 36³¹ 37¹⁸ 37²⁰ 37²⁴ 143²² 212²⁴ 338¹⁴ 346⁵ 350¹⁶ 458⁵ 481¹² 510¹⁰

Buddhānusāssatiṃ - 7⁴

Buddhānussatiyā - 347¹⁷

Buddhānussativasena – 491³²

Buddhe – 485¹⁷

Buddhena – 177⁶ 177²⁵

Buddho – (24) 33⁷ 341¹⁰ 343²⁶ 457¹⁷ 457²⁰ 457²¹ 457²¹ 457²² 457²² 457²² 457²³ 457²³ 457²⁴ 457²⁴

457²⁵ 457²⁵ 457²⁶ 457²⁷ 457²⁷ 457²⁸ 458¹ 458¹ 458¹ 464¹

Khīṇāsavaṣaṅkhātena - 457²³

Khīṇāsavassa – (17) 72¹¹ 100⁷ 100²⁸ 109⁶ 110⁷ 110³¹ 214⁵ 244¹⁹ 245²⁴ 245²⁹ 247⁵ 247³⁰ 249²⁸

252¹ 316²⁴ 435¹⁴ 437¹¹

Khīṇāsavā - 175²

Khīṇāsavānaṃ - 113²⁶ 175¹⁴

Khīṇāsave - 134²⁰ 135⁷ 196⁶

Khīṇāsavesu – 175¹¹

Muniṃ - (4) 58⁴ 58⁶ 335²⁷ 335²⁹

Munino – (7) 63¹⁶ 158²⁵ 158²⁹ 159⁹ 159¹² 160¹⁹ 336¹⁹

Munimunayo – 58⁹ 58¹⁷

Munimunino – 336³ 336⁹

Muni – (47) 57⁷ 62⁵ 62²¹ 63² 63¹⁵ 63²³ 63²⁷ 133⁸ 136² 156¹⁴ 185²⁶ 186¹⁰ 186¹¹ 186¹³ 186¹⁶ 187⁵

201¹¹ 203⁹ 203¹⁰ 204⁴ 204¹⁵ 204²² 215¹⁴ 220⁹ 221⁷ 221⁸ 221¹¹ 251⁸ 283¹⁰ 283¹⁸ 283¹⁸ 283²⁴

284²³ 329²⁰ 334²⁴ 336¹¹ 422²⁰ 422³⁰ 422³¹ 422³² 423² 423⁴ 430⁷ 430⁹ 430¹⁰ 443²⁰ 443²²

Munīdha – 329¹ 329²³ 330²⁵

Munīha - 329⁵

Paccekaḥbuddhā – (4) 58¹⁶ 158¹² 324¹⁵ 336⁹

Paccekaḥbuddhānaṃ – 350¹⁶

Paccekaḥmunayo – 58⁹ 58¹⁶ 336³

Paccekaḥmunino – 336⁹

Sakadāgāṃimaggam - 7²¹

Sakadāgāṃimaggena – 114¹² 202¹⁷

Sakadāgāmissa – (4) 27¹⁵ 141⁷ 342⁵ 507³⁴

Sakkāyadit̥ṭhi – (9) 47²⁶ 70²⁵ 86²⁸ 93²⁵ 99²⁴ 112²⁹ 205¹⁰ 413³³ 458¹⁸

Sammāsambodhi – (4) 454²³ 456⁸ 457⁵ 457²⁸

Sambodhi – 481²⁴

Sambodhikāmassa – (5) 479²⁹ 481²⁴ 481³⁰ 482⁴ 482²⁰

Sambodhiratiṃ - 457⁸

Sammāsambuddhadesite – (4) 125¹⁶ 125¹⁸ 383¹² 383¹⁴

Sammāsambuddhā – 58¹⁷ 336¹⁰

Sammāsambodhiṃ - (4) 454²³ 456⁸ 457⁵ 457²⁸

Sāvaka – see ariya- *Buddhasāvaka* – (10) 33³ 73²³ 73²⁴ 104¹⁰ 104¹¹ 104³² 178⁷ 356³³ 446²⁶

451⁶

Sekhamunayo – 336² 336⁸

Sekkhassa 465⁸ 478²

Sekkhā 313³³ 336⁸ 337⁴

Sekkho – (12) 483⁵ 492²⁹ 493¹⁸ 493¹⁸ 493¹⁹ 494⁵ 494¹¹ 495¹ 495⁶ 507¹⁵

Sekhamunayo 58⁸ 58¹⁴

Sekhassa - 131¹⁵

Sekhā (6) 58¹⁴ 130¹⁷ 130¹⁸ 131¹³ 138¹⁷ 237⁶

Sekho 344⁹

Sotāpattimaggam - 7¹⁹

Sotāpattimaggena – 114¹⁰ 202¹⁵

Sotāpannassa – (4) 27¹² 141⁵ 342² 507³¹

Appendix B: Glossary

Pāli to English

abbuḷhesika: one who has pulled out the doorstep

abhabbuppattikā: unable to make birth

abhabbuppattika: unable to make births

abhayaḡata: one who has gone to the fearless

abhayappatta: one who has reached the fearless

abhijjha: covetousness

abhijjhā: covetousness

abhinibbatteti: reproduce

abhinivisanta: cling

abhiniviṭṭha: attached to

abhiññā: psychic power

abhiññāpāragū sabbadhammānaṃ: gone beyond special knowledge of all phenomena

abhiññāpāragū: gone beyond special knowledge

abhiññeyyaṃ abhiññātaṃ: well understood is that which is to be well understood

abhisāṅkhata: arranged

accantaṃpārisuddhi: absolute purity

accutaḡata: one who has gone to the eternal peace

accutappatta: one who has reached the eternal peace

ācināti: accumulates

adhigamāya: to attain

adhivacana: denomination

āgamana: coming
aggadhamma: highest objective
āghāta: hatred
ajeḷakā: goats and sheep
ajjhatabhiddhā: internally and externally
ajjhattaṃ: internally
ajjhosita: bent upon
akammaññatāya: absence of craving, view, conceit
akammayatāya: absence of craving, view, conceit
ākāsānañcāyatana: realm of boundless space
ākāsānañcāyatanasaññā: perception in the sphere of boundless space
ākiñcaññāyatana: realm of nothingness
ākiñcaññāyatanasaññā: perception in the realm of nothingness
akusala dhamma: unwholesome conditions
akusalamūla: unwholesome root
akusalamūlaṃ: unwholesome root
alābha: loss
amacca: colleagues
amata: deathless
amatagata: one who has gone to the deathless
amatappatta: one who has reached the deathless
amusmiṃ: such and such
anadhigatassa: which has not yet been attained

anāgāmimagga: path of non returning
anāgato dutiyo anto: future is the second end
anāvilasankappa: one who has undisturbed intentions
anibbutesu: among those who are not extinguished
añña: others
anta: end
antagata: one who has gone to the end
antappatta: one who has reached the end
antevāsiko: attendant
antimadehadharo: one who is holding the final body
antime bhava: end of final existence
antime samussaya: end of the final body
anuggaha: not take up
anunayapaṭighavippahīno: courtesy (and) anger
anupasantesu: among those who are not at peace
aṇūpi saññā: minute perception
anurodhavirodhasamatikkanto: has passed over compliance and opposition
anusahagata: residuum
apacinati: destroy
āpajjati: get into
aparigamanatāya: repeatedly not coming back to the circle of transmigration
apatthayāna: one who does not aspire (wish for)
apāyaloka: hell realm; the hell world

