CHAPTER (4)

4. Comparative Study of Liberation in Jainism and Buddhism

4. 1. Religious Background Sixth Century B.C.

Throughout human history in different civilizations, man has tried to find the meaning of life and seek salvation beyond death. Various forms of religions in different civilizations and cultures thus came into being to fulfill this need. One common thread among most religions is the belief that there is a creator god who overseas everything in this world (and beyond).

The Brāhmaṇas were dominant in society during the period of the Nīgaṇṭha nātaputta and the Buddha. Their ritualism was represented by the priest who “vigorously claimed that the welfare and indeed, the very existence of the world, including even the gods, depend upon the maintenance of their systems of sacrifice which grew to immense size and complexity.”\(^1\) Their rites and ceremonies multiplied and absorbed man’s mind to a degree unparalleled in the history of the world and literature occupied itself with the description or discussion of the ceremonial.\(^2\)

4. 2. Vedic System

The Brāhmanical religious system had its beginning in early Vedic literature. The term Brāhmaṇa is derived from the root .processor to grow, expand, evolve, develop, and swell.\(^3\) The priest, who were the

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\(^1\) Upadhye, A. N. Mahavira and his Philosophy, Lord Mahavira and his Teachings, Bombay, 1961

\(^2\) Eliot, Sir Charles, Hinduism and Buddhism, Vol. 1. p. 53

\(^3\) William, S. M. Sanskrit – English Dictionary (s.v. Brāhmana), p. 741
custodians of such prayers had very high degree of spiritual supremacy in Vedic society and were considered to be the very progeny of Prajāpati, the creator-God (Brāhmaṇo viprasya prajātervā apatyamīti brāhmaṇo). For the sole purpose of preserving spiritual leadership the Brāhmaṇas evolved a system of very elaborate sacrifices. These sacrifices were considered to be eternal and even the creation of the world was believed to be the result of a sacrifice. The rites were performed both to gain worldly enjoyment and to injure one’s enemies.

In later Vedic literature the value of the actual sacrifices was transferred to their symbolic representation and to meditation on them.⁴ Later on, Upanishadic thinkers observed that the nature of soul could be described only in negative terms: the Ātman was said to be neither this or that (neti neti), and was regarded as free from sin, old age, death, grief, hunger, and thirst. Its desires were true. It cognitions were true. A man who knows such Ātman gets all his desires and all worlds.⁵ The soul or Brahman pervaded all objects of the universe. The universe has come out of Brahman.

Thus, “We find the simple faith and devotion of the Vedic hymns, on the one hand, beings supplemented by the growth of the complex system of sacrificial rites, and on the other, bending their course towards a monotheistic or philosophic knowledge of the ultimate reality of the universe”.⁶ The union of the soul with Brahman was considered as the state of liberation.

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⁴ See the Upanisad and Vedanga literature
⁵ Chandogyopanisada VIII, 7. 1.
⁶ Dasgupta, S. N. A History of Indian Philosophy, Vol. 1, p. 22.
India circa 5th century B.C. was already a very well developed civilization with the development of agriculture (and possibly the appearance of farming tools made of iron) and formation of cities and appearance of town dwellers. With a relatively stable social environment, people (especially the well-to-do) began to ponder on the meaning of life and how to gain salvation. The traditional Vedic religion was no longer adequate nor satisfactory for this purpose. This led to a proliferation of ideas and thoughts. As a generalization, these thoughts can be divided into one of permanence or eternalism (sassata-vāda) on one hand and that of annihilation (ucchedavāda) on the other. However, this classification is not too useful in the discussion and understanding of the actual religious practices of the followers of these two schools of thoughts at the time of the Buddha. For example, the term sassatavāda would include such diverse schools as Brahma-nism and Jainism while the profounder of a materialist philosophy (which would belong to the ucchedavāda group) called Ajagara was in fact one of the great ascetics of the Jainism genre.

It is, therefore, proposed to discuss in this paper some of the major schools of philosophy and religion at the time of the Buddha individually without trying to categorize them. This should give the reader a better understanding of the actual background against which Buddhism emerged. The Buddha lived around the 5th Century BCE in Northern India in what is generally known as the late Vedic period in Indian history. It must be remembered that the Buddha was not born into a religious vacuum, but into a background of, more specifically soteriological religions in India. In fact, his teachings were very much influenced by the religious environment of the time which was very much historically dominated by Brahmanism. In fact, a good many
terminologies were borrowed by Buddhism (for that matter, most of the other religions at the time) from Brahmanism, although the meaning of these might have been very different from its original usage.

In early Vedic literature, rituals and sacrifices were the main staple. By the time the texts of *Upanishads* started to appear, Brahmanism had developed its own system of soteriology with the appearance of the notion of the cosmic soul. An escape from *samsāra* (with its endless round of re-birth and suffering) was offered in the form of divine knowledge – when one had full realization of one’s true nature, one’s soul (*atman*) would realize its identity with *Brāhman* (the cosmic soul or the ground of the universe). The identification of one’s *atman* with *Brāhman* was, at the same time, the truth to be discovered and the end to be attained. It is this form of the *atman* which was vigorously denied by the Buddha.

The description of the merging of the soul with the cosmic soul in the *Upanishads* literature is strongly reminiscent of the yogic experience of the ascetic practitioners of the Indus Valley. This is believed to be an evidence of the local ascetic tradition influencing the Vedic tradition. When the Aryans (a group of people from central Asia) entered Northern India circa 1750 B.C., they became the dominate people in the Indus Valley and the Ganges Plain. They brought with them their religions and their priests (the *Brāhmins*) among other things. Initially, the local India ascetic culture (the dominant local tradition before the arrival of the Aryans) was naturally suppressed but then by the time of the Buddha, this culture had re-emerged with fresh vigor and vitality. As pointed out above, the Brahmins probably had speculated on the experience gained in yogic trance to help to formulate the idea of the cosmic soul and its merging with the *atman*. 
Buddhist literature indicates that the ascetic tradition was very much in vogue at the time of the Buddha. After he had “left home”, Prince Siddhattha Gotama (who was later to become the Buddha) first became the student of well-known ascetics like Álāra Kālāma and Uddaka Rāmaputta. He became proficient in the art of yogic meditation; although he was ultimately not satisfied with his teachers’ systems and not convinced that their methods could lead to complete liberation. He then spent the next six years in prolonged painful austerities, but finally found the experience wanting. The way Prince Siddhattha subjected his body to austerity indicates that he was probably a follower of Jainism during those years.

