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Nibbāna, the Good, and the One: The Similarity Among
Buddha, Plato, and Plotinus' Ultimate Experience

In this paper, through adducing and analyzing the appropriate textual evidence, I argue that Buddhist Nibbāna, the Platonic Good, and the Plotinian One are similar in nature, and that the ultimate experience thereof highly resembles one another as well. More specifically, regarding their natures, after a brief argument that Plato's One of the First Hypothesis of his *Parmenides* is interpretively equivalent to the (Form of the) Good, I shall attempt to show that Nibbāna, the Good, and the One share the features of being: (1) both a being and not or beyond being; (2) both knowable and not knowable; (3) unlimited or infinite; (4), ineffable; (5) immutable; (6) one, unified, or uncompounded; (7) unconditioned; and (8) not perceivable or opinable.

In addition, to demonstrate the claim of my paper title, I show that the ultimate experience of these three entities shares the characteristics of being: (1) ineffable; (2) difficult and rare; (3) everlasting and self-sustaining; (4) (arguably) non-dual; and (5) one that yields (or is equivalent to one's attaining) happiness.