

## THE BUDDHIST ARAHANT: IS HIS ATTAINMENT OF NIRVĀṆA AS PERFECT AS THE BUDDHA'S ENLIGHTENMENT?

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In the Buddhist schools of Hīnayāna, a disciple of the Buddha, who has attained the ultimate goal of spiritual liberation by following the path described in the Buddha's teaching and discipline (*dharmavinaya*) is called an *arahant*, a worthy being, fit to receive the veneration of gifts of the world. This term, like many others in Buddhist terminology, has been borrowed from the common Indian religious tradition. The word 'arhat' finds mention in the Rgveda and the Śatapatha Brāhmaṇa,<sup>1</sup> though not in a strictly spiritual sense. By the time of the Buddha's appearance on the Indian religious scene, the word *arahant* seems to have denoted a person of non-brahmanic tradition, with a claim to great spiritual attainments. Mahāvīra, the great teacher of Jainism was the best-known among those *arahants*, and Hindu literature refers to him as the *arahant*.<sup>2</sup> In the Pali canon itself, the word is occasionally found used in this pre-Buddhistic sense.<sup>3</sup> In the eastern parts of India where Brahmanic orthodoxy had less penetrated, there developed independent religious schools, each one of them eager to attract adherents, whence the masters' claim to have become *arahants*. The Buddha's remark that the Vajjis will prosper so long as they support the *arahants*<sup>4</sup> shows that honouring *arahants* was an established tradition in these parts of India.

That early Buddhism adopts this term exactly in the same sense is proved by the Buddha's calling himself an *arahant*. In fact, he introduces himself as an *arahant* to Upaka, the very first man to whom he spoke after his Enlightenment (*sambodhi*).<sup>5</sup> This term is constantly applied to the Buddha throughout the Pali canon. Thus, when the five monks at Isipatana attained arahantship at the conclusion of the Buddha's first series of discourses, it is recorded that there were six *arahants* in the world, including the Buddha.<sup>6</sup> Up to this day the Theravādin Buddhists paying homage to the Buddha repeat a formula of nine virtues of the Master, first of which proclaims him to be the Worthy (*arahant*).<sup>7</sup>

Although the epithet of *arahant* is well-fitting to the image of the Buddha we find in the Pali canon, he is usually referred to by terms such as the 'Fully-Awakened' (*sammā-sambuddha*), 'Well-Farer' (*sugata*), 'Thus-Gone' (*tathāgata*), and the 'Exalted One' (*bhagavā*), which are

never applied to his disciples. More notable is the term 'Omniscient' (*sabbāññū*) which reflects a tendency to make him the perfect Master. This tendency to magnify the supra-mundane character of the Buddha, accompanied by another line of doctrinal development resulting in a conscious attempt to relegate the *arahants* to a more and more 'imperfect' position, paved the way to the Mahāyānic *bodhisattva* ideal, which demands that every sentient being, *arahants* included, have to attain Buddhahood in order to put an end to suffering. These two points, namely, the usage of special epithets to describe the Master on the one hand and the Mahāyānic insistence that Buddhahood is the only way to *nirvāṇa* on the other, may give rise to the question of the *arahant's* actual position in the early Buddhist concept of perfect liberation. To determine whether or not there is a basic difference between the Buddha's attainment of *nirvāṇa* and that of the *arahant*, we have to examine the content of this realization.

According to the descriptions of the Enlightenment, the *bodhisattva*, having well-trained himself in progressive stages of meditation, obtained the fourth stage of trance or 'musing' (*jhāna*).<sup>8</sup> Now abiding in the fourth *jhāna*, devoid of reasoning (*vitakka*), investigation (*vicāra*), as well as joy and happiness born of seclusion (*pīṭisukha*) and entirely purified by equanimity and mindfulness, he attains to the threefold knowledge (*tisso vijjā*), namely, knowledge of the various forms of his past existence (*pubbenivāsa-anussati*), knowledge of the passing away and rebirths of other beings (*cuti-uppatti*), and knowledge regarding the total elimination of obsessions (*āsavakkhaya*). Then with his mind composed, fixed, and immovable, he understood as it really is: 'This is *dukkha*, this is the arising of *dukkha*, this is the stopping of *dukkha*, this is the course leading to the stopping of *dukkha*'. Then follows the statement: 'Knowing this thus, seeing thus, my mind was freed from the canker of sense-pleasures, and my mind was freed from the canker of becoming, and my mind was freed from the canker of ignorance. In freedom the knowledge came to be: I am freed; and I comprehended: Destroyed is birth, brought to a close is the brahma-faring, done is what was to be done, there is no more of being such or such'.<sup>9</sup>

The Buddha's enlightenment is, basically, his acquiring the threefold knowledge<sup>10</sup> which leads to the realization of the Four Truths. In essence, this means perfect understanding of *dukkha* together with its origin, cessation, and the noble eightfold path leading to this cessation that is *nirvāṇa*. He has gained insight into the non-substantial nature (*anatta*) of individual existence.