4. 3. The Origin of Śramaṇa Tradition

The word Śramaṇa is mixed in meaning with wanderer, recluse, religious mendicant ascetic etc. Even in the Indus civilization, one can discern the seed of the Śramaṇa tradition which germinated at a later date. In the Rīgveda we read about a class of holy men called ‘minis’ (silent one), different from the Brahmanas. R. Goyal has mentioned that the most important group of people who stoop on the boundary line of the non-Vedic religious ideas was the munis. According to Śaṅkarācārya the Vedic religious is twofold – Pravṛitti Dharma and Nivṛitti Dhamma. Some scholars believe that the two Brāhmaṇa and Śramaṇa traditions belong to the Aryans and non-Aryans of which Śramaṇa s belonged to the non-Aryans. But the Vedic Aryans were filled with a certain sense of wander and awe at the sight of miracle performing munis.

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7 Rgveda. X. 136
8 Goyal S. R. A History of Indian Buddhism
“There can hardly be a doubt that the *muni* was to the *Rgvedic* culture and alien figure”.\(^9\) There was another non-Aryans ascetic tradition named ‘*Yatiś*’ like the ‘*munis*’ in the Vedic period. The practiced meditation and mortification. The *Rgveda* and the *Samaveda* mentions about ‘*yatiś*’. Another group of the ascetics were the *Vratyas*. They belonged to a non-Aryan tribe who did not agree with the Brāhmanical ceremonies of sacrifices. “The *Vratyas* seem to have described their supreme being as *Ekavratya*. In the *Vratya Kanda* of the *Atharva Veda* the *Ekavratya* is described as practicing austerities (*tapas*), as standing erect for a whole year and as having seven *prāṇas* (breaths), seven *apāṇas* (expiration) and seven *vyanas* [out breathings]. This indicates his close association with yoga.\(^10\)

In the 6th century B.C. outside and inside of the *Śramaṇa* movement a large number of separate schools of philosophy developed. Why did such an amount of philosophical sects arise during this period? According to some historians those ascetic movements arose as a result of the break up of the tribal economy and other socio-economic changes which were concomitant with the second Urban Revolution. Basham also has mentioned this critical situation. “The time of which we speak was one of great social change, when old tribal units were breaking up. The feelings of group solidarity which the tribe gave was removed and men stood face to face with the world, with no refuge in their kinsmen chieftains who were overthrown, their courts dispersed, their lands and tribes men absorbed in the great kingdoms. A new order was coming into being...Despite the great growth of material civilization at the time the hearts of many men were failing them for

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\(^9\) Pande G. C. The Origins of Buddhism (Motilal Banarsidas, Delhi, 1983)

\(^10\) Goyal S. R. A History of Indian Buddhism, p. 40-1.
fear of what should come to pass upon early. It is chiefly to this deep feeling of insecurity that we must attribute the growth of pessimism and asceticism in the middle centuries of the first millennium B. C.\(^{11}\)

In general the Śramaṇa s claimed to teach men how to live, how to attain real happiness, or how to attain some higher state of experience, either in this life or in some future life, considered to be supremely blissful or peaceful or in perfect wisdom. They rejected the Vedic tradition and the rituals of the Brāhmanas. “Their special views depended on their perception of the nature of the universe which varied greatly. They agreed however, in treating in as a natural phenol-menon with ascertainable natural laws, not as the creation or a plaything of gods or a God.\(^{12}\)

Their theory of Karma replaced the gods, what man achieves is not owed to gods, but to his past actions. The next birth of a man will be decided by his own actions. According to the Śramaṇa s the lay men, the devotees and the monks had ruled of morality which out to be followed. This is noted in the Jaina and Buddhist disciplinary rules. “In the description of the duties of the householders the Śramaṇic sects laid comparatively greater emphasis on social obligations.\(^{13}\)

This transitional age was an age of religious freedom people were free to choose their way of life. This freedom of thought gave rise to several sects of Śramaṇas. These Śramaṇic ideas penetrated to the minds of the people because of their simple way of life and teachings. The new social and political situation also was serviceable to spread the Śramaṇa tradition. According to the Jaina canon there were 636 cults.

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\(^{11}\) Basham A. L. The World That was India, p. 248-9

\(^{12}\) Warder. A. K. Outline of Indian Philosophy, p. 32

\(^{13}\) Goyal S. R. A History of Indian Buddhism, p. 68
Pāli literature refers to the existence of 62 doctrinal views. *Atiguttara Nikāya* mentions a number of Śramaṇic sects such as Ajīvaka, Niganṭha, Munda-savaka, Jaṭilaka, Paribbājaka, Maganṭhika, Tedandika, Aviduddaka, Gotamaka and Devadhammika. Many of these religious sects were short-lived, and gradually faded away. Buddhism (*Gotamaka*) and *Niganṭha* (Jaina) religious made an outstanding contribution to the ideas of man, giving to Indian culture a philosophy that has influenced the whole world.

### 4.4. Jainism and Buddhism

Both Jainism and Buddhism belong to the Śramaṇa tradition, which, it is amply proved, had been at variance with the Brāmanical tradition. (cf. the expression *samaṇa-brāhmaṇa* as reflecting the totality of the population devoted to spiritual matters). The *Jaina* view is that the Śramaṇa tradition had taken root in the Indian sub-continent long before the Brāmanical tradition was introduced with the coming of the Vedic Aryans. The fundamental difference is that the Vedic Brāhmanical cult invoked the authority of the Vedas, placed its foremost emphasis on rites and ritual and based social stratification on birth, whereas the Śramaṇa tradition ignored, if not rejected, the Vedas, upheld the path of moral, mental and spiritual development, founded on non-violence and truth, and admitted everyone irrespective of cast, creed, colour and social position to pursue the spiritual goal of salvation and deliverance from the cycle of birth and death (*saṃsāra*).

