CHAPTER VI

N I B B A N A

Nibbana (Skt. Nirvāṇa) is a very well-known term in Buddhism. It has a special connotation in the Buddhist Philosophy. There is a sharp contrast between the ideas of Nibbana among the Hindus and the Buddhist. Nibbana is the ultimate goal of the followers of Buddhism belonging to both monastic and the lay communities. There is no difference on the ultimate goal of their life. But there is a difference in the process of realization of Nibbana. Both of them can attain to the blissful state by their moral conduct.

The word Nibbana is composed of 'Ni' and 'Vâna'. Ni is a negative particle. Vâna means blowing,

1. Bhikkhus and bhikkhunis. 2. Upâsakas and upâsikas.
weaving or craving. Generally speaking, the term Nibbāna stands for going out of a lamp, or fire. This is indeed the popular meaning of Nibbāna. But according to Buddhist conception, Nibbāna bears the meaning of passing away of feverishness and restlessness. Nibbāna is a stage of existence in which the threefold fire of lust, ill-will and stupidity stand extinguished. Nibbāna is the stage in which spiritual well-being, security, emancipation, victory, peace and salvation are indicated. It is thus worthwhile to compare Nibbāna to the extinguishing of fire. But fire is usually extinguished by water or it may go out itself from lack of fuel. Fire in a lamp may not be blown out but may put out of the wick or due to lack of oil. But Nibbāna, in its

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philosophical stands for an ethical state which can only arise from within. In this sense Nibbāna means release (Ni) from craving which is called vāna (lust). Nibbāna is thus immutable, immortal, secure, eternal, tranquil, healthy, safe, undisturbed, agreeable, excellent, pure, calm, and unconstituted. The wise who has learned Dhamma, and has been freed from craving obtains Nibbāna. According to the Buddhist, Nibbana is thus the stage of full enlightenment of the lamp of bodhi. Nibbāna stands for cooling off of all flames of ignorance, thirst and suffering. Nibbana envisages a complete extinction of the fires of attachment.
and ultimate liberation from suffering. In this way Nibbāna is understood in its negative aspect as the total extinction of everything in existence both body and mind.

According to the Theravāda school there are three kinds of misery:

a) suffering due to mental and physical causes;\(^1\)

\[\text{Nibbāna - liberation from Dukkha\textsuperscript{a}.}\]

b) mental and physical causes due to origin and destruction\(^2\); and

c) transformation from pleasurable sensation to painful ones.\(^3\)

A holy man seeks release from these miseries by realising the formula of law of causation, four noble

\[\text{1. dukkha - dukkha\textsuperscript{a}. 2. Sa\textsuperscript{a}khāra-dukkha\textsuperscript{a}.}\]

\[\text{3. Vipari\textsuperscript{a}sa-dukkha\textsuperscript{a}.}\]
truths, the transitoriness, essencelessness. The Lankavatara Sutra states that "there is no real emancipation without the realisation of Dharma-nairatmya. So the Hinayānists do not actually reach mokṣa, they are only tossed up and down by the properties of things like a log of wood tossed by the waves."  

The Hinayānists have depend only on their individual personality as the basis of their meditation. By this they reach a state of "Sravaka bodhi or Pratyeka-buddha bodhi." A Sravaka is compared to thing with sign and a thing without signs. A man can reach a stage envisaging animitta by realizing the nimitta stage. The

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signless stage is beyond lust, ill-will and stupidity. This is the animitta stage which stands to be the stage of highest bliss. In this stage a man can get free from all worldly things. In this stage a man puts an end to all impurities.¹

The Hinayānists believe that in the reality of samsāra. They believe in the worldly miseries. A holyman who wants to be free from all miseries realises the form of the law of causation four noble truths, Nibbāna - removal of kilesavarana. essencelessness, transitoriness. His mind may be pure. His mind can be free from all passions. He gets himself free from all passing obstacles in the way to reach the stage of Nibbāna. Nibbāna is the stage where

¹. Asavas.
there is no passion left in the mind of a holy man. The removal of this passion leads to the path of Nibbāna. The passions are held as hindrances in the path of attainment of emancipation. The removal of passion thus leads to the stage of Nibbāna. Nibbāna is also held as supramundane.