appatipassaddhesu: among those who are not tranquilized
appattassa: which has not yet been obtained
apurakkhata: not put in front
araha: enlightened one; the liberated one
arahattamagga: path of final liberation
āramanti: refrain
ārāmavatthum: monastery property
ārato: refrained
ariya: noble one
arūpino: formless
asacchikatassa: which has not yet been realized
asantesu: among not calmed ones
asekkha: the learned or the one who does not require any further training
asesam: fully
asita: not clung to
asuddhiṃ: impurity
atikkanto: surpassed
atimāna: vainglory
atīto eko anto: past is one end
attā: self
atta: self
attadiṭṭhi: dogmatic view about self
attajo: self-begotten

attānudiṭṭhi: view on self

āvāsa: residence

avijjānusaya: latent tendency on ignorance

avijjoghaṃ: flood of ignorance

avāpasantesu: among those who are not allayed

ayassa: ill-reputation

āyatana-loka: realm of sense-organs

āyatanapariyanta: end of sense organs

bāhaṃ: arm

bahiddha: external

bahiddhā: externally

bāhita: kept away

bālaputhujjana: foolish mundane persons

bhagini: sister

bhāta: brother

bhava: existence

bhavābhava: from one existence to another

bhavadiṭṭhi: dogma of the state of existence

bhāvanāpāragū catunnaṃ ariyamaggānaṃ: gone beyond developing of the four
noble paths

bhāvanāpāragū: gone beyond developing

bhavapariyanta: end of one mode, four mode and five mode existence

bhavarāgānusaya: latent tendency on lust towards existence

bhāvetabbaṃ bhāvitam: developed is that which is to be developed

bhāvitamagga: one who has developed the path

bhāvito: developed

bhavoghaṃ: flood of existence

bheda: breaking

bhikkhu: monk

brāhmaṇa: liberated one

buddhiparihānivītivatto: passed, spent or overcome the decay of intelligence

byāpāda: hatred

cakkhu: eye

cakkhudvāra: eye door

cakkhunā: through the eye

caranti: walk

carati: walk or roam around

catta: given up

cattāvīti: one has given up

caturāpassena : one who is endowed with fourfold support

catuttha: fourth

catutthaṃ jhāna: fourth absorption

ceta: heart

cha ajjhakkāni āyatanāni: six internal sense organs

cha bāhirāni āyatanāni: six external sense organs

chaḷabhiñño:endowed with six psychic powers

chalaṅgasamannāgata: one who is endowed with six qualities

chalaṅgupekkhāya: sixfold equanimity

chandarāga: impulsive lust

ciṇṇacaraṇa: one who has practiced the noble conduct

citta: mind

cittaviveka: seclusion of the mind

cīvara: robe

cuti: passing away

cutūpapāta: passing away and being born

daḍḍhā: burnt

daḍḍhanti: burnt

dantaṃ: tamed

daratha: distresses

deseti: preaches

devaloka: celestial or divine realm

dhamma: doctrine ; dhamma

dhammārāmo: pleased in dhamma

dhammataṇhā: craving after mental objects

dhātuloka: realm of elements

dhātupariyanta: end of elements

dhīta: daughter

dhono: wise

dhota: washed

dhuta: removed; shaken off
dhutakilesa: removed defilement
dhutapāpo: removed evil
dhutapariḷāho: removed grief
dhutarāgo: removed lust
dinnako: adopted
disvā: seen
diṭṭha: seeing
diṭṭhānusaya: latent tendency on view
diṭṭhasuddhiyā: purification on seeing
diṭṭhi: view
diṭṭhikappa: thought of view
diṭṭhimamattham: selfish attachment to view
diṭṭhinissaya: support for view
diṭṭhinivesana: dwelling on view
diṭṭhipurekkhāra: putting view in the front
diṭṭhivasena: under the control of view
diṭṭhogaṃ: flood of view
diṭṭhussada: defilement of view
dosa: anger
dosassa: of anger
dosussada: defilement of hatred
duccarita: ill-conducts; bad conducts

dukkhā vedanā dutiyo anto: feeling of suffering is the second end

dukkha: suffering

dukkhaṃ tassa pariññātaṃ: his suffering has been known accurately

dummano: sad

dutiya: second

dutiyaṃ jhāna: second absorption

dutiyo anto: second end

dvāsaṭṭhi diṭṭhigata: sixty two wrong views

eja: craving

ekacce: some

ekārakkha : one who is self protected

eko anto: one end

esā: this

evampi: in this way also

gāha: obsession

gahaṇaṃ: grasping

gahitaṃ: grasped

gamana: going

gamanāgamana: going and coming

gaṇa: multitude

gandha: odor

gandhārāmaṃ: pleased in smell

gandhataṇhā: craving odor

gaṇhanta: take

ganthā: knots

gataddha: one who has completed the journey

gatadisa: one who has accomplished the practice

gatakoṭika: one who has gone to the top

gatipariyanta: end of five realms

ghāna: nose

ghānadvāra: nose door

gilānapaccayabhesajjaparikkhāra: requisite of medicinal

godhumakhettaṃ: wheat field

gopenta: watching

guttaṃ: protected

hatthagavāssavaḷavā: elephants, oxen, horses and mares

idaṃsaccābhinivesa: adherence to dogmatic assertion of truth

idha vā huraṃ vā: here in this world or in another world

iriyanti: move

issā: jealousy

iṭṭhāniṭṭha: pleasurable and unpleasurable things

jarā: decay

jarāmaraṇa: decay and death

jāti: birth

jātimaraṇasaṃsāra: birth death circle of transmigration

jivhā: tongue

jivhādvāra: tongue door
kālaṃ: time of death
kālaṃgati: death and passing on to another existence
kāmarāgānusaya: latent tendency on sensual lust
kammussada: defilement of action
kāmoghaṃ: flood of sensual desires
kandati: cry
kaṅkhati: expects
kappa: thought
kappita: prepared
karuṇā: compassion
kaṭaṃ samādāya: accepting (what it is)
katthaci: somewhere
kāya: body
kāyadvāra: body door
kāyagantha: bodily knot
kevalī : one who has wholly gone through or mastered
khandhā: aggregates
kandhaloka: realm of aggregates
kandhapariyanta: end of aggregates
khettajo: person assisting in the field
khettaṃ: plot of land
khetta-pariggaho: possession of cultivating lands