As both Jainism and Buddhism were taught within the same geographical area during the same historical period, a high degree of mutual ideological influence was inevitable. The wandering of the...
Buddha for six years in search of enlightenment also would have brought him into contact with Jainistic dogmas.

Some ideas are found to be common to both Jainism and Buddhism. Buddhism is based on the four noble truths (cattari ariyasaçcāñi), viz. the truth of suffering (dukkhasaccā), the truth of the arising of suffering (dukkhasamudayasaccā), and the truth of the path leading to the annihilation of suffering (dukkhānirodhagāmini paṭipadā ariyasaccā). Jainism, too, teaches substantially the same doctrines.

During the twelve meditations (dvadasanupreksa) a Nigantha thinks of the nature of the world and soul. In this way he tries to abstain from attachment to anything so that he could attain the state of Vitaragatva (freedom from all desires). Avidyā (ignorance), as in Buddhism, is the root cause of Karmic bondage, and release is possible through right vision (samyagdarsana), right knowledge (samyagjnana), and right conduct (samyagcaritra).15

Buddhism extols the four meditations (bhāvanā), viz. mettā (loving-kindness) karuṇā (compassion), muditā (sympathetic joy), and upekkhā (equanimity).16 The Jain Scripture declares that these should be meditated upon by everybody (Maitripramo dakarunyamadhyastha-ni ca satvagunadhikaklisyamana-vinayesu). They are realizable through concentration (yogakkhamani nibbanam ajjhagamami), and are free from ageing (ajaraṃ). Salvation can be attained with the cessation of the chain of causation. Liberation (mokṣa), in Jainism, is a condition of the pure soul, free from all bondage of karmas, peaceful, enlightened.

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15 Samyagdarsanajnanacaritrani moksamargah, Tattvarttha Sutra. 1. l; Cf. MN, Sammādiṭṭhi sutta
16 MN III, Mahāmālunkya sutta
and eternal.\textsuperscript{17} Both religions believe that every being experiences fruits of his good and bad deeds in the present or future life and rebirth continues till the attainment of salvation.

Non-violence (\textit{Ahimsa}) is also a common feature of both Jainism and Buddhism. Buddhism, like Jainism, stipulates that its adherents should abstain from all forms of violence (\textit{himsa}). But Jainism appears more strict in this respect. The eating of flesh, which is not altogether forbidden in Buddhism, is completely forbidden in Jainism. In other words, non-violence is the foundation of Jain religion and philosophy. \textit{Syādvāda} and \textit{nayavāda}, the spirit of reconciliation, is an integral part of its theme.

Both Jainism and Buddhism hold that the Universe came into being without the intervention of the creator-God. Worshiping of the images of their sages is a common feature in both religions. As regards the dissimilarities between them, they are so fundamental that any positive influence of Jainism on Buddhism or vice versa in difficult to establish. Buddhism does not believe in soul, whereas Jainism regards it as an essential part of human personality and its purity is essential for the attainment of salvation.

According to Buddhism, a thing which comes into being perishes in the next moment. All the psychical factors like feeling, cognition, names and concepts are discrete and momentary. The first moment is regarded as the material causes (\textit{upadāna}) and the second the effect (\textit{upadeya}). The combined stream of \textit{upadāna} and \textit{upadeya} give rise to the false notion of a permanent self.

\textsuperscript{17} Bandhahetvabhabhanirjarabhyam kṛtsnakarmavipramokso moksah, Tattvartha Sutra, 10. 2; SS. p. I.
On the other hand, Jainism, in spite of admitting the obvious psycho-physical changes, adheres to the belief that both *jīva* (soul) and *ajīva* (matter) are eternal. It maintains that only the modes (*paryayas*) of a substance are subject to change while the substance with its essential quality (*guna*) is unchanging and abiding. The Buddhist theory of flux has been, therefore, criticized bitterly by the *Jain* philoso- phers.

These two religions resort to a common terminology. For instance, the word *Nigaṇṭha* is used for Jainism in both scriptures. Buddhism also regards "*sabbaganthappahina*"\(^{18}\) as the nature of *nibbāna*, *pudgala* is used only in these two religions but with different meanings. In Jainism it means as inanimate thing, while Buddhism gives it the sense of *atma* or *jīva*. Likewise, *arahant, Buddha, āsava, saṃvara, sammādiṭṭhi* (*samyagdrasti* or *samyagjnana*) *micchādiṭṭhi*. *Tisaraṇa, naraka*, etc. are common to both the religious systems.

### 4.5. Mokṣa (Liberation) in Jainism

The concept of *Mokṣa* or liberation is an ancient Indian tradition. According to Upanishadic teaching, without seeing *Brāhman* nobody can attain the liberation (*mokṣa*). “When a man knows *Brāhman*, he is free” (*Śvetā Upaniṣad*).\(^{19}\) If one sees that *ātman* and *Brāhman* are different, he will be in *saṃsāra*, if he sees these two as one, he will be no more in *saṃsāra*. In *Upaniṣadic* teaching the highest knowledge, he realizes the ultimate truth. The realization of ultimate truth leads him to freedom which is known *mokṣa*.

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18 *Dhino visokassa, vippamuttassa sabbadhi. Sabbaganthappahinassa, parilaho na vijjati.* Dhp. 90.
19 *Upaniṣad, Śveta sutra*
4.5.1. The Two Categories of *Mokṣa* in Jainism

To understand the *mokṣa* in Jainism we should know first the main teachings of Jainism. Jainism teaches the two categories which are covering the whole universe, uncreated, everlasting, and eternal and co-existent. The two categories are *jīva* and *ajīva*. *Jīva* is soul that is conscious while *ajīva* is non-soul that is unconscious.20

4.5.1.1. *Jīva* (Soul)

Jainism believes in existence of soul like all other the Indian systems except Buddhism. To mention a permanent entity, soul, various terms are used as ātaman, *puruṣa* or *jīva*. Jainism, however, uses the term, “*jīva*”.