An individual being is subject to *dukkha* so long as he remains in what is known as *saṃsāra*. This means the ever-changing cycle of existence, moving on from indeterminable past. Man's life on the earth

is not a unique phenomenon never to be repeated again, but he has been in the *samsāra* for an incalculable period of time, passing on from birth to birth, sometimes as a human, some other times as a sub-human or super-human being, according to his action (*karma*). Man acts out of desire, and action leads him to its desired or undesired fruit, which involves further existence that is suffering. Together with the three kinds of desire,<sup>11</sup> man's action is motivated by the three roots of passion (*rāga*), hatred (*dosa*), and ignorance (*moha*). Nirvāṇa, 'the deathless' (*amata*), is the total annihilation of passion, hatred and ignorance.<sup>12</sup> Collectively they are known as various manifestations of obsessions or influxes (*āsava*), and *nirvāṇa* is the complete destruction of these obsessions (*āsavakkhaya*).

Nirvāṇa is the cessation of the factors leading to further existence after death.<sup>13</sup> Thus, immediately after the Enlightenment (*sambodhi*), the Buddha gives expression to a joyful utterance reflecting the intensity of the sense of freedom which is experienced at this sublime realization.<sup>14</sup> After the death and dissolution of the present physical body, there will be no more existence (*bhava*) for him who has realized the highest truth. There will be no further rebirth for the Enlightened One, and this assertion is confirmed by Anuruddha immediately after the former's passing away.<sup>15</sup>

The obvious goal of the Buddha's teaching and discipline is the attainment of *nirvāṇa*. The Buddha assures that his teaching alone is capable of making one achieve this goal. "Void are the systems of other teachers — void of true saints. But in this one . . . may the brethren live the perfect life, that the world be not bereft of *arahants*".<sup>16</sup> What is meant by this culmination of religious life under the Buddha is explained in another passage in the same text: "On the other hand my religious system. . . conduces wholly and solely to detachment, to passionlessness, to cessation of craving, to peace, to understanding, to insight of the higher stages of the Path, to Nirvāṇa".<sup>17</sup> Wise men and women were asked to renounce homelife and join the Order, not merely for training themselves in the initial stage of the path leading to Buddhahood, but for attainment of the final deliverance, putting an end to suffering in this very life. "This, reverend sir, which is not known, seen, attained, realized or mastered — it is for the knowledge of that, for the sight, for the attainment, for the realization, for mastery of that, that the godly life is lived under the Exalted One".<sup>18</sup> Anyone, regardless his or her age or social standing, possessed of the moral and intellectual prerequisites could attain to *nirvāṇa*, and declare in the sublime beatitude of this intuitive realization: "Rebirth is exhausted; the religious life is practised; done is what was to be done; and there is no more of being such or such".<sup>19</sup> One major factor underlying the great

popularity of the Buddha's teaching at the time, in fact, was this assurance of immediate result (*sandiṭṭhika*) complete and final. In later Mahāyānic schools we find the idea that anyone could become a *bodhisattva*; and this seems to be quite in agreement with the early attitude that anyone is capable of realizing truth, namely, attainment of arahantship.