khīṇāsava: in whom human passion is extinct

kilamati: fatigued

kilesā: defilements

kilesa: defilements; impurities

kilesaggi: fire of defilements

kilesussada: defilement of impurity

kimhici: where

kiñcana: something

kiñcanaṃ: something

kiñci: something

kodha: wrath

koṭigata: one who has gone to the top

koṭippatta: one who has reached the top

kuhiñci: anywhere

kukkuṭapatta: cock feather

kukkuṭasūkarā: cocks and pigs

kula: family

kuto: where from; whence

lābha: gain

leṇagata: one who has gone to the safety

leṇappatta: one who has reached the safety

limpeyyuṃ: anoint

lobha: greed

lobho: greed

loka: world

macchariya: avarice

mada: intoxication

maggo bhāvitaṃbhāvitaṃ: path has been developed

mahābhūtā: great elements

mahābhūtānaṃ: great elements

makkha: depreciation of another's worth

mamattā: selfish attachments

mamāyitaṃ: cherishing or belonging to oneself

māna: conceit

mana: mind

mānānusaya: latent tendency on conceit

mañña: others

mano: mind

manodvāra: mind door

mānussada: defilement of conceit

manussaloka: human realm

maraṇa: death

māsakhettaṃ: kind of bean field

māta: mother

māya: deceit

mayhaṃ: mine

me: my
mettāya pārisuddhiyā: purity of friendliness
mitta: friends
moha: ignorance
mohassa: of ignorance
mohussada: defilement of delusion
muditā: sympathetic joy
muggakhettaṃ: green peas field
muñcana: releasing
muñcanā: releasing
muñcitabbaṃ: released
muta: experiencing
mutasuddhiyā: purification on experiencing
mutta: released
muttipaṭisevanatāya: practicing the deliverance
na kappiyo: one who does not provide
nāmā: mentality
nāmaṃ eko anto: mentality is one end
nāmarūpasmiṃ: in the materiality and mentality
ñāṇagginā daḍḍhāti: burnt by the fire of knowledge
ñāṇagginā: fire of knowledge
nānattasaññāya: variety (or multiformity)
ñātaka: kinsmen

ñatvā: known

nevasaññānāsaññāyatana: realm of neither perception nor non-perception;

nhārudaddula: leaf skeleton

nibbāna: nibbāna (complete absence of craving)

nibbānagata: one who has gone to the absence of craving

nibbānappatta: one who has reached the absence of craving

nibbatti: coming forth

nibbutattā: state of being extinguished

niddhota: purified; rinsed

nikkhanto: renounced

nindāya: contempt

niraggaḷa: one who has unlocked

niratta: non-self

nirattā: selfless

nirodha: ceased

nirodho sacchikatam: cessation has been realized

nissaṭo: departed

nissayā: support

nissayatā: support

nissesaṃ: entirely

nittiṇṇo: got out of

nīvaraṇa: hindrance

nivesanā: dwelling; dwellings

niyāmāvakkanti: fixed entry

nuparato: one who is not attached

oḷārika: gross

paccāgacchati: return

pacceṭi: come back

pahānapāragū sabbakilesānaṃ: gone beyond abandoning of all
defilements

pahānapāragū: gone beyond abandoning

pahātabbaṃ pahīnaṃ: abandoned is that which is to be abandoned

pahīna: abandoned; eliminated

pahīnā: abandoned; eliminated

pahīnakilesa: one who has abandoned the defilements

pahīnatta: due to abandoning; due to the state of abandoning

pajahati: gives up

pakappita: thought over

pakappitā: thought over

pakkhitta: put in

paḷāsa: insolence

pālenti: protect

pālitabrahmacariya: one who has guarded the holy life

pamāda: negligence

pañca kāmagaṇa: five sensual pleasures

pañcaṅgavippahīna: one who has abandoned the five qualities

pañña: wisdom

pannabhāra: one who has put down his burden

pannaddhaja : one who has lowered the flag

paññākkhandha: mass of wisdom

paññavā: endowed with wisdom

panuṇṇapaccakasacca: one who has come out of the dogmatic views and realized the truth

para: other

paramapattippatta: one who has attained the supreme attainment

paramapurisa: supreme person

parāmāsa: practice

parāmasanta: touch

paramuggahīta: superior

pāraṅgata: one who has gone to the other shore

pāraṅgato: gone beyond

pārappatta: one who has reached the other shore

paravāda: opponent in controversy

paresaṃ: of others

paridevati: wail

pariḷāha: fevers; griefs

pariññāpāragū sabbadukkhānaṃ: gone beyond full understanding of all sufferings

pariññāpāragū: gone beyond full understanding

pariññeyyaṃ pariññātaṃ: accurately known is that which is to be accurately known

parivārita: surrounded

pariyādiyanavacanam: exhausting is the word here

pariyādiyi: overpowered

pariyantagata : one who has gone to the climax

pariyantappatta: one who has reached the climax

pasamsa: praise

pasamsāya: praise

pasavo: animals

passaddhakāyasāṅkhāra: one who has calmed down the bodily actions

pasupariggaho: possession of animals

paṭhama: first

paṭhamam jhāna: first absorption

paṭigham: anger

paṭighānusaya: latent tendency on ill-will

paṭighasaññā: ill-will perception

paṭighasaññojana: fetter of gross ill-will

paṭikkhepo: denial

patikuṭati: bends away

patikuṭenta: bending away

patilīnacara: those who walk towards withdrawn mind

patilīnenta: withdrawing

patilīyati: withdraws

paṭinissaṭṭha: forsaken

paṭipassaddha: tranquilized

paṭipassaddhā: tranquilized

paṭipassaddhattā: state of being tranquilized

paṭisandhipariyanta: end of re-births in sensual (kāma), form, formless / immaterial
(arūpa) realms

pativaṭṭati: pulls back

pativaṭṭenta: pulling back

paṭividdhākuppa: one who has comprehended the unshakable

paṭiviramanti: abandon

paṭivirato: abandoned

patthanā samatikkanta: has passed over the aspirations

patthanā: aspiration

patthenti: aspire; wish for

pattiyā: to obtain

pattiyo: aspirations

pavuccate: called

phassasamudayo dutiyo anto: cause of contact is the second end

phasso eko anto: contact is one end

phoṭṭhabba: touch

phoṭṭhabbārāmo: pleased in touch

phoṭṭhabbatanḥā: craving after touch

piṇḍapāta: alms-food;

pita: father

pīti: joy (rapture)