Regarding to the soul there are various presentation. The presentation of soul in Jainism is thus: The soul extends in space like light and it fills the space. The soul itself is formless. But it takes the form of the body, which it illuminates. The souls are countless. They are substances and eternal. All things in this world possessed souls. The all souls are qualitatively different. These souls expend and contract themselves as size of the body where they lie. When the body is big, the soul becomes big. When the body is small, the soul is small. They are according to the dimension of the body they occupy at any time. The soul occupies the whole parts of the body in which they live. Therefore wherever there appears the cause of sensation the soul can at once feel it. Every soul possesses consciousness. The consciousness is the soul’s essence and has different degrees. The lowest souls which lie in

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20 Critical Study of Indian Philosophy, p. 62.
material atoms appear to be lifeless and unconsciousness. But they have life and consciousness in a dormant state.

The souls are divided into two types: *trasa* and *sthāvara*. Of them the *trasa* souls are those who have two senses, three senses, four senses and five senses. The soul of worms, etc, have two senses of touch and taste; that of ants etc, has three senses of touch, taste and smell; that of wasps, bees etc, has four senses of touch, taste, smell and vision; that of higher animals and human beings has five senses of touch, taste, smell, vision and *mana*. By the virtue of ‘mana’ the human beings are called *saññī* (*sanjiñin*). But the other animals are called *asaññī* (*asanjinin*) owing to not possessing of *mana*. But the *sthāvara* souls are those who have only one sense that of touch. They live in the atoms of earth, water, fire and air and in the vegetables.

The soul is a real knower (*jñāta*), a real doer (*ksrita*) and a real one who experienced (*bhokta*). The souls have body, senses and *mana* through which they know. All the souls in *saṁsāra* have their purity and power covered with a thin veil of karma matter, which has been accumulating in them from beginningless.

4.5.1.2. **Ajīva (Non-soul)**

Jainism believed in existence of not only soul, but of the things that are called non-soul also. Jainism calls them *ajīva*. The *ajīva* is divided into five: *pudgala, dharma, adharma, akāṣa* and *kāla*.

4.5.1.2.1. **Pudgala (Matter)**

Of them the first *ajīva* is *pudgala* which means in Jainism “matter”. This world is used in Buddhism in the sense of soul, while in Jainism it is used for matter. The matter exits in two states, gross and
subtle. The gross matter is as things we see around us and the subtle is as the karma matter which sullies the soul.

Matter is made up of atoms which are without size. An atom is the smallest part of matter which cannot be further divided. All material things are produced by the combination of atoms. The atoms are eternal and they all have touch, taste, smell and colour. They are all qualitatively alike and indistinguishable. These atoms are regarded to house the souls.

Things perceived or enjoyed by the senses, bodies, mind, karma, and the other material objects are called *pudgala* (matter). They can be touched tasted, smelt, and have colour. *Sabda* (sound produced by various means). *Bandha* (union caused by man or otherwise), *sauksmya* (fineness), *shaulya* (grossness) *samsthana* (figure), *bheda* (division), *tamas* (darkness), *chaya* (shade) and *atapa* (sun-shine) are the forms of *pudgala*. It has two prominent forms, namely atoms (*anu*) and molecule (*skandhas*).\(^{21}\) They unite together to construct reality.

The nature of the universe in Jainism is based on the nature of reality which possesses triple characteristics, *utpada*, *vyaya* and *dhruvyas*. The things that exist cannot be destroyed and the things that do not exist cannot be originated from a realistic standpoint, but they get transformed into their own attributes and modes from a practical point of view. This system of realities results in the universe being in finite as well as eternal in character. The entire universe, according to Jainism, is a compendium of the six *dravyas* which are a permutation and combination of atoms. The atom in Jainology is the smallest unitary part of *pudgala*. It is characterized by its internal cohesion (*sneha*) and

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\(^{21}\) Critical Study of Indian Philosophy, 24-25. 29. Pancastikayasara, p. 15.
indivisible unity. A molecule (\textit{anu}), a combination of atoms, results in an aggregate of matter (\textit{skandha}).\textsuperscript{22} \textit{Anu} is an indivisible entity and cannot be perceived by ordinary men.

\textit{Pudgaladravya} is always transformed into \textit{skandha} and \textit{paramanu}. The \textit{upadāna karaṇa} (substantive cause) and the \textit{nimitta karaṇa} (external cause) are responsible for these modifications. For instance, in the manufacturing of a pot, clay is the substantive cause and the potter, stick, water, etc. are external causes. Each and every entity runs through these two causes and gets its similar modes.

Thus the universe in \textit{Jaina} philosophy is undivided, uncreated, eternal, self-existent, and infinite from realistic standpoint; while from a practical standpoint of its inter-related parts it is transitory, phenomenal, evanescent, and finite. This theory rejects all the other theories based on the absolute standpoint such as \textit{Kalavada}, \textit{Svabhavavada}, \textit{Niyativada}, \textit{Yadrechavada}, \textit{Purusavada}, \textit{Isvarvada}, \textit{Bhutavada}, etc.

The doctrine of \textit{karma} seems to have developed against these doctrines of creation. According to Jainism, the vibrations (\textit{yoga}) and the passions (\textit{ksayas}) of soul attract karmic matter and transform it into karmic body. Soul is pure in its intrinsic nature. The relation of karmas is a cause that makes its cycling into births. This is the nature of bondage. Soul, which is \textit{amūrta} (spiritual), is affected by karmas which are \textit{mūrta} (material). This concrete association of the spiritual and the material leads to the existence of universe, which is beginningless. The material \textit{karman} (\textit{dravyakarman}) is a \textit{avarana} (cover) which brings about the \textit{bhavakarman} (its spiritual counterpart) that is called \textit{dosa}

\textsuperscript{22} Ibid, 77. 31, Tattvartha Sutra, 6.2.
like privation and perversion. This is the mutual relation as cause and effect of both these karmas.


