

Dissimilarities between the Arahantship of *Sukkavipassaka* and the *Samatayānika*; An Analytical Study with Regard to Commentaries

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The main objective of the religious and philosophical teachings in the 6th century BC is to find eternal liberation. In Buddhism, it is stated as Arahantship. One major characteristic of it is overcoming the defilements, including passion in every way. The early Buddhist teachings reveal that the said Arahantship is not varied from the form or the nature. However, the commentaries state that according to the path to practice, the insight that is essential in achieving the concentration of the Arahantship consists of two types, namely, the insight preceded by tranquillity and the bare insight. It says that the one who realises the truth with tranquillity achieves Arahantship with absorptions, higher powers, and four special skills, whereas the methodology of the one who practices the spiritual exercise of bare insight is following the supramundane path having only the support of the insight. The dried insight is the basic idea of it, which is not turned wet by the tranquillity meditation. Within the discussion of the seven noble persons, the-both-ways-liberated one and the one who liberated through wisdom have been introduced as the *Samatayānika* and the *Sukkhavipassaka*, respectively. Two types of Arahants have been emphasised in the discussion of one hundred-eight noble persons. Commentaries said that the *Sukkavipassakas* are not focusing on liberation and the ninth level of trance, while only the non-returners and Arahants are engaged in it. The commentaries state that the ones who are supported by bare insight have to go along a path preceded by *Dhammuddhacca* for the realisation of truth while the *Samatayānikās*, *Vipassanāyānikās* and *Yuganaddha* meditators should follow the three paths which are unique to it. Excluding the *Sukkavipassaka* Arahant in the first Buddhist council has to be discussed here. According to these commentary recommendations, it is analytically discussed whether there are dissimilarities between the noble persons *Sukkavipassaka* and the *Samatayānika*. This research is expected to be conducted under qualitative methodology using primary and secondary sources.

Keywords: Dhyāna, *Samatayānika*, *Sukkavipassaka*, *Yuganaddha*