punabbhava: re-birth

punappunaattabhāvābhiniḅbattiyā: repeated becoming of individual

punappunabhavāya: repeated existence

punappunapaṭisandhiyā: repeated conception

puneti: come again

purato: in the front

purekkhāra: putting in the front

puthujjanakalyāṇaka: mundane persons who does good

putta: son

puttā: sons

puttapariggaho: possession of sons

putto: son

rāga: lust

rāgassa: of lust

rāgo: lust

rāgussada: defilement of lust

rajjanti: are delighted in

rakkhanta: protecting

rakkhitam: guarded

rasa: taste

rasārāmā: pleased in taste

rasataṇhā: craving after taste

rūpa: form; mentality

rūpā: materiality

rūpagata: endowed with form

rūpaṃ dutiyo anto: materiality is the second end

rūpaṃ: materiality

rūpārāmaṃ: pleased in form

rūparataṃ: attached in form

rūpārūparāga: lust for the realm of form

rūpasammuditaṃ: delighted in form

rūpasaññā: materiality perception

rūpataṇhā: craving after form

sabba: all

sabbākusalābhisankhāra: all unwholesome accumulations

sabbākusalābhisankhārānaṃ: accumulation of all unwholesome

sabbaṃ saṃsārapathaṃ: flood of all path(s) of the circle of transmigration

sabbaṃ: in every way

sabbanimitta: all signs

sabbasankhārasamatha: has tranquilized all formations

sabbaso: altogether

sabbathā: in all

sabbena: by all means

sabbūpadhipaṭṭinissagga: has given up all substrata of re-birth

sacca: truth

sacchikātabbaṃ sacchikataṃ: realized is that which is to be realized

sacchikatanirodha: one who has realized the cessation

sacchikiriyāpāragū nirodhassa: gone beyond realization of cessation

sacchikiriyāpāragū: gone beyond realization

sacchikiriyāya: to realize

sadda: sound

saddaṃ: sound

saddārāmaṃ: pleased in sound

saddataṇhā: craving after sound

saddhā: faith

saddho: faithful

saka: one's own

sakadāgāmimagga: path of once returning

sakkāya: one's own body

sakkāyadiṭṭhi: personality view

sakkāyasamudaya: cause of the (view of) one's own body

sālikhettaṃ: good kind of rice field

sālohita: relations by blood

samādhi: concentration

samādhikkhandha: mass of concentration

samāhito: endowed with concentration

samannāgata: endowed with

samannāgato: followed

samāpanna: entered upon

samāpattipāragū sabbasamāpattīnaṃ: gone beyond attainments of all attainments

samāpattipāragū: gone beyond attainments

samatikkami: passed over

samatikkanto: passed over

samavayasatṭhesana : one who seeks people with similar qualities

samitattā: state of being appeased

saṃkiṇṇaparikkha: one who has closed the moat

sammoha: confusion

sampajāno: conscious

sampasāriyati: draw in

sampaṭipādiyi: having realized

saṃsāra: transmigration

saṃsārapariyanta: end of round of rebirth of 5 aggregates(*khandha*), 18 elements

(*dhātu*), 12 bases (*āyatana*)

saṃsibbati: entangles

samucchinna: extirpated

samucchinnā: extirpated

samudayo pahīnaṃ: origin (of suffering) has been abandoned

samuggahītā: firmly grasping

samupagato: approached

samupapanno: produced

samupeto: endowed with

samuṭṭhapita: established
saṃvarāya: restrain
saṃvijjati: is available to
saṃvutaṃ: restrained
sandhota: cleansed
sandhūpeti: cause thick smoke or steam thickly
saṅkhāragata: endowed with formation
saṅkhata: created
saññāgata: endowed with perception
saññāpubbaṅgamatā: preceded by perception
saññāviggaha: analyzed by perception
saññāvikappayeyatā: thought by perception
sanniggaṇhanta: restraining
sanniruddhanta: ceasing
sannivārenta: avoiding
santāpa: torments; griefs
santattā: state of being calmed
saṅthapita: kept well
santo: calmed
santussitatta: state of happiness
sārāga: passion
sārāgo: passion
sārambha: perverseness

saranagata: one who has gone to the refuge
saranappatta: one who has reached the refuge
sassatadiṭṭhi: view of eternalism
sātheyya: treachery
sati: mindfulness
satimā: endowed with mindfulness
sato: mindful
sekkha: learners ; those who are in the course of perfection
senāsana: dwelling
sīla: morality (virtue)
sīlabbataparāmāsa: religious practices or rites
sīlakkhandha: mass of moral conduct
sīlavā: endowed with morality
sīmā: boundary
sīmātiga: gone over the boundaries
socati: grieve
sota: ear
sotadvāra: ear door
sotāpattimagga: path of stream entry
sotena: through the ear
suddhiṃ: purity
sukhā vedanā eko anto: feeling of happiness is one end
sukha: happiness

sukhadukkha: happiness and sufferings
suta: hearing
sutasuddhiyā: purification on hearing
sutvā: after having heard
suvimutta: well released
suvimuttacitta: one who has well released mind
suvimuttapañña: one who has well released wisdom
taccheyyūṃ: slice
tadekaṭṭha: related
tādi: equanimous one
taṃniddesā: that specification
tāṇagata: one who has gone to the protection
tāṇappatta: one who has reached the protection
taṇhā: craving
taṇhādhaja: craving as a flag
taṇhādhipeyya: craving as a lord
taṇhākappa: thought of craving
taṇhāketu: craving as a banner
taṇhakkhaya: has performed the extinction of craving
taṇhāmamatthaṃ: selfish attachment to craving
taṇhānissaya: support for craving
taṇhānivesana: dwelling on craving
taṇhāpurekkhāra: putting craving in the front

taṇhāvasena: under the control of craving

tassa: of him

tatiya: third

tatiyaṃ jhāna: third absorption

tedhātuke kusale dhamma: wholesome conditions in the three worlds

tevijjo: one who is endowed with three higher knowledges

thale tiṭṭhati: stands on the land

thambha: obstinacy

ṭhito: stood

tilakhettaṃ: sesame seed field

tiṇṇāvī: crossed over

tiṇṇo: crossed over

ubhaya ante: in both ends

ucchedaditṭhi: annihilation view

uddhacca: restlessness

ugghaṇa: take up

ugghātinighātivīvatto: has overcome victory and defeat

ukkhittapaliḥa: one who has lifted or thrown up an iron beam or bar for fastening up
a door/hinge

upādāya: with reference to

upādiyati: grasp

upagato: entered upon

upanāha: enmity

upapanno: attained

upapatti: birth

upapattipariyanta: end of births in heavens and hells

upekkhā: equanimity

upekkhako viharati: lives equanimous

upekkhako: equanimous

upeto: possessed of

urattāḷi: beating his own breast

ussada: defilement

ussineti: sew

uttamadiṭṭhippatta: one who has reached supreme view

uttamapurisa: topmost person

uṭṭhapita: placed higher

uttiṇṇo: gone to the other shore

vanta: renounced

vattāpariyanta: end of action (*kamma*), result (*vipāka*), defilement (*kilesa*) rounds