A liberated person is called an *arahant* because he is remote (*ārakā*) from sinful phenomena; because he has destroyed the spokes of the wheel of *samsāra* (*ara-han*); because he deserves to receive the requisites of food, clothing, etc. (*paccayānaṃ arahattā*), and because he does not sin even in secret (*rahabhava*).<sup>20</sup> The *arahant* is fully emancipated, having destroyed the obsessions (*khīṇāsava*), having lived the life (*vusitavā*), done what was to be done (*katakaraṇīya*), laid down the burden (*ohitabhāra*), broken the fetters of becoming (*parikkhīṇabhavasamyojana*), and won freedom by perfect knowledge (*sammā-d-aññā vimutta*).<sup>21</sup> Such descriptions of the Buddhist ideal of perfect man leave us in no doubt that the *arahant* has won the state of deathlessness. It is important to recall that terms denoting *nirvāṇa* such as *rāgakkhaya*, *dosakkhaya* and *mohakkhaya* are employed in the descriptions of arahantship, too.<sup>22</sup> His obsessions are completely destroyed,<sup>23</sup> and there will be no more rebirth for him.<sup>24</sup> *Nibbuta* and *parinibbuta*, the past participles of *nibbāna* and *parinibbāna* respectively, are frequently found to be referring to *arahants*.<sup>25</sup>

Does this mean that the arahant's attainment of *nirvāṇa* is same as that of the Buddha? If so, what distinction does the Pali canon make between the master and his disciples? Was there no distinction made at all, or was it merely a superficial differentiation necessitated by rigid ethical values of the new teaching? We know that in Buddhism the teacher and the pupil can by no means be equal. Sariputta, the greatest among the Buddha's disciples is reported to have respected his teacher, Assaji, despite his superior achievements, and Musila is condemned for asking to be treated equally with his teacher, though he was perhaps better qualified as a musician. The Buddha is adored as the Teacher of gods and men (*satthā deva manussānaṃ*), and all *arahants*, no matter how great their personal talents and achievements, are called 'Hearers' (*sāvaka*).

The path of purification consists of four stages. Arahantship is the highest point of this gradual path, starting with the 'Entering upon the Stream' (*sotāpatti*). The two stages between *sotāpatti* and arahantship are known as 'Once-Return' (*sakadāgāmi*) and 'Never-Return' (*anāgāmi*). Any ordinary being (*puthujjana*) is, generally speaking, capable of entering the path, but he must be possessing a high degree of mental health and genuine appreciation of the teaching. Most

important among the other prerequisites for an ordinary being to be qualified for entering upon the Stream is that he must be virtuous and meritorious, without any serious immoral act in his background.<sup>26</sup> In such a qualifying *puṭhujjana*, confidence (*saddhā*) and wisdom (*paññā*) may be either equal in proportion or of varying degrees. If *saddhā* is preponderant, the candidate would resort to extreme faith in his teacher and the teaching, making faith the basis of his exertions, whereas the candidate possessing a greater degree of wisdom would rely more upon his own intuitive power. The former would progress along the path taking the course of 'calm' (*samatha*), while the latter would normally follow the course of 'introspection' (*vipassanā*). Regardless the nature of the course of his choice, the aspirant, following the noble eightfold path, gains partial insight into the three characteristics of all composite things (*saṃkhāra*), namely, their transitoriness (*anicca*), unsatisfactoriness (*dukkha*), and unsubstantiality (*anattā*); gives up certain obsessions in their manifest forms, and becomes inclined to detachment (*virāga*) and cessation (*nirodha*).<sup>27</sup> By attaining the stage of *sotāpatti* he becomes an *ariya* whose future existence is definitely limited to the maximum of seven rebirths. There will be no eighth rebirth for him (*na te bhavaṃ aṭṭhamam ādiyanti*). Three out of the ten fetters (*saṃyojana*) which keep beings bound to *saṃsāra* are destroyed in him. He no longer entertains the wrong belief in a 'Self' (*sakkāyadiṭṭhi*), is free from uncertainty (*vicikicchā*) regarding the Buddha, his teaching and his Order, and, has done away with adherence to self-mortifications (*sīlabbata-parāmāsa*). Obsessions connected with wrong view (*diṭṭhi-āsava*), one of the four classes of *āsavas*, are suppressed in him, whereas other kinds of obsessions are also attenuated to a lesser degree.

In the second stage of 'Once-Return', the aspirant gains a higher degree of spiritual sanctification. He has now eliminated the two inclinations of attachment (*kāmarāga*) and aversion (*paṭigha*), and attenuated two more fetters, namely, will for sensual pleasures (*kāmacchanda*) and angry thoughts (*vyāpāda*). In him are utterly destroyed the obsessions originated from wrong view, while the other obsessions derived from desire for existence and from illusion (*bhava-* and *avijjā-āsava*) are also partly eliminated. In contrast to the *sotāpanna* whose future may be extended upto seven rebirths, a Once-Returner is liable to only one rebirth which may take place among humans or super-humans.