Nibbāna as the above observations hold is the highest bliss. "At the beginning Nibbāna means simple faith in soul's immorality, its blissful survival in a paradise a faith emerging from practices of obscure magic. It is also unconstituted, so Nibbāna has neither origin and decay nor any change. It remains the same for ever in its own characteristics. It is causeless and indeterminable. There is no individuality in Nibbāna.

1. The conception of Buddhist Nirvāṇa - TK Stcherbatsky Preliminary - Page 1-2. 2. appacaya. 3. avyākata.
Nibbāna is oneness, of one taste and is indescribable and unfathomable. It is also free from disease and sorrow. It is inconceivable. It is inexpressible. It could only be realised within one's ownself. Nibbāna could not be communicated by one person to another. It is neither existing nor non-existing. It is eternal. Rightly speaking, words cannot describe Nibbāna. Nibbāna is beyond physical and mental pain. Reasons and intellect cannot scan it. Nibbāna is profound, hard to comprehend, serene, excellent, beyond dialectic, abstruse and only to be realised by the wise. Nibbāna is described as "unborn, unoriginated, unconstituted, undecaying, undying,  

free from diseases, grief and impurities, it is the supreme and attained by the best exertion." Elsewhere in the Dhammapada we find that Nibbāna can be obtained by the "wise ones, meditative, persevering, always putting forth strenuous effort attain to nirvāna the highest freedom and happiness." Nibbāna is highest perfection.

Nibbāna, the ultimate goal of Buddhism has been described in different ways in the Milindapañha, an important non-canonical work, in the following manner:

"Nibbāna has nothing similar to it. By no metaphor or explanation or reason or argument can its form or special features be understood."

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"te jhāyino satatikā niccaṃ dalhaparakkāṃ phusanti dhīrā nibbānam yogakkheṣam anuttaraṃ" - The Dhammapada, Verse-23.

3. Accanta-nipṭham.
There is one quality of the lotus, O. King, inherent in Nirvāṇa, and two qualities of water, and three of medicine, and four of the ocean, and five of food and ten of space and three of the wish-conferring gem, and three of red sandal wood, and three of the forth of ghee and five of a mountain peak. As the lotus, O King, is un tarnished by the water, so is Nirvāṇa untr anished by any evil dispositions. This is the one quality of the lotus inherent in Nirvāṇa.3 Nibbāna is also identified with water. As water is cool and...

diminishes heat so also is Nibbāna which is cool and
which diminishes the fever arising from all evil
dispositions.\(^1\) Nibbāna has been identified with medicine.
As medicine is protection to beings tormented by poison,
so is Nibbāna the protection of beings tormented with the
poison of evil dispositions.\(^2\) It is further compared to
the ocean. The Ocean has four qualities which are inherent
in Nibbāna. An ocean is free from corpses so also is
Nibbāna free from the dead bodies of all evil disposition\(^3\).
It is further compared to food. As food gives energy to
all beings so Nibbāna puts an end to old age and death.\(^4\)
It is also compared to space. Space is not born. It is
not reborn. It is incomprehensible. It cannot be carried

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off by thieves, rests on nothing. It is the sphere in which birds fly. So also is the Nibbāna. It is also like the wishing-gem. Wishing-gem pleases every desire so also Nibbāna pleases to the purified saints. It is also identified with red-sandal wood, ghee and mountain peak. As the red sandal wood is too hard to get, so also Nibbāna is hard to attain. As ghee is beautiful in colour, so also is Nibbāna beautiful in righteousness. As the mountain peak is very lofty so also is Nibbāna very exalted. Nibbāna is to be known by freedom from distress and danger, by confidence, by peace, by calm, by bliss, by happiness, by delicacy, by purity, by freshness.

Just as the flame of a lamp struck by the wind disappears and cannot be traced so also a perfect saint is free from all worldly attachment. It is infinite and inexpressible. It is bereft of all dhammas. Nibbana is like the extinguishing lamp. Nibbana is separate from worldly existence. It is non-mental.

Nibbana - its inconceivability. It is dissociated from mind.

It is beyond origin and non-origin. It is firm, eternal and changeless. Nibbana is unconstituted, undying, true, going across, undecaying, firm, signless, inexpressible, calm, quiet, excellent. Nibbana is a place without a fall.