vattenti: are kept on

vatthu: property

vatthum: property

vatthupariggaho: possession of properties

vedanāgata: endowed with feeling

vibhava: non-existence

vibhavadiṭṭhi: dogma of the state of non-existence

vicaranti: wander

vicikiccha: doubt

vicikicchānusaya: latent tendency on doubt

vidhūpeti: fumigates

vigatattā: state of being gone away

viharanti: live

viharati: lives

vihāravatthum: dwelling property

vīhikhettaṃ: paddy field

vijjā: knowledge

vijjati: exist

vijjhātattā: state of being burnt

vimariyādhikata: boundless

vimutta: emancipated

vimuttattā: emancipation

vimuttikkhandha: mass of emancipation

vimuttiñānadassanakkhandha: mass of emancipation insight given by knowledge

viññāṅagata: endowed with consciousness

viññāṅaṅcāyatana: realm of infinity consciousness

viññāṅaṅcāyatanasaññā: perception in the realm of infinity consciousness

vipariṇata: changing

vipparamutto: released

virāga: absent of desire or passion

viramanti: desist

virato: abstained

vīriya: effort

vīriyyā: endowed with effort

visaññutta : one who is unshackled

visaññutto: unshackled

vitakkavicāra: initial application and sustained application

vītivatto: overcome

vivitta: secluded

vosānagata: one who has gone to the consummation

vosānappatta : one who has reached the consummation

vuccati: called

vuddhipārihānivītivatto: exceed growth and decay

vūpasamitattā: state of being pacified

vūpasanta: calmed

vūpasantā: calmed

vusitava: the one who has lived the holy life

vuṭṭhavāsa: the one who has lived the life of a spiritual practitioner

yāpenti: keep up

yapenti: nourish

yasa: reputation

yassa: reputation

yavakhettaṃ: barley field

yo: someone

Appendix C: Glossary

English to Pāli

abandon: *paṭiviramanti*

abandoned: *pahīna*

abandoned: *pahīnā*

abandoned: *paṭivirato*

abandoned is that which is to be abandoned: *pahātabbaṃ pahīnaṃ*

absence of craving, view, conceit: *akammaññatāya*

absence of craving, view, conceit: *akammayatāya*

absent of desire or passion: *virāga*

absolute purity: *accantapārisuddhi*

abstained: *virato*

accepting (what it is): *kaṭaṃ samādāya*

accumulates: *ācināti*

accumulation of all unwholesome: *sabbākusalābhisankhārānaṃ*

accurately known is that which is to be accurately known: *pariññeyyaṃ pariññātaṃ*

adherence to dogmatic assertion of truth: *idaṃsaccābhinivesa*

adopted: *dinnako*

after having heard: *sutvā*

aggregates: *khandhā*

all signs: *sabbanimitta*

all unwholesome accumulations: *sabbākusalābhisankhāra*

all: *sabba*

alms-food: *piṇḍapāta*
altogether: *sabbaso*
among not calmed ones: *asantesu*
among those who are not allayed: *avūpasantesu*
among those who are not at peace: *anupasantesu*
among those who are not extinguished: *anibbutesu*
among those who are not tranquilized: *appaṭipassaddhesu*
analyzed by perception: *saññāviggaha*
anger: *dosa*
anger: *paṭighaṃ*
animals: *pasavo*
annihilation view: *ucchedadiṭṭhi*
anoint: *limpeyyuṃ*
anywhere: *kuhiñci*
approached: *samupagato*
are delighted in: *rajjanti*
are kept on: *vattenti*
arm: *bāhaṃ*
arranged: *abhisankhata*
aspiration: *patthanā*
aspirations: *pattiyo*
aspire: *patthenti*
attached in form: *rūparataṃ*

attached to: *abhiniviṭṭha*
attained: *upapanno*
attendant: *antevāsiko*
avarice: *macchariya*
avoiding: *sannivārenta*
barley field: *yavakhettaṃ*
beating his own breast: *urattāḷi*
bending away: *patikuṭenta*
bends away: *patikuṭati*
bent upon: *ajjhosita*
birth death circle of transmigration: *jātimaraṇasaṃsāra*
birth: *jāti*
birth: *upapatti*
bodily knot: *kāyagantha*
body door: *kāyadvāra*
body: *kāya*
boundary: *sīmā*
boundless: *vimariyādhikata*
breaking: *bheda*
brother: *bhāta*
burnt by the fire of knowledge: *ñāṇagginā daḍḍhāti*
burnt: *daḍḍhā*
burnt: *daḍḍhanti*

by all means: *sabbena*

called: *pavuccate*

called: *vuccati*

calmed: *santo*

calmed: *vīpasanta*

calmed: *vīpasantā*

cause of contact is the second end: *phassasamudayo dutiyo anto*

cause of the (view of) one's own body: *sakkāyasamudaya*

cause thick smoke or steam thickly: *sandhūpeti*

ceased: *nirodha*

ceasing: *sanniruddhanta*

celestial or divine realm: *devaloka*

cessation has been realized: *nirodho sacchikatam*

changing: *vipariṇata*

cherishing or belonging to oneself: *mamāyitam*

cleansed: *sandhota*

cling: *abhinivisanta*

cock feather: *kukkuṭapatta*

cocks and pigs: *kukkuṭasūkarā*

colleagues: *amacca*

come again: *puneti*

come back: *pacceti*

coming forth: *nibbatti*

coming: *āgamana*
compassion: *karuṇā*
conceit: *māna*
concentration: *samādhi*
confusion: *sammoha*
conscious: *sampajāno*
contact is one end: *phasso eko anto*
contempt: *nindāya*
courtesy (and) anger: *anunayapaṭighavippahīno*
covetousness: *abhijjha*
covetousness: *abhijjhā*
craving after form: *rūpataṇhā*
craving after mental objects: *dhammataṇhā*
craving after sound: *saddataṇhā*
craving after taste: *rasataṇhā*
craving after touch: *phoṭṭhabbataṇhā*
craving as a banner: *taṇhāketu*
craving as a flag: *taṇhādhaja*
craving as a lord: *taṇhādhipateyya*
craving odor: *gandhataṇhā*
craving: *eja*
craving: *taṇhā*
created: *sankhata*

crossed over: *tiṇṇāvī*

crossed over: *tiṇṇo*

cry: *kandati*

daughter: *dhīta*

death: *maraṇa*

death and passing on to another existence: *kālaṃgati*

deathless: *amata*

decay and death: *jarāmaraṇa*

decay: *jarā*

deceit: *māyā*

defilement: *ussada*

defilement of action: *kammussada*

defilement of conceit: *mānussada*

defilement of delusion: *mohussada*

defilement of hatred: *dosussada*

defilement of impurity: *kilesussada*

defilement of lust: *rāgussada*

defilement of view: *diṭṭhussada*

defilements: *kilesa*

defilements: *kilesā*

delighted in form: *rūpasammuditam*

denial: *paṭikkhepo*

denomination: *adhivacana*

departed: *nissaṭo*

depreciation of another's worth: *makkha*

desist: *viramanti*

destroy: *apacinati*

developed is that which is to be developed: *bhāvetabbaṃ bhāvitaṃ*

developed: *bhāvito*

distresses: *daratha*

doctrine: *dhamma*

dogma of the state of existence: *bhavadiṭṭhi*

dogma of the state of non-existence: *vibhavadiṭṭhi*

dogmatic view about self: *attadiṭṭhi*

doubt: *vicikiccha*

draw in: *sampasāriyati*

due to abandoning: *pahīnatta*

dwelling on craving: *taṇhānivesana*

dwelling on view: *diṭṭhinivesana*

dwelling property: *vihāravatthum*

dwelling: *nivesanā*

dwelling: *senāsana*

ear: *sota*

ear door: *sotadvāra*

effort: *vīriya*

elephants, oxen, horses and mares: *hatthigavāssavaḷavā*

emancipated: *vimutta*

emancipation: *vimuttattā*

end: *anta*

end of action (*kamma*), result (*vipāka*), defilement (*kilesa*) rounds: *vaṭṭapariyanta*

end of aggregates: *khandhapariyanta*

end of births in heavens and hells: *upapattipariyanta*

end of elements: *dhātupariyanta*

end of final existence: *antime bhava*

end of five realms: *gatipariyanta*

end of one mode, four mode and five mode existence: *bhavapariyanta*

end of re-births in sensual (*kāma*), form, formless/immaterial (*arūpa*) realms:

paṭisandhipariyanta

end of round of rebirth of 5 aggregates (*khandha*), 18 elements (*dhātu*), 12 bases