These *karmas* are sub-divided into one hundred and forty eight which may be seen in detail in *Gomattasara Karmakanda* etc. The inflow of karmic matter into the soul is called *Āśrava* and the bondage of the soul by karmic matter is called *Bandha* in Jainism. Both are related mutually to each other as cause and effect. *Asrava* is the antecedent and anterior cause of bondage. The stoppage of inflow of karmic matters into the soul is called *saṃvara* and the shedding of karmic matters by the soul is called *Nirjarā*. Evil thoughts and miseries lead to a suffering in the world as well as in hell. There is happiness of salvation. Thus the *Saṃvara* and *Nirjarā* lead to the destruction of the *karmas* and reveal the purity of self, which is called *mokṣa*. Umasvami says that *mokṣa* is a state of freedom from all karmic matter owing to the destruction of the cause of bondage and to the shedding of the karmas. 23 *Pujyapada* in the *Sarvarthasiddhi* defines mokṣa "as the state of the highest condition of purification, unthinkable inherent attitude of knowledge and unobstructed bliss, of a soul which becomes totally free from the defect of karmic dirt and is liberated from the body.

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23 Critical Study of Indian Philosophy, p. 10. 2. 33, Sarvartha Siddhi, p. 1.
4.5.1.2.2. **Dharma and Adharma**

The second and third *ajīva* are *dharma* and *adharma*. The *dharma* and *adharma* are here not in the sense of merit and demerit. *Dharma* means in Jainism principle of motion, while *adharma* means principle of rest.\(^{24}\)

This substance as the medium of motion is defined by *Umasvati* as permanent, fixed and without form. *Dharma-stikaya* is only one. It is not capable of moving from one place to another. The whole universe (*loka*) is the place of *dharmastikaya*.\(^{25}\)

Now, what is the nature of this substance? It is helpful in supporting the motion of souls and matter. What does it mean? It means that although the souls and matter have got the capacity of moving, yet, they cannot move unless the medium of motion is present in the universe. The medium of motion does not create motion but only helps those who have already got the capacity of moving. It is the medium through which motion takes place as for instance, a fish swims in water. Here, water does not create swimming but it only helps the fish that has developed the tendency of swimming. As water helps fish in swimming, the *jivastikaya* and *pudgalastikāva* are helped by *dharmastika* when the former tend to move. The medium of motion (*dharmāstikāya*) is an immaterial substance possessing no consciousness. It is permanent as well as fixed and one. Every thing can penetrate it without any obstruction. It consists of innumerable *'pradeśā*', because the universe-space possesses countless spatial units.

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\(^{24}\) History of Indian Philosophy, p. 64

\(^{25}\) Bhelasanghatebhya utpadyante--Tattvartha-sutra, V. 3, 5, 7, 13
The auxiliary cause of rest to the soul and matter is called the medium of rest (ādharma-stikāya).\(^{26}\) It is a single immaterial substance pervading through the whole of the universe. There are countless points of adharma-stikāya as those of dharma-stikāya. Adharma-stikāya is as helpful with respect to rest as dharma-stikāya is regarding, motion as a tree is helpful to a person who is coming from a far distance in the hot sun and wants to have some rest under it, and so is the nature of adharma-stikāya to help the souls and matter when they take rest. Both these substances have the capability of rest but unless there is the medium of rest, they cannot take rest. Hence, it is called the auxiliary cause of rest. Dharma and adharma pervade all the parts of the universe as oil pervades the whole of a mustard seed. The conception of dharma and adharma as the categories of substance is a unique contribution of Jaina philosophy.

The dharma and adharma are formless and passive. They pervade every part of the whole universe. It is dharma through which soul or the matter move. According to Jainism there are not any substances which could move without the help of dharma. It is adharma through which soul and matter rest.\(^{27}\)

4.5.1.2.3. Ākāśa (Space)

The fourth ājīva in Jainism is ākāśa or space. Ākāśa is, according to Jainism, a subtle entity which pervades the whole universe. Ākāśa is infinite, eternal and imperceptible. It is the condition of extension. All substances except time have extension. Ākāśa itself is not extension. It is the locus of extension.

\(^{26}\) Niyama-sara, 30  
\(^{27}\) Niyama-sara, 30
Ākāśa helps other things to interpenetrate it. There are two kinds of ākāśa in one where motion is possible and in the other where motion is impossible. The former one is called lokākāśa. The latter is called alokākāśa. Lokākāśa is pervaded with dharma that makes all movement possible. Beyond the lokākāśa there is no dharma and no movement, but mere motionless there.

A reference is made to the Jaina conception of ākāśa in the tattvasangraha by the mimamsaks. Santaraksita raised a question against the mimamsakaś view regarding the eternality of works like ghāta (jar). They say that if the auditory organ is ākāśa, several objections could be brought against this theory. For instance, being all-Pervasive there would be equality of contact with all sounds and all organs. How then could the answer be provided on the basis of the auditory organ? The Mimamsakas try to reply that ākāśa cannot be regarded as being without parts, and therefore it is the auditory organ. They support their view of the Jainas and the sāṅkhyas both of whom have accordingly the idea of the auditory organ consisting of parts (jainairarhati sankhyaissca miravavavasya vyomah nisiddhatvat). Santaraksita and Kamalasila refute this view. They urge that if the divisible akāśa is held to be eternal, then all the objections that have been urged against the view "the indivisible ākāśa is eternal" would become applicable.

The defects pointed out by Santaraksita in this theory are as follows. If ākāśās eternal and consists of parts, words should remain in the form "this is the same. Another argument, in support of this idea, is presented by him in the form that what is eternal does not stand in

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29 Tattva Sangraha, 2567. 112. ibid. 2548.
need to the help of anything. Hence, the cognitions that would proceed from the eternal source should all appear simultaneously. Therefore, he concludes that ākāśa is neither eternal nor consists of parts. In the Abhidharmakosa, ākāśa is enumerated in the asamkrta dharmas and described as "without covering" (tatrakasamaṇa-vṛttih).\(^{30}\) According to Ven. Buddhaghosa, ākāśa is infinite.\(^{31}\)

The Jainas are of view that ākāśa is eternal and consists of parts (savayava) and having infinite parts or paradises it provides to jīva and ajīva. The etymology of ākāśa itself indicates that it allows space to other substance to enter into or penetrate itself.\(^{32}\) This entering or penetration is expressed by the word avagaha.\(^{33}\) Different places occupy different locations of ākāśa. Its main fondness connotes, as in the case of matter itself, its possession of parts.