The third stage of 'Never-Return' (*anāgāmi*) is a far higher achievement in the progressive path of enlightenment. The noble person (*ariyapuggala*) attaining this stage becomes free from further rebirth in the sphere of sensual pleasures (*kāmadhātu*) for he has now

utterly destroyed the five lower fetters. He is free from two kinds of obsessions, as he has further annihilated the *āsavas* arising from attachment to sensual pleasures. However, he is still bound to *saṃsāra*, with the traces of five upper fetters and the two stronger forms of obsessions lingering in him.

An aspirant progressing along this path of gradual purification reaches his goal, attainment of arahantship, through total destruction of the five upper fetters whereby he gains perfect understanding of the Four Truths. Those who attain arahantship through both meditation and wisdom are called *ubhatobhāgavimutta*, and others who have won the deathless through wisdom only are called *paññāvimutta*. The distinction is of no consequence as far as their realization of truth — attainment of *nirvāṇa* — is concerned, for all *arahants* are free from rebirth. The teaching of the Buddha is characterised by one pervading taste, namely, the taste of deliverance;<sup>28</sup> and the Buddha categorically maintains 'that there is no difference between one deliverance and another'.<sup>29</sup> But in the case of an adept who has thoroughly mastered himself in meditation, accompanying the essential realization there follows a number of supernormal achievements which are not obtained by the *arahant* who is released through wisdom alone. Arahantship accompanied by these magical powers (*iddhividha*) is certainly spoken of in high praise.<sup>30</sup> The arahants possessing these transcendental powers are practically superior to others who cannot claim them.

The *arahants* endowed with such accomplishments may perform numerous acts of magical power, as superbly as the Buddha. Panthaka the younger displays his ability to transform himself into hundreds of different and identical forms, and Pindola Bharadvaja, accepting a challenge which he considered to be a potential threat to the prosperity of the Order, effects a manifestation of his magical powers, disregarding the Buddha's objection to such displays. Sariputta used to be absorbed in the highest level of meditation exactly like the Buddha, and resorting to such lasting concentration is termed *mahāpurisavihāra*,<sup>31</sup> reminding one of the Buddha's epithets. Once, while he was absorbed in concentration, a mischievous demon gave a heavy blow on his head, but the former did not feel any real pain at all.<sup>32</sup> Numerous examples of Moggallana's magical powers are recorded in various Buddhist works.

Now the position of the great *arahants* endowed with supernormal powers is still not equated with that of the Buddha. In the *Āṅguttara Nikāya* there is a list of chief disciples who are declared by the Buddha to be pre-eminent in particular achievements or talents, e.g., intelligence, meditation, energy, confidence and so on. Sariputta is thus proclaimed to be superior in wisdom, Moggallana in

magical powers and Kāśyapa the Great in ascetic practices. They are foremost, the Buddha declares, in these achievements amongst 'my disciples' (*mama sāvakānam*), implying that the Master remains above comparison.<sup>33</sup> This superiority of the Buddha's powers is maintained, with an increasing emphasis, throughout the post-canonical literature. Sariputta, the pre-eminent in wisdom, fails to recommend to a monk a subject of meditation that would suit his character and sends him to the Buddha. Moggallana, despite his superior magical powers, had to be advised by the Buddha while taming a stubborn *nāga*. After Pindola Bharadvaja's performance, again, the Buddha displayed his wonderful supernormal powers, unsurpassed by anyone else in the world. Such episodes may reflect the strong tendency to hold the Master above his disciples in all matters; nevertheless, the attitude of the early Buddhist literature seems to be rather ambiguous in this regard, for we find on some occasions the Buddha conceding to individual *arahants* unreserved pre-eminence in certain qualities or personal virtues. The *arahant* Sivali is highly praised for his power to receive gifts, and Kasyapa the Great is extolled for his strict adherence to ascetic practices.<sup>34</sup> It is probable that in such references survives the memory of an early tradition which held that individual *arahants* may claim equality with the Buddha in spiritual attainments. On the other hand, it is not unusual of the Buddha to praise someone or something merely in order to encourage others.<sup>35</sup>

Granted that the Buddha in fact was superior to his disciples, the *arahants*, in these psychic attainments, still it would not affect the early Buddhist ideal of perfect liberation, materialized by the great *arahants*. The Buddha himself was not interested in magical performances, and actually made it an offense against the disciplinary rules for a monk to display such powers.<sup>36</sup> A person's spiritual quality cannot be judged by his supernormal attainments alone, and even an evil person like Devadatta could acquire them. Moggallana, the best authority in such powers was murdered by hired assassins, and the Buddha himself had to encounter a number of unfavourable things.