2. acetasika.
3. citta vippayutta. 4. dhuva. 5. saseata.
"Health is the greatest of gifts, contentment is the greatest wealth, trust is the best of relationships. Nirvāṇa is the highest happiness."¹ A mendicant delights in vigilance and looks with fear on thoughtlessness.²

A road leads a man to his gain, so also is the road that leads to Nibbāna.³

Nibbāna is an ens; It is immortal. It has a heaven of peace, non-receding place, other shore, island etc.⁴ By the use of the word "Atthi," it indicates that Nibbāna is an ens and not a Nibbāna - as an ens, non-ens. The Milindapañha tells us

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¹ "Ārogyaparamā labhā santutthi paramā dhanam
    Vissāsapatamā Rāti nibbāṇam paramā sukham,"

² The Dhammapada. Verse-32. ³ The Dhammapada, Verse-75.

⁴ Itivuttaka - R. Samkrityayana. Page-34.
that Nibbāna has an existence.¹ Nibbāna has a cause for its realisation but there is no cause for its origin.² Nibbāna is so deep and subtle that an ordinary man cannot attain Nibbāna due to weakness of mind. So the ordinary man can't reach the existentive sineru mountain.³ Nibbāna is compared to a vast ocean. It does not show any increase or decrease but water flows into it. Water in it can't be measured, so also is Nibbāna - None can measure it. Water in the ocean one can see but can't measure it; Nibbāna may be identified with air. We feel air but it is invisible; so is Nibbāna which is invisible but a holy man can feel it; he can't see it. As the ocean is free from corpses so also is Nibbāna free from the dead bodies of all evil.

dispositions.\textsuperscript{1} Milinda says again: "Nirvāṇa is all bliss, 0 King. There is no intermingling of pain in it."\textsuperscript{2} From the Psychological point of view Nibbāna is neither a substance nor a quality. Nibbāna is the highest state of ecstasy and cessation of consciousness and sensation.\textsuperscript{3} Nibbāna is a positive conception pointing to a certain determinable experience. "Nibbāna as the ideal of Buddhist life next engaged the serious attention of Buddhist Philosophers."\textsuperscript{4}

The human passions are extinct in the upādisesa stage and nirupādisesa where all beings are extinct. Sopādisesa indicates the condition of a perfect

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\begin{itemize}
\item \textsuperscript{1} The \textit{Milinda Pañho}. P.T.S. Page-319.
\item \textsuperscript{2} The Sacred book of the East. The Question of King Milinda. Page-182.
\item "Ekantasukham mahārāja nibbānam dukkhena amissan ti."
\item \textsuperscript{3} saṁāvedayitanirodha. - \textit{Milindāpanho}. P.T.S. Page-313.
\item \textsuperscript{4} Essays in Zen Buddhism - D.T. Suzuki. Page-54.
\end{itemize}
saint where the five skandhas are still present, though
the desire which attracts us to being is extinct. In the
latter we have the cessation of all being consequent on
the death of the saint. There seems to exist a distinction
between one who is free and whose external life continues
and one whose external life has ceased. A saint is
inactive in the sopadisesa stage. The distinction between
Sopadisesa and Nirupadisesa is thus a distinction between
Nibbāna and Parinibbāna, dying out and complete dying out.
Parinibbāna means absolute perfection of being. Perfect
Arhats realise pleasant and unpleasant feelings in the
Sopadisesa stage, Sopadisesa can be
achieved in this life on the attainment
of enlightenment (bodhi) but
Nirupadisesa is no material substratum left, It is the
stage of complete extinction of the khandhas. Nirupādesa means the stage where nothing is left behind. It is also called Mahāparinibbāna. Nibbāna is not a stage to be attained by everybody. It comes to a perfect saint as a flash of light.\(^1\) It helps to purify a saint’s mind\(^2\) and knowledge.\(^3\) It is the fruit of exertion.\(^4\) A perfect saint is beyond conscious and unconscious stage\(^5\) of life. In the stage of Nibbāna an arhat brings to an end his consciousness.\(^6\) In the stage of Nibbāna an arhat achieves the highest mental stage through meditation. Nibbāna can’t be attained through only meditation. Meditation is only a path to reach the stage of Nibbāna.