(*āyatana*): *saṃsārapariyanta*

end of sense organs: *āyatanapariyanta*

end of the final body: *antime samussaya*

endowed with concentration: *samāhito*

endowed with consciousness: *viññāṇagata*

endowed with effort: *vīriyā*

endowed with feeling: *vedanāgata*

endowed with form: *rūpagata*

endowed with formation: *saṅkhāragata*

endowed with mindfulness: *satimā*

endowed with morality: *sīlavā*
endowed with perception: *saññāgata*
endowed with six psychic powers: *chaḷabhiñño*
endowed with wisdom: *paññavā*
endowed with: *samannāgata*
endowed with: *samupeto*
enlightened one: *araha*
enmity: *upanāha*
entangles: *saṃsibbati*
entered upon: *samāpanna*
entered upon: *upagato*
entirely: *nissesaṃ*
equanimity: *upekkhā*
equanimous one: *tādi*
equanimous: *upekkhako*
established: *samuṭṭhapita*
exceed growth and decay: *vuddhipārihānivītivatto*
exhausting is the word here: *pariyādiyanavacanaṃ*
exist: *vijjati*
existence: *bhava*
expects: *kaṅkhati*
experiencing: *muta*
external: *bahiddha*

externally: *bahiddhā*

extirpated: *samucchinna*

extirpated: *samucchinnā*

eye: *cakkhu*

eye door: *cakkhudvāra*

faith: *saddhā*

faithful: *saddho*

family: *kula*

father: *pita*

fatigued: *kilamati*

feeling of happiness is one end: *sukhā vedanā eko anto*

feeling of suffering is the second end: *dukkhā vedanā dutiyo anto*

fetter of gross ill-will: *paṭighasaññojana*

fevers: *pariḷāha*

fire of defilements: *kilesaggi*

fire of knowledge: *ñāṇaggi*

firmly grasping: *samuggahītā*

first absorption: *paṭhama jhāna*

first: *paṭhama*

five sensual pleasures: *pañca kāmagaṇa*

fixed entry: *niyāmāvakkanti*

flood of all path(s) of the circle of transmigration: *sabbaṃ saṃsārapathaṃ*

flood of existence: *bhavoghaṃ*

flood of ignorance: *avijjoghaṃ*

flood of sensual desires: *kāmoghaṃ*

flood of view: *diṭṭhogaṃ*

followed: *samannāgato*

foolish mundane persons: *bālaputhujjana*

form: *rūpa*

formless: *arūpino*

forsaken: *paṭinissaṭṭha*

fourth absorption: *catutthaṃ jhāna*

fourth: *catuttha*

friends: *mitta*

from one existence to another: *bhavābhava*

fully: *asesaṃ*

fumigates: *vidhūpeti*

future is the second end: *anāgato dutiyo anto*

gain: *lābha*

get into: *āpajjati*

given up: *catta*

gives up: *pajahati*

goats and sheep: *ajeḷakā*

going and coming: *gamanāgamana*

going: *gamana*

gone beyond abandoning of all defilements: *pahānapāragū sabbakilesānaṃ*

gone beyond abandoning: *pahānapāragū*

gone beyond attainments of all attainments: *samāpattipāragū sabbasamāpattīnaṃ*

gone beyond attainments: *samāpattipāragū*

gone beyond developing of the four noble paths: *bhāvanāpāragū catunnaṃ*

ariyamaggānaṃ

gone beyond developing: *bhāvanāpāragū*

gone beyond full understanding of all sufferings: *pariññāpāragū sabbadukkhānaṃ*

gone beyond full understanding: *pariññāpāragū*

gone beyond realization of cessation: *sacchikiriyāpāragū nirodhassa*

gone beyond realization: *sacchikiriyāpāragū*

gone beyond special knowledge of all phenomena: *abhiññāpāragū sabbadhammānaṃ*

gone beyond special knowledge: *abhiññāpāragū*

gone beyond: *pāraṅgato*

gone over the boundaries: *sīmātiga*

gone to the other shore: *uttiṇṇo*

good kind of rice field: *sālikhettaṃ*

got out of: *nittiṇṇo*

grasp: *upādiyati*

grasped: *gahitaṃ*

grasping: *gahaṇaṃ*

great elements: *mahābhūtā*

great elements: *mahābhūtānaṃ*

greed: *lobha*

greed: *lobho*

green peas field: *muggakhettaṃ*

grieve: *socati*

gross: *oḷārika*

guarded: *rakkhitaṃ*

happiness and sufferings: *sukhadukkha*

happiness: *sukha*

has given up all substrata of re-birth: *sabbūpadhipaṭinissagga*

has overcome victory and defeat: *ugghātinighātivīvatto*

has passed over compliance and opposition: *anurodhavirodhasamatikkanto*

has passed over the aspirations: *patthanā samatikkanta*

has performed the extinction of craving: *taṇhakkhaya*

has tranquilized all formations: *sabbasaṅkhārasamatha*

hatred: *āghāta*

hatred: *byāpāda*

having realized: *sampañipādiyi*

hearing: *suta*

heart: *ceta*

hell realm: *apāyaloaka*

here in this world or in another world: *idha vā huraṃ vā*

highest objective: *aggadhamma*

hindrance: *nīvaraṇa*

his suffering has been known accurately: *dukkhaṃ tassa pariññātaṃ*

human realm: *manussaloka*
ignorance: *moha*
ill-conducts: *duccarita*
ill-reputation: *ayassa*
ill-will perception: *paṭighasaññā*
impulsive lust: *chandarāga*
impurity: *asuddhiṃ*
in all: *sabbathā*
in both ends: *ubhaya ante*
in every way: *sabbaṃ*
in the front: *purato*
in the materiality and mentality: *nāmarūpasmiṃ*
in this way also: *evampi*
in whom human passion is extinct: *khīṇāsava*
initial application and sustained application: *vitakkavicāra*
insolence: *paḷāsa*
internally and externally: *ajjhatabhiddhā*
internally: *ajjhattaṃ*
intoxication: *mada*
is available to: *saṃvijjati*
jealousy: *issa*
joy (rapture): *pīti*
keep up: *yāpenti*