On the other hand, as far as the Pali canon is concerned, there is absolutely no ground even to suggest that the essence of the *arahant's* attainment was different from that of the Fully Awakened One. An *arahant* may or may not claim to have obtained supernormal powers, but they all without exception claim to have realized the threefold knowledge, just as the Buddha has done under the tree of enlightenment. Despite this obvious fact, some scholars seem to maintain that *arahants* were not as fully emancipated as the Buddha. Perhaps they overlook the broad meaning of the word *sambodhi* which surely does not mean the Buddha's enlightenment alone.<sup>37</sup> The word 'enlighten-

ment' (*sambodhi* or *sambodha*) is frequently used together with *nibbāna*, referring to the highest goal which can be attained by anyone in this very life.<sup>38</sup> An *arahant's* enlightenment is also called *sambodha*, and he who has attained to arahantship is described as *sambodhipatto*.<sup>39</sup> An *arahant* may even be called with justification a *buddha* (awakened), and the Theragāthā refers to *arahants* as 'those who have realized truth by following the Buddha' (*buddhānubuddha*).<sup>40</sup> Pali commentaries recognize *arahants* as 'those who have realized the Four Truths' (*catusaccabuddha*).<sup>41</sup> In the light of these references it is difficult to agree with Dr Pande when he remarks: 'Only the Buddha can be said to realize nirvana. . . .' for "Sammāsambodhi and nibbana should, in short, be considered to be essentially associated".<sup>42</sup>

However, it should be admitted that the *arahant's* status was never regarded to be equal to that of the Buddha. The Buddha is esteemed as unparalleled (*asama*) equal only to those who are themselves unequalled Buddhas (*asamasama*). Disciples cannot be the equals of the Master who finds the path for the first time.<sup>43</sup> Being the pioneer and path-finder, he deserves to be venerated as such. Apart from that, the early strata of the Pali canon make no distinction between the Buddha's attainment of *nirvāṇa* and that of the *arahant*. Although he was later regarded as omniscient in the popular sense of the word, the Buddha himself never claimed to be so.<sup>44</sup>

According to scholars like Lamotte and Johansson, the *arahants* still retain some traces of the most subtle layers of their personality which are not quite purified. Most of the episodes referred to in Lamotte's article are unknown to the Pali tradition, but there, too, one can easily find similar illustrations indicating parallel attitudes. Johansson derives his information solely from Pali works, but some references are not treated adequately. Sariputta once forcibly removed a bad monk from the audience-hall,<sup>45</sup> and Kasyapa the Great several times spoke to Ananda in a harsh manner, and "directed cruel reproaches at him to prevent him from participating in the sittings of the council".<sup>46</sup> It may not be very surprising to find such conduct on the part of *arahants* so 'harsh' if one remembers that the Buddha would have acted in a similar manner, given the circumstances. Just before his passing away, the Buddha imposed the most severe punishment, complete boycott, on Channa whose crime was perhaps less serious than that of Ananda. The famous episode of the quarrelsome monks at Kosambi presents the other alternative, a kind of 'passive resistance', acceptable to the Buddha. Once he refused to give audience to some noisy monks, who were forced to leave without seeing him. In his very first meeting with Kasyapa the Great, the Buddha exchanged his coarse robe with the soft, comfortable robe of the latter. Such behaviour may or may not be

considered, according to one's personal taste, as far from the ideal of the 'Absolute Perfect'; nonetheless the *arahants*' conduct in such situations is not substantially different from parallel instances in the life of the Buddha. Buddhism insists on the point that volition (*cetanā*) is the most important factor in action, and the texts claim that the Buddha as well as the *arahants* were equally free from ill-will in such situations.

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Footnotes

<sup>1</sup> *Rg Veda* ii.3.3. cited in *Encyclopaedia of Buddhism*, vol.ii, 1, p.41. See also, *Dialogues*, iii,p.1.

<sup>2</sup> SBE.(48) p. 517, 520, etc

<sup>3</sup> *Dialogues*, iii,pp. 3-4.