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1. Obhāsa. 2. citta-visuddhi. 3. pañña-visuddhi ṭeavanam khayorāṇa. 4. anuttarām yogakkheṇam. 5. neva saṁpatti na saṁpatti. 6. saṁpatti vedayita nirodha.
There are various forms of exertions and meditations at the preparatory stage for the realisation of Nibbāna. Nibbāna is dissociated from wrong desires, e.g., desires, passions, impurities, anger, etc. Nibbāna is realisable in this world i.e., in this life if the endeavour of gaming is mature. In the stage of Nibbāna there is calming down of all vital elements. The way to reach Nibbāna is by means of following the eightfold path, the laws of dependent origination, four noble truths and thirty seven elements of enlightenment. A perfect saint is dissociated from

1. kāma. 2. kilesa. 3. ñāsa. 4. rāga.
5. diṭṭheva chamme. 6. sabbā samkhāra samotho.
7. bodhipakkhiya dhammas.
worldly objects like wealth, property, relatives, friends, etc, and is associated to spiritual acquisitions like six higher powers, meditations and higher meditations. A perfect saint is free from anything seen, heard, thought and known. A perfect arhat is beyond love or compassion. He maintains voidness. He lives without attention. A perfect saint can thus achieve the ideal state of perfection called Nibbāna. Nibbāna is interpreted as oneness, and non-duality; the State of Transcendence over sorrow, over the Samsāra, and is a state of vacuity. Samsāra is the opposite of Nibbāna. Nibbāna can't be intellectually realised, because it is beyond intellect.

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Nibbāna, realised as voidness, is the source of samsaric existence, yet transcends it. Even as the Sun remains unchanged but gives light, and energy so Nibbāna remains quiescent although the ultimate initiator of mundane activities. "The True State, Nirvāṇa, as the voidness like the Sun, shines unceasingly." ¹

In the state of Nibbāna there is no pain or sorrow. Nibbāna means the end of all agonies. A recluse attains equanimity and peace in the state of Nibbāna. Nibbāna signifies extinction of all sufferings. In the state of Nibbāna there is the realisation of the transitoriness of all phenomena. Nibbāna produces non-attachment. ² In this stage a recluse keeps away from

² anuppāda.
self love just like an autumn lily is free from the hand.

In the stage of Nibbāna a wise man is free from all intoxications. The state of Nibbāna is the harbour of refuge, a cool cave, an island amidst the floods, safety, the home of ease; it is calm, detached, and tranquil. It is the place of bliss, emancipation, liberation, the transcendental, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the further shore, the unending, the supreme joy, the ineffable, the holy city etc.

Realisation is the key to the attainment of Nibbāna. A recluse comes to this stage through moral perfection, mental development and insight. One achieves moral perfection by purifying one's words and deeds.

through self-control. One can reach at the height of mental development through the process of meditation. A super-developed mind can reach the light of insight.¹ Insight leads to the realisation of Nibbāna. So moral purity, mental development and insight are the means for realisation of Nibbāna. Nibbāna is hard to attain without renouncing the world. Buddha used to teach that the life of a householder was impure and a hindrance to the spiritual progress while that of a recluse was pure and free. So he often persuaded the householders to renounce the world and become monks. A householder can attain the state of Nibbāna through the purification of mind. Various forms of exertions and meditations are recommended for the realisation of the supreme state. Knowledge about the four noble truths are

¹ paññā
the preparatory stages for the realisation of Nibbāna.
These four noble truths are suffering,\(^1\) origin of
suffering,\(^2\) cessation of suffering\(^3\), and the path that
leads to the cessation of suffering.\(^4\) The first truth
is the realisation of pain due to birth, decay, disease
and death. Life is thus full of misery. The second truth
is that all sufferings have causes. Cause and effect are
cor-related. An effect can't happen without a cause. The
cause of misery is desire\(^5\) for worldly objects. This
desire may be of three kinds, desire for pleasure,\(^6\) desire
for existence\(^7\) and desire for non-existence.\(^8\) There is an
inevitable chain of causes and effects known as dependent
origination.\(^9\) Nothing is permanent in this world. The