kept away: *bāhita*

kept well: *saṅṭhapita*

kind of bean field: *māsakhettaṃ*

kinsmen: *ñātaka*

knots: *ganthā*

knowledge: *vijjā*

known: *ñatvā*

latent tendency on conceit: *mānānusaya*

latent tendency on doubt: *vicikicchānusaya*

latent tendency on ignorance: *avijjānusaya*

latent tendency on ill-will: *paṭighānusaya*

latent tendency on lust towards existence: *bhavarāgānusaya*

latent tendency on sensual lust: *kāmarāgānusaya*

latent tendency on view: *diṭṭhānusaya*

leaf skeleton: *nhārudaddula*

learned or the one who does not require any further training: *asekkha*

learners: *sekkha*

liberated one: *brāhmaṇa*

live: *viharanti*

lives equanimous: *upekkhako viharati*

lives: *viharati*

loss: *alābha*

lust for the realm of form: *rūpārūparāga*

lust: *rāga*

lust: *rāgo*

mass of concentration: *samādhikkhandha*

mass of emancipation insight given by knowledge: *vimuttiñāṇadassanakkhandha*

mass of emancipation: *vimuttikkhandha*

mass of moral conduct: *sīlakkhandha*

mass of wisdom: *paññākkhandha*

materiality is the second end: *rūpaṃ dutiyo anto*

materiality perception: *rūpasaññā*

materiality: *rūpā*

materiality: *rūpaṃ*

mentality is one end: *nāmaṃ eko anto*

mentality: *nāmā*

mind door: *manodvāra*

mind: *citta*

mind: *mana*

mind: *mano*

mindful: *sato*

mine: *mayhaṃ*

minute perception: *aṇūpi saññā*

monastery property: *ārāmaṃvatthum*

monk: *bhikkhu*

morality (virtue): *sīla*

mother: *mātā*
move: *iriyanti*
multitude: *gaṇa*
mundane persons who does good: *puthujjanakalyāṇaka*
my: *me*
negligence: *pamāda*
nibbāna (complete absence of craving): *nibbāna*
noble one: *ariya*
non-existence: *vibhava*
non-self: *niratta*
nose door: *ghānadvāra*
nose: *ghāna*
not clung to: *asita*
not put in front: *apurakkhata*
not take up: *anuggaha*
nourish: *yapenti*
obsession: *gāha*
obstinacy: *thambha*
odor: *gandha*
of anger: *dosassa*
of him: *tassa*
of ignorance: *mohassa*
of lust: *rāgassa*

of others: *paresaṃ*

one end: *eko anto*

one has given up: *cattāvī*

one who does not aspire (wish for) : *apatthayāna*

one who does not provide: *na kappiyo*

one who has abandoned the defilements: *pahīnakilesa*

one who has abandoned the five qualities: *pañcaṅgavippahīna*

one who has accomplished the practice: *gatadisa*

one who has attained the supreme attainment: *paramapattippatta*

one who has calmed down the bodily actions: *passaddhakāyasaṅkhāra*

one who has closed the moat: *saṃkiṇṇaparikkha*

one who has come out of the dogmatic views and realized the truth:

panuṇṇapaccekasacca

one who has completed the journey: *gataddha*

one who has comprehended the unshakable: *paṭividdhākuppa*

one who has developed the path: *bhāvitamagga*

one who has gone to the absence of craving: *nibbānagata*

one who has gone to the climax: *pariyantagata*

one who has gone to the consummation: *vosānagata*

one who has gone to the deathless: *amatagata*

one who has gone to the end: *antagata*

one who has gone to the eternal peace: *accutagata*

one who has gone to the fearless: *abhayagata*

one who has gone to the other shore: *pāraṅgata*

one who has gone to the protection: *tāṇagata*

one who has gone to the refuge: *saraṇagata*

one who has gone to the safety: *leṇagata*

one who has gone to the top: *gatakoṭika*

one who has gone to the top: *koṭigata*

one who has guarded the holy life: *pālitabrahmacariya*

one who has lifted or thrown up an iron beam or bar for fastening up a door/hinge:

ukkhittapaligha

one who has lived the holy life: *vusitava*

one who has lived the life of a spiritual practitioner: *vuṭṭhavāsa*

one who has lowered the flag: *pannaddhaja*

one who has practiced the noble conduct: *ciṅṅacaraṇa*

one who has pulled out the doorstep: *abbuḷhesika*

one who has put down his burden: *pannabhāra*

one who has reached supreme view: *uttamadiṭṭhippatta*

one who has reached the absence of craving: *nibbānappatta*

one who has reached the climax: *pariyantappatta*

one who has reached the consummation: *vosānappatta*

one who has reached the deathless: *amatappatta*

one who has reached the end: *antappatta*

one who has reached the eternal peace: *accutappatta*

one who has reached the fearless: *abhayappatta*

one who has reached the other shore: *pārappatta*
one who has reached the protection: *tāṇappatta*
one who has reached the refuge: *saraṇappatta*
one who has reached the safety: *leṇappatta*
one who has reached the top: *koṭippatta*
one who has realized the cessation: *sacchikatanirodha*
one who has undisturbed intentions: *anāvīlasaṅkappa*
one who has unlocked: *niraggaḷa*
one who has well released mind: *suviṃuttacitta*
one who has well released wisdom: *suviṃuttapañña*
one who has wholly gone through or mastered: *kevalī*
one who is endowed with fourfold support: *caturāpassena*
one who is endowed with six qualities: *chaḷaṅgasamannāgata*
one who is endowed with three higher knowledges: *tevijjo*
one who is holding the final body: *antimadehadharo*
one who is not attached: *nuparato*
one who is self protected: *ekārakkha*
one who is unshackled: *visaññutta*
one who seeks people with similar qualities: *samāvayasatṭhesana*
one's own body: *sakkāya*
one's own: *saka*
opponent in controversy: *paravāda*
origin (of suffering) has been abandoned: *samudayo pahīnaṃ*

other: *para*

others: *añña*

others: *mañña*

overcome: *vītivatto*

overpowered: *pariyādiyi*

paddy field: *vīhikhettaṃ*

passed over: *samatikkami*

passed over: *samatikkanto*

passed, spent or overcome the decay of intelligence: *buddhiparihānivītivatto*

passing away and being born: *cutūpapāta*

passing away: *cuti*

passion: *sārāga*

passion: *sārāgo*

past is one end: *atīto eko anto*

path has been developed: *maggo bhāvitambhāvitaṃ*

path of final liberation: *arahattamagga*

path of non-returning: *anāgāmiṃmagga*

path of once returning: *sakadāgāmiṃmagga*

path of stream entry: *sotāpattiṃmagga*

perception in the realm of infinity consciousness: *viññāṇaṅcāyatanaṣaṅṅhā*

perception in the realm of nothingness: *ākāśaṅṅhāyatanaṣaṅṅhā*

perception in the sphere of boundless space: *ākāsānaṅcāyatanaṣaṅṅhā*

person assisting in the field: *khettajo*

personality view: *sakkāyadiṭṭhi*
perverseness: *sārambha*
placed higher: *uṭṭhapita*
pleased in dhamma: *dhammārāmo*
pleased in form: *rūpārāmaṃ*
pleased in smell: *gandhārāmaṃ*
pleased in sound: *saddārāmaṃ*
pleased in taste: *rasārāmā*
pleased in touch: *phoṭṭhabbārāmo*
pleasurable and unpleasurable things: *iṭṭhāniṭṭha*
plot of land: *khettaṃ*
possessed of: *upeto*
possession of animals: *pasupariggaho*
possession of cultivating lands: *khettapariggaho*
possession of properties: *vatthupariggaho*
possession of sons: *puttapariggaho*
practice: *parāmāsa*
practicing the deliverance: *muttipaṭisevanatāya*
praise: *pasamsa*
praise: *pasamsāya*
preaches: *deseti*
preceded by perception: *saññāpubbaṅgamatā*
prepared: *kappita*