### 4.5.1.2.4. Kāla (Time)

Kāla or time is according to Jainism, one of the ajīva. It is infinite and does not extend in space. Kāla consists of innumerable particles which never mix with another. Kāla dose not bring about the changes of qualities, but it helps the action of the transformation of new qualities on things. Time is a destroyer. Because all things are subject to dissolution of their form in the course of time.

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30 *Abhidharmakosa*, 1.5.


32 Iv., 5. 1., 21-22.

33 Akasasyavagahah, Tattvartha Sutra. V. 18. Akasasya savaya vatvam ghatadir ivopapanam savaya-vama-kasam himavat-vindhya-varuddhavibhinnadesattvat,
There are two types of time; eternal and relative. The former is without beginning and end, while the latter is with beginning and end. The former is called kāla and the latter samaya. Kāla is the substantial cause of samaya.34

In Jainism these six entities mentioned above as one jīva and five ajīva. They are called dravya or substance. They are exhaustive categories of the universe. Of the six dravyas, jīva and pudgala form the chief. The others are the principle of their action or the results of their interaction.35

The five dravyas, except kāla, are astikāya. Because they are real in the sense just explained and posses constituent parts. But kāla or time is not a kind of astikāya because it has no such parts, though an eternal entity.36

### 4.5.2. Bondage of Soul

The natural perfections of the pure soul are polluted by the different kinds of karma matter. By action of mind, speech and body the subtle karma matter is continually produced. The subtle karma matter in such a state is called bhāva-karma. Then the bhāva-karma transforms into dravya-karma. The dravya-karma pours itself into the soul and sticks there by coming into contact with the passion of soul. This karma is the cause of bondage and sorrow. Saṃsāra is nothing, but being the soul in the karma matter bondage.

According to the good and bad karma matter which sticks to the soul it gets coloured respectively as golden, lotus-pink, white and black,

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34 History of Indian Philosophy, p. 316
35 HIPh, p.323
36 Ibid;
blue and grey. They are called leśyās. The leśyā is twofold: bhāva-leśyā and dravya-leśya. Of them the former is the feelings that are generated by the accumulation of the karma matter. The latter is the actual colouration of the soul by the karma-matter.

The influx of karma particles into the soul is called āsrava in Jainism. There are two kinds of āsrava: bhāvāsrava and dravyāsrava. Bhāvāsrava means the thought activities of the soul through the karma matter flow into the soul. Dravyāsrava means the actual influx of the karma matter into the soul. The actual influx takes place change of the soul. The states of thought which condition the influx of karma is bandha or bondage. The bhanda is twofold: bhāva-bhanda and dravya-bhanda. The former is the state of thought which condition the coming of the karmas. The latter is the actual bondage of the soul by the actual impure connections of the karma.

In this way bondage takes place when the soul unites with karma matter from outside world flowing into our system through senses-eye, ear, nose, tongue and touch. The influx karma matter into soul forms kośa or sheath. It rounds and attaches to the soul. The soul, therefore, becomes heavy and is in bondage. The soul is not free to move. The forming the sheath or rounding the soul is called karma-sarīra or karmic body. At death the soul, with its karma-sarīra, goes in a few moments to the place of its new birth. The soul has a fresh body expanding or contracting according to the dimension of the latter. The mundane souls are divided into four classes according to the place of

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38 HIPh; p. 192-193.
39 HIPh, p. 65.
their birth: (1) those born in hell, (2) those on the animal world, (3) those in human society, and (4) those in the divine kingdom.\(^{40}\)

According to Jainism to obtain perfection and to attain \textit{mokṣa} there are 73 subjects on “the exertion in righteousness” taught by \textit{Mahāvīra}. Those who wish to attain \textit{mokṣa} must put their faith in it, give credence to it, learn and practice it. They are as follows:

1. \textit{saṃvega}, longing for liberation;
2. \textit{nirveda}, disregard of worldly objects;
3. \textit{dharmasraddhā}, desire of the Law;
4. \textit{gurusādharmikasusrūshanā}, obedience to co-religionists and to the Guru.
5. \textit{ālokanā}, confession of sins before the Guru;
6. \textit{nindā}, repenting of one's sins to oneself;
7. \textit{garhā}, repenting of one's sins before the Guru;
8. \textit{sāmāyika}, moral and intellectual purity of the soul;
9. \textit{katurvimsatistava}, adoration of the twenty-four \textit{Ginas};
10. \textit{vandana}, paying reverence to the Guru;
11. \textit{pratikramana}, expiation of sins;
12. \textit{kāyotsarga}, a particular position of the body;
13. \textit{pratyākhyāna}, self-denial;
14. \textit{stavastutimaṅgala}, praises and hymns;
15. \textit{kālasya pratyupekshanā}, keeping the right time;
16. \textit{prāyaskittakaraṇa}, practising penance;
17. \textit{kshamāpana}, begging forgiveness;
18. \textit{svādhyāya}, study;
19. \textit{vākanā}, recital of the sacred texts;