\(^{1}\text{Dukkha.}\quad ^{2}\text{dukkha-namudaya.}\quad ^{3}\text{dukkha-nirodha.}\quad ^{4}\text{dukkha-nirodha gaminī patipāda.}\quad ^{5}\text{tanha.}\quad ^{6}\text{kāma.}\quad ^{7}\text{bhava.}\quad ^{8}\text{Vibhava.}\quad ^{9}\text{Paticca-samuppāda.}\)
misery depends on some conditions and it must cease if
the causes and conditions of misery are completely
removed. This is the third noble truth. The fourth noble
truth is the path that leads to the cessation of all
miseries. It is known as the middle path. The middle
path is to keep clear of the two extremes. - one being
the life of worldly pleasures and the other being the life
of austerer asceticism.

The noble eight-fold path is also a path
held as the preparatory stages for the realisation of
Nibbâna. This noble path consists of eight good elements
viz., right view, right thought, right speech, right action,
right livelihood, right exertion, recollection and right
meditation. This noble path deals with all aspects of

spiritual progress. A recluse can acquire mental development through these spiritual practices and grow up to be a fit receptacle for the supreme knowledge. Through this practices one attains the fruits of sanctification.  

There are thirty-seven elements of enlightenment. They are divided into seven-categories viz, four applications of mindfulness, four right-efforts, four roads to power, five ethical faculties, five mental powers, seven factors of enlightenment and the noble eight-fold path. Four applications of mindfulness - the function of sati is conceived as a protective censor. It leads a man to emancipation. It has a close connection with the right meditation and attains its perfection in

1. Samanāsthāna. For detail see pages 54-56
2. Bodhipakkhiya dhammas. 3. Cattāro satipatthāna.
9. samādhi.
the fourth stages of meditation. The four right efforts lead to Nibbāna. It depends on sila. The four roads to power are the super-normal power available to a recluse. Through this power a recluse attains the state of Nibbāna.

The five ethical faculties are: 1) Physical faculties in general; 2) sense-organs in particular; 3) faculty, mental or moral; 4) Stages to Arahatta; and 5) modes of feeling. The five mental powers are: 1) faith; 2) exertion; 3) mindfulness; 4) meditation; and 5) insight. Through these five mental powers a recluse attains the state of Nibbana. The seven factors of enlightenment are: 1) mindfulness; 2) wisdom; 3) exertion; 4) joy; 5) delight; 6) meditation; and 7) indifference. Through these seven factors of

1. sādhippā. 2. viriyā. 3. sati. 4. samādhi. 5. Pañña. 6. sati. 7. dhamma. 8. viriya. 9. piti. 10. pasānti. 11. samādhi. 12. upakkhā.
enlightenment a recluse can purify his mind and attain the stage of Nibbāna. (The noble eight-fold path has already been discussed above). This path is realised only by noble men, so it is called the noble path. Each of this category deals with the moral practices for the attainment of the ultimate goal. Sīla-samādhipāṭha is an important process for the attainment of the state of Nibbāna. The four stages of meditation are also progressive simplification of the mental process.

There are some stages that precede the stage of Nibbāna. The path to Nibbāna is divided into four stages, each of which is sub-divided into lower and higher stages called Mārga and Phala respectively. A recluse first attains the lower stage. Next the higher stage is to be achieved. The first stage is that of the Sotāpanna.
According to it, a recluse enters into the stream. Through this stage one can remove one's wrong views and scepticism while one reaches this stage. In this stage a recluse gets free from passions and three factors viz. error of individuality, perplexity and practice of rites and rituals. There are various degrees of sotāpannas viz., Saptakṛdbhavaparama or only saptkrtparama kulankula etc. The lowest of the Sotāpannas is saptakṛdbhavaprama. Saptakṛdbhavaparama will be reborn for seven times only but the highest of the Sotāpannas is kulankula who will be reborn only twice or thrice. In this stage one can't deviate from one's upward march. After this first stage a recluse can attain the second stage which is called sakadāgāmī. In this stage a recluse will be reborn once