<sup>4</sup> D.ii, 75.

<sup>5</sup> Vin.i, 8.

<sup>6</sup> *ibid.*, i. 14.

<sup>7</sup> This formula is frequently found in the canon.

<sup>8</sup> For a discussion on *jhāna*, see L.S. Cousins, 'Buddhist *jhāna*' in *Religion*, Vol. iii (Autumn 1973) pp. 115-31.

<sup>9</sup> M. i. 23.

<sup>10</sup> This classification of 'Knowledge' is not uniform. They are also constituents of the sixfold 'super-knowledge' (*cha-l-abhiññā*).

<sup>11</sup> That is: desire i. for sensual pleasures, ii. for existence, and, iii. for annihilation.

<sup>12</sup> S.v. 8.

<sup>13</sup> S.ii. 117.

<sup>14</sup> Dh. 153; J. I. 76.

<sup>15</sup> D.ii, 157.

<sup>16</sup> *Dialogues*, ii, p. 167.

<sup>17</sup> *ibid.*, p. 280.

<sup>18</sup> *Gradual Sayings*, iv, p. 256.

<sup>19</sup> Vin. i, 14.

<sup>20</sup> EB., vol. ii, 1,p. 42; *Dialogues*, iii,p. 4.

<sup>21</sup> Itivuttaka, 38; D.iii, 97, etc.

<sup>22</sup> S.iv, 252.

<sup>23</sup> M.i, 523.

<sup>24</sup> Thag., 296.

<sup>25</sup> Sn., 758, 765; U., 55, etc.

<sup>26</sup> Ajatasattu, though he later became extremely devoted to the Buddha, was disqualified due to his act of patricide.

<sup>27</sup> S.v, 345; D.iii, 251, cited by N. Dutt, p. 257.

<sup>28</sup> Vin. (Cullavagga), ix. i. 4.

<sup>29</sup> M.ii, 129; A.iii, 34; S.v. 410, cited in L. Cousins, et.al. (eds.,) *Buddhist Studies in Honour of I.B. Horner*, p. 92.

<sup>30</sup> D.ii, 71.

<sup>31</sup> M.iii, 293.

<sup>32</sup> U.,iii, 4.

<sup>33</sup> A.i, 23ff.

<sup>34</sup> The *Rasavāhinī*, (Sihala ed.,p. 27) preserves a charming versification of such a praise.

<sup>35</sup> See—M.i, 23 where the Buddha says one of the reasons for his resorting to solitude was his 'being compassionate for the folk that come after'. See also, *Middle Length Sayings*, i,p. 30, n. 4.

<sup>36</sup> Vin,ii, 112.

<sup>37</sup> *Dialogues*, i,pp. 190-92.

<sup>38</sup> D.ii, 251.

<sup>39</sup> Sn., 478, 503, 765, etc.

<sup>40</sup> Thag., 111, cited in EB., vol.ii, 1, p. 42.

- <sup>41</sup> SA. 1, p. 25; AA. i, 115, cited by EB., vol.iii, 3, p. 357.  
<sup>42</sup> Pande, *Origins*, pp. 457-58.  
<sup>43</sup> S.i, 190, ii, 104-5.  
<sup>44</sup> Jayatilleke, *Early Buddhist Theory of Knowledge*, p. 469ff. See also, L. Cousins, et.al. (eds.), *Buddhist Studies*, p. 75ff.  
<sup>45</sup> Johansson, *Psychology of Nirvana*, p. 130.  
<sup>46</sup> L. Cousins, et.al. (eds.), p. 92.

### Abbreviations

|       |                            |
|-------|----------------------------|
| SBE.  | Sacred Books of the East   |
| D.    | Dīgha Nikāya               |
| Vin.  | Vinaya Piṭaka              |
| S.    | Samyutta Nikāya            |
| Dh.   | Dhammapada                 |
| J.    | Jātakas                    |
| EB.   | Encyclopedia of Buddhism   |
| M.    | Majjhima Nikāya            |
| Thag. | Theragāthā                 |
| Sn.   | Suttanipāta                |
| U.    | Udāna                      |
| EMB.  | Early Monastic Buddhism    |
| A.    | Aṅguttara Nikāya           |
| SA.   | Samyutta Nikāya Aṭṭakathā  |
| AA.   | Aṅguttara Nikāya Aṭṭakathā |