\(^{40}\) Indian Philosopy, p. 325.
20. *pariprikkhanā*, questioning (the teacher);
21. *parāvartanā*, repetition;
22. *anupreksā*, pondering;
23. *dhammakathā*, religious discourse;
24. *srutasyārdhanā*, acquisition of sacred knowledge;
25. *ekāgramanahsannivesanā*, concentration of thoughts;
26. *samyama*, control;
27. *tapas*, austerities;
28. *vyavādāna*, cutting off the Karman;
29. *sukhāsāta*, renouncing pleasure;
30. *apratibaddhatā*, mental independence;
31. *vikitrasayanāsanasevanā*, using unfrequented lodgings and beds;
32. *vinivartanā*, turning from the world;
33. *sambhogapratyākhyāna*, renouncing collection of alms in one district only;
34. *upadhipratyākhyāna*, renouncing articles of use;
35. *āhārapratyākhyāna*, renouncing food;
36. *kashāyapratyākhyāna*, conquering the passions;
37. *yogapratyākhyāna*, renouncing activity;
38. *sarīrapratyākhyāna*, renouncing the body;
39. *sahāyapratyākhyāna*, renouncing company;
40. *bhaktapratyākhyāna*, renouncing all food;
41. *sadbhāvapratyākhyāna*, perfect renunciation;
42. *pratirūpatā*, conforming to the standard;
43. *vaiyāvritya*, doing service;
44. *sarvagunasampūrnatā*, fulfilling all virtues;
45. *vītarāgatā*, freedom from passion;
46. *kshānti*, patience;
47. *mukti*, freedom from greed;
48. *ārgava*, simplicity;
49. *mārdava*, humility;
50. *bhāvasatya*, sincerity of mind;
51. *karanasatya*, sincerity of religious practice;
52. *yogasatya*, sincerity of acting;
53. *manoguptatā*, watchfulness of the mind;
54. *vāgguptattā*, watchfulness of the speech;
55. *kāyaguptatā*, watchfulness of the body;
56. *manahsamādhāranā*, discipline of the mind;
57. *vāksamādhāraṇā*, discipline of the speech;
58. *kāyasamādhāraṇā*, discipline of the body;
59. *gñānasampannatā*, possession of knowledge;
60. *darsanasampannatā*, possession of faith;
61. *kāritrasampannatā*, possession of conduct;
62. *srotrendriyanigraha*, subduing the ear;
63. *kakshurindriyanigraha*, subduing the eye;
64. *ghrāṇendriyanigraha*, subduing the organ of smell;
65. *ghivendriyanigraha*, subduing the tongue;
66. *sparsanendriyanigraha*, subduing the organ of touch;
67. *krodhavigaya*, conquering anger;
68. *mānavigaya*, conquering pride;
69. *māyāvigaya*, conquering deceit;
70. *lobhavigaya*, conquering greed;
71. *premadveshamithyādarsanavigaya*, conquering love, hate, and wrong belief;
72. *sailesi*, stability;
73. *akarmatā*, freedom from Karman.

1. Sir, what does the soul obtain by the longing for liberation? By the longing for liberation the soul obtains an intense desire of the Law; by an intense desire of the Law he quickly arrives at an (increased) longing for liberation; he destroys anger, pride, deceit, and greed, which reproduce themselves infinitely; he acquires no (bad) Karman, and ridding himself of wrong belief which is the consequence of the latter, he becomes possessed of right faith; by the purity of faith some will reach perfection after one birth; nobody, however, who has got this purity, will be born more than thrice before he reaches perfection.

2. Sir, what does the soul obtain by disregard of worldly objects? By disregard of worldly objects the soul quickly feels disgust for pleasures enjoyed by gods, men, and animals; he becomes indifferent to all objects; thereby he ceases to engage in any undertakings, in consequence of which he leaves the road of *samsāra* and enters the road to perfection.

3. Sir, what does the soul obtain by the desire of the Law? By the desire of the Law the soul becomes indifferent to pleasures and happiness to which he was attached; he abandons the life of householders, and as a houseless monk he puts an end to all pains of body and mind, which consist in (the suffering of) cutting, piercing, union (with unpleasant things); and he obtains unchecked happiness.

4. By obedience to co-religionists and to the Guru the soul obtains discipline (*vinaya*). By discipline and avoidance of misconduct

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41 Or aversion to the Circle of Births.

42 In this way all paragraphs up to § 72 open with a question of always the same form. I drop the question in the sequel.
(towards the teacher)⁴³ he avoids being reborn as a denizen of hell, an animal, a (low) man, or a (bad) god; by zealous praise of, devotion to, and respect for (the guru) he obtains birth as a (good) man or god, gains perfection and beatitude, does all praiseworthy actions prescribed by discipline, and prevails upon others to adopt discipline.

5. By confession of sins (before the guru) the soul gets rid of the thorns, as it were, of deceit, misapplied austerities,⁴⁴ and wrong belief, which obstruct the way to final liberation and cause an endless migration of the soul; he obtains simplicity, whereby the soul which is free from deceit does not acquire that Karman which results in his having a carnal desire for a woman or eunuch,⁴⁵ and annihilates such Karman as he had acquired before.

6. By repenting of one's sins to oneself the soul obtains repentance, and becoming indifferent by repentance he prepares for himself an (ascending) scale of virtues,⁴⁶ by which he destroys the Karman resulting from delusion.

7. By repenting of one's sins before the guru the soul obtains humiliation; feeling humiliated, he will leave off all blamable occupations,⁴⁷ and apply himself to praiseworthy occupations, whereby a houseless monk will stop infinite disabling developments.

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⁴³ *Atyāśātana.*
⁴⁴ *Nidāna*, cf. p. 60, n. 2
⁴⁵ This is the meaning of the words *itthivēya napumsagavēyam strīvēda, napumsakavēda*, as explained by the commentators on XXXII, 102.
⁴⁶ *Karanagunasrēdhīm pratipadyatē.* It is difficult to render this phrase adequately; the meaning is that by successively destroying moral impurities one arrives at higher and higher virtues.
⁴⁷ *Yōga*, i.e. the cause of the production of Karman.
⁴⁸ *Ghāti*, compare Bhandarkar, Report, p. 93, note *
8. By moral and intellectual purity (literally, equilibrium) the soul ceases from sinful occupations.

9. By the adoration of the twenty-four Ginas the soul arrives at purity of faith.

10. By paying reverence (to the Guru) the soul destroys such Karman as leads to birth in low families, and acquires such Karman as leads to birth in noble families; he wins the affection of people, which results in his being looked upon as an authority, and he brings about general goodwill.

11. By expiation of sins he obviates transgressions of the vows; thereby he stops the Āśravas, preserves a pure conduct, practices the eight articles,\(^49\) does not neglect (the practice of control), and pays great attention to it.

12. By Kāyotsarga he gets rid of past and present (transgressions which require) Prāyaskitta\(^50\); thereby his mind is set at ease like a porter who is eased of his burden; and engaging in praiseworthy contemplation he enjoys happiness.

13. By self-denial he shuts, as it were, the doors of the Āsravas; by self-denial he prevents desires rising in him; by prevention of desires he becomes, as it were, indifferent and cool towards all objects.

14. By praises and hymns he obtains the wisdom consisting in knowledge, faith, and conduct; thereby he gains such improvement,

\(^{49}\) See Twenty-fourth Lecture, p. 129 ff.

\(^{50}\) Expiatory rites, ālōkanā, & c.
that he will put an end to his worldly existence\textsuperscript{51}, (or) be born afterwards in one of the *Kalpas* and *Vimānas*\textsuperscript{52}.

15. By keeping the right time he destroys the Karman which obstructs right knowledge. (15)

16. By practicing *Prāyaskītta* he gets rid of sins, and commits no transgressions; he who correctly practices *Prāyaskītta*, gains the road and the reward of the road,\textsuperscript{53} he wins the reward of good conduct.

17. By begging forgiveness he obtains happiness of mind; thereby he acquires a kind disposition towards all kinds of living beings\textsuperscript{54}; by this kind disposition he obtains purity of character and freedom from fear.

18. By study he destroys the Karman which obstructs right knowledge.

19. By the recital of the sacred texts he obtains destruction of *Karman*, and contributes to preserve the sacred lore, whereby he acquires the Law of the *Tīrtha*,\textsuperscript{55} which again leads him to the complete destruction of *Karman*, and to the final annihilation of worldly existence.

20. By questioning (the teacher) he arrives at a correct comprehension of the *sūtra* and its meaning, and he puts an end to the Karman which produces doubts and delusion.

\textsuperscript{51} Antakriyā, explained by *mukti*.
\textsuperscript{52} The *Kalpas* and the *Vimānas* are the heavens of the *Vaimānika* gods, p. 226.
\textsuperscript{53} By road is meant the means of acquiring right knowledge, and by the reward of the road, right knowledge. The reward of good conduct is *mukti*.
\textsuperscript{54} *Savvapānahūyāgīvasattā*. The *prāpas* possess from two to four organs of sense, the *gīvas* five, the *bhūtas* are plants, and the *sattvas* are all remaining beings.
\textsuperscript{55} According to the commentaries, by *Tīrtha* are meant the *Gapadharas*.
21. By repetition he reproduces the sounds (i.e. syllables) and commits them to memory.

22. By pondering (on what he has learned) he loosens the firm hold which the seven kinds of *Karman*, except the *Āyushka*\(^{56}\) (have upon the soul); he shortens their duration when it was to be a long one; he mitigates their power when it was intense; (he reduces their sphere of action when it was a wide one);\(^{57}\) he may either acquire *Āyushka-karman* or not, but he no more accumulates *Karman* which produces unpleasant feelings, and he quickly crosses the very large forest of the fourfold *samsāra*, which is without beginning and end.

23. By religious discourses he obtains destruction of the *Karman*, by religious discourses he exalts the creed, and by exalting the creed he acquires *Karman*, which secures, for the future, permanent bliss.

24. By acquisition of sacred knowledge he destroys ignorance, and will not be corrupted by worldliness.

25. By concentration of his thoughts he obtains stability of the mind.

26. By control he obtains freedom from sins.

27. By austerities he cuts off the *Karman*.\(^{58}\)

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\(^{56}\) Concerning the eight kinds of Karman, see XXXIII, 2 and 3, p. 192. *Āyushka* is that Karman which determines the length of time which one is to live. A somewhat different explanation of this Karman is given by Bhandarkar, loc. cit., p. 97, note.

\(^{57}\) The passage in question is an addition in some MSS., as the commentators tell us. The meaning seems to be that the Karman which was attached to many parts of the soul is restricted to fewer places by the influence of the purity super induced on the soul by pondering.

\(^{58}\) *Vyavadāna* is the cutting off of the Karman and the subsequent purity of the soul.
28. By cutting off the *Karman* he obtains (the fourth stage of pure meditation characterized by) freedom from actions, by doing no actions he will obtain perfection, enlightenment, deliverance, and final beatitude, and will put an end to all misery.

29. By renouncing pleasures he obtains freedom from false longing, whereby he becomes compassionate, humble, free from sorrow, and destroys the *Karman* produced by delusion regarding conduct.

30. By mental independence he gets rid of attachment, whereby he will concentrate his thoughts (on the Law), and will for ever be without attachment and fondness (for worldly things).

31. By using unfrequented lodgings and beds he obtains the *Gupti* of conduct, whereby he will use allowed food, be steady in his conduct, be exclusively delighted with (control), obtain a yearning for deliverance, and cut off the tie of the eightfold *Karman*.

32. By turning from the world he will strive to do no bad actions, and will eliminate his already acquired *Karman* by its destruction; then he will cross the forest of the fourfold *samsāra*.

33. By renouncing collection of alms in one district only he overcomes obstacles; unchecked by them he exerts himself to attain liberation; he is content with the alms he gets, and does not hope for, care for, wish, desire, or covet those of a fellow-monk; not envying other monks he takes up a separate, agreeable lodging.

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59 *Sambhāga* = ēkamandalyāṁ āhārakaranam.
60 Ālambanā, glānatādi.
61 *Dukkaṃ suhaseggaḥ uvasampaggittānaṁ viharai.*
34. By renouncing articles of use\textsuperscript{62} he obtains successful study; without articles of use he becomes exempt from desires, and does not suffer misery.

35. By renouncing (forbidden) food he ceases to act for the sustenance of his life; ceasing to act for the sustenance of his life he does not suffer misery when without food.

36. By conquering his passions he becomes free from passions; thereby he becomes indifferent to happiness and pains.

37. By renouncing activity he obtains inactivity, by ceasing to act he acquires no new Karman, and destroys the Karman