produced: *samupapanno*

property: *vatthu*

property: *vatthum*

protect: *pālenti*

protected: *guttam*

protecting: *rakkhanta*

psychic power: *abhiññā*

pulling back: *pativaṭṭenta*

pulls back: *pativaṭṭati*

purification on experiencing: *mutasuddhiyā*

purification on hearing: *sutasuddhiyā*

purification on seeing: *diṭṭhasuddhiyā*

purified: *niddhota*

purity: *suddhiṃ*

purity of friendliness: *mettāya pārisuddhiyā*

putting craving in the front: *taṇhāpurekkhāra*

putting in the front: *purekkhāra*

putting view in the front: *diṭṭhipurekkhāra*

re-birth: *punabbhava*

realized is that which is to be realized: *sacchikātabbam sacchikataṃ*

realm of aggregates: *khandhaloka*

realm of boundless space: *ākāsānañcāyatana*

realm of elements: *dhātuloka*

realm of infinity consciousness: *viññāṇaṅcāyatana*

realm of neither perception nor non-perception: *nevasaññānāsaññāyatana*

realm of nothingness: *ākiñcaññāyatana*

realm of sense-organs: *āyatana-loka*

refrain: *āramanti*

refrained: *ārato*

related: *tadekaṭṭha*

relations by blood: *sālohita*

released: *mutta, vippanutto*

releasing: *muñcana, muñcanā*

religious practices or rites: *sīlabbataparāmāsa*

removed: *dhuta*

removed defilement: *dhutakilesa*

removed evil: *dhutapāpo*

removed grief: *dhutapariḷāho*

removed lust: *dhutarāgo*

renounced: *nikkhanto*

renounced: *vanta*

repeated becoming of individual: *punappunaattabhāvābhiniḃbattiyā*

repeated conception: *punappunapaṭisandhiyā*

repeated existence: *punappunabhavāya*

repeatedly not coming back to the circle of transmigration: *aparigamanatāya*

reproduce: *abhinibbatteti*

reputation: *yasa*

reputation: *yassa*

requisite of medicinal: *gilānapaccayabhesajjaparikkhāra*

residence: *āvāsa*

residuum: *anusahagata*

restlessness: *uddhacca*

restrain: *saṃvarāya*

restrained: *saṃvutaṃ*

restraining: *anniggaṇhanta*

return: *paccāgacchati*

return: *paccāgacchati*

robe: *cīvara*

sad: *dummano*

secluded: *vivitta*

seclusion of the mind: *cittaviveka*

second absorption: *dutiyaṃ jhāna*

second end: *dutiyo anto*

second: *dutiya*

seeing: *diṭṭha*

seen: *disvā*

self-begotten: *attajo*

self: *atta*

self: *attā*

selfish attachment to craving: *taṇhāmatthaṃ*

selfish attachment to view: *diṭṭhimatthaṃ*

selfish attachments: *mamattā*

selfless: *nirattā*

sesame seed field: *tilakhettaṃ*

sew: *ussineti*

sister: *bhagini*

six external sense organs: *cha bāhirāni āyatanāni*

six internal sense organs: *cha ajjhakkāni āyatanāni*

sixfold equanimity: *chaḷaṅgupekkhāya*

sixty-two wrong views: *dvāsaṭṭhi diṭṭhigata*

slice: *taccheyyaṃ*

some: *ekacce*

someone: *yo*

something: *kiñcana*

something: *kiñcanaṃ*

something: *kiñci*

somewhere: *katthaci*

son: *putta*

son: *putto*

sons: *puttā*

sound: *sadda*

sound: *saddaṃ*

stands on the land: *thale tiṭṭhati*
state of being appeased: *samitattā*
state of being burnt: *vijjhātattā*
state of being calmed: *santattā*
state of being extinguished: *nibbutattā*
state of being gone away: *vigatattā*
state of being pacified: *vūpasamitattā*
state of being tranquilized: *paṭipassaddhattā*
state of happiness: *santussitatta*
stood: *ṭhito*
such and such: *amusmiṃ*
suffering: *dukkha*
superior: *paramuggahīta*
support for craving: *taṇhānissaya*
support for view: *diṭṭhinissaya*
support: *nissayā*
support: *nissayatā*
supreme person: *paramapurisa*
surpassed: *atikkanto*
surrounded: *parivārita*
sympathetic joy: *muditā*
take up: *ugghaṇa*
take: *gaṇhanta*

tamed: *dantaṃ*
taste: *rasa*
that specification: *taṃniddesā*
third absorption: *tatiya jhāna*
third: *tatiya*
this: *esā*
those who walk towards withdrawn mind: *patilīnacara*
thought: *kappa*
thought by perception: *saññāvikappayeyyatā*
thought of craving: *taṇhākappa*
thought of view: *diṭṭhikappa*
thought over: *pakappita*
thought over: *pakappitā*
through the ear: *sotena*
through the eye: *cakkhunā*
time of death: *kālaṃ*
to be released: *muñcitabbaṃ*
to attain: *adhigamāya*
to obtain: *pattiyā*
to realize: *sacchikiriyāya*
tongue door: *jivhādvāra*
tongue: *jivhā*
topmost person: *uttamapurisa*

torments: *santāpa*
touch: *parāmasanta*
touch: *phoṭṭhabba*
tranquilized: *paṭipassaddha*
tranquilized: *paṭipassaddhā*
transmigration: *saṃsāra*
treachery: *sāṭheyya*
truth: *sacca*
unable to make birth: *abhabbuppattikā*
unable to make births: *abhabbuppattika*
under the control of craving: *taṇhāvasena*
under the control of view: *diṭṭhivasena*
unshackled: *visaññutto*
unwholesome conditions: *akusala dhamma*
unwholesome root: *akusalamūla*
unwholesome root: *akusalamūlaṃ*
vainglory: *atimāna*
variety (or multiformity): *nānattasaññāya*
view of eternalism: *sassatadiṭṭhi*
view on self: *attānudiṭṭhi*
view: *diṭṭhi*
wail: *paridevati*
walk or roam around: *carati*

walk: *caranti*

wander: *vicaranti*

washed: *dhota*

watching: *gopenta*

well released: *suvimutta*

well-understood is that which is to be well understood: *abhiññeyyaṃ abhiññātaṃ*

wheat field: *godhumakhettaṃ*

where: *kimhici*

where from: *kuto*

which has not yet been attained: *anadhigatassa*

which has not yet been obtained: *appattassa*

which has not yet been realized: *asacchikatassa*

wholesome conditions in the three worlds: *tedhātuke kusale dhammā*

wisdom: *paññā*

wise: *dhono*

with reference to: *upādāya*

withdrawing: *patilīnenta*

withdraws: *patilīyati*

world: *loka*

wrath: *kodha.*