1. Srotas. 2. kilesas. 3. samyojanas. 4. sakkāyadiṭṭhi. 5. vicikicchā. 6. silavattaparāmassa.
in this world. He is free from all sensual desires, ill-will and passions. After the second sakadāgāmin stage a recluse can attain the third stage. The third stage is called Anāgāmin. In this stage a recluse will not be reborn in this world at all. He is above all fetters. In this stage he may be born in the Devaloka. In this stage he may be free from all bondages. After the third stage a recluse can attain the fourth stage. The fourth stage is called Arhatta stage. This is the last stage of sanctification. At this stage a recluse is never reborn. At this Arhatta stage a recluse becomes free from all bondages. This is the last stage on way to the realisation of the supreme Nibbāna. A recluse comes across the various paths as a preparatory stage of mental purification and at last, if a recluse is able to overcome all
these mental preparatory stages, he can attain the supreme stage. A recluse aims at attaining release from all bondages. The wise and righteous recluse clears the path leading to release.¹ A recluse can attain wisdom through meditation and gets close to Nibbāna.² The goal of a recluse is self-realisation. He has no selfish end in view. This helps him enjoy happiness and he can help others also in attaining Nibbāna.

Nibbāna may be considered from both ethical and metaphysical points of view. From the former point of view it can be discussed from negative and positive aspects. Effort may now be made to examine the issue.

Nibbāna is free from desire. The state of Nibbana is beyond worldly comprehension. It is free from thirst. If attempt is made to derive the word Nibbāna, it is found that there is a negative aspect in the word (Ni-vāna). Ni is a negative particle.

So Nibbāna is a negation of worldly attachment, lust, ill-will, and stupidity. It is free from all impurities. It is free from danger, disturbedness, impurity, calmlessness and constituted. It is free from ignorance. It is the stage which is beyond worldly attachment. It has no basis. It has no cause. It is indeterminable. It has no origin, no decay and no change.

Nibbana is free from all sufferings. It is the stage of

1. upaddava. 2. abhaya. 3. asuci. 4. acītala.
5. saṃkhata. 6. avijjā. 7. upādi. 8. appaccaya.
9. avyākata.
Animitta. It is not a Laukika stage. It is the supramundane. It is non-mental. It is dissociated from mind. It is beyond fetters and dialectics.

Here comes the positive aspect of Nibbāna.

Nibbāna is the perfection in āśīra, samādhi and pāṭhā. In this stage, a recluse realises exertion, purity, the four noble truths, the noble eight-fold path and thirty-seven elements of enlightenment. Ethical positive. It is peace and quietude. Nibbāna is firm, eternal and changeless. It is unconstituted. It is the place from which there is no fall. It is secure. It is permanent. It is tranquil. It is excellent. It is calm. It is abstruse. It is profound. It is the supreme and attained by the best exertion. Nibbāna is the highest

1. Lakottara. 2. acetasika. 3. citta-vippayutta. 4. atakkāvacāro. 5. tapas. 6. brahmacarya. 7. accutapadām.
happiness and the stage of passionlessness.

Mention may next be made of the metaphysical aspects of Nibbāna. Nibbāna is eternal, fixed. It is without past, present and future. It is unconstituted.

Metaphysical aspects.

It is unfathomable and immeasurable.

It is unlimited. It is supramundane.

It is free from kama, rupa and arupa. It is homogeneous.¹

According to the Kathāvatthu, one of the texts of the Abhidhammapitaka, Nibbāna is described as real and eternal. The state of Nibbana is the absence of origin and decay. Nibbāna is firm and unchangeable. Nibbāna is opposite to knowledge². It exists by itself like rupa or cakkhu. It is opposite to morality,³ contact⁴ and

1. ekaraśa. 2. kāñca. 3. sīla. 4. Phassa.
feeling. It is dissociated from mind. It is unconstituted and beyond description. Buddhaghosa's Visuddimagga tells us that Nibbâna is 'going out of the craving.' Nibbâna is quiescence. Nibbâna is truth, transcendental, difficult to be seen, without decay, eternal, indescribable, immortal, happy, peaceful, healthy, pure and wonderful. Nibbâna is subtle. It has no hetu like anyu. It is formless. In the state of Nibbâna a recluse attains the complete destruction of impurities. From the Abhidharmakosa of Vasubandhu we learn that Nibbâna is unconstituted. Nibbâna is real and inexpressible. Nibbâna is only realised by the recluse. The Prajñâpâramitâ records that Nibbâna is the idea of sameness. Nibbâna has no origin and decay. Nibbâna is identified with a monk. According to it a monk and nibbâna

1. upasama.
are both in a state of non-existence. They are unreal. They are same in character. We may realise about non-duality. Everything in this world is illusion. The Lankavatara Sutta points out non-duality of saṃsāra and Nibbāna. It further mentions that Nibbāna is the cessation of mind. Nibbāna removes the imaging intellect. Nibbāna is the transformation of Vijñānas. It is devoid of the mental distinctions. It is without existence and non-existence. It is not eternal and non-eternal. Nibbāna is voidness.

"Nirvāṇagati svabhāva suñyatāstvā gocaram," 3

In the Nāgārjunakonda inscription Nibbāna has been compared with one who has conquered attachment ill-will and delusion. Nibbāna can bring happiness only to oneself.

1. Sūtra. 2. advayam advaidhikāram.
4. jita-rāga-dosa-soha.
Pubbaseliyas, one of the branch of Mahāsanghikas conceived Nibbāna as a positive faultless state. It will not be irrelevant here to point out that the Mālindapañha, a Pāli non-canonical work, also mentions that it practically makes no difference between a householder and a recluse in regard to the attainment of Nibbāna through the observance of the right conduct. The only difference is that the recluse attains Nibbāna more rapidly than the householder. Lastly, from the Mādhyamikakarika of Nagarjuna we learn that Nibbāna is the extinction of passions. It further mentions that Nibbāna is of two kinds - Sapādisesa and nirupādisesa. Nibbāna is neither rejected nor attained. It is not destroyed. It is not eternal like non-void. It is not suppressed and it does not arise.

1. asañña.
It is free from passion and hatred. The blissful stage of Nibbāna is the cessation of the entire phenomenal world. Nibbāna is without cause and condition and so it is not produced. In the state of Nibbāna there is no causal basis. It is neither positive nor is it negative. The state of Nibbāna ends both positive and negative considerations.

Now we may examine the views of some eminent modern scholars on Nibbāna. La Vellee Poussin maintains that Nibbāna is the state of highest happiness. It is absent from merit and demerit. It is free from all passions, Nibbāna is eternal, beatitude. The state of Nibbāna is immortal. It is not visible where the saints disappears.

1. prapanca.
It is the deliverance from birth and decay. Nibbāna as the absolute, uncaused is not capable of reproducing. It is ecstasy. It is the stage of the end of suffering. Prof. Poussin showed that Nibbāna does not stand for annihilation. It is a state which is compared to the paradise of laity. It is the stage of supreme bliss.

Prof. Stcherbatsky described Nibbāna as eternal death. It is an unconstituted element. According to him, Nibbāna is the highest conceivable paradisical existence. Nibbana is the end of sanśkāra. According to him annihilation does not take place after one life but a series of lives. Keith, another well-known Scholar on Indology holds that Nibbāna is depicted as unfathomable, unborn, uncreated and unconstituted. He does not find

1. anuppattika. 2. uccheda.
annihilation or eternal death in Nibbāna. He finds in the state of Nibbāna a negative aspect of the Absolute. According to the famous Dutch Scholar Kern there are three-fold forms of Nibbāna - Simple Nibbāna, Parinibbāna and Mahāparinibbāna. Lastly, Radhakrishnan holds that Nibbāna is the attainment and the Enlightenment one to the permanent self.

All these would indicate that Nibbana is a stage which can be realised through supreme knowledge. In the state of Nibbāna one can be free from the bondages of past deeds. It is indeed, a noble conception. It is free from all kinds of bondages. It is the ultimate goal of all Buddhists. It is the end of misery produced by birth, disease, old age and the chain of rebirth. It is the goal of the spiritual pilgrimage. A perfect man clears
his vision through practices and culture. Thus he realises
the real state. An ordinary man is under delusion. He has
son, property. But a perfect saint attains Nibbāna, a
state of perfect rest and happiness. His mind is full of
spiritual advancement. When a man attains a state of mind,
he cannot distinguish himself from any other thing of the
world or from the Absolute. Really, it is the state of
perfect calmness and tranquility. All desires for this
life and the next are extinguished on its attainment.
It is the ideal, the highest good and the Summum bonum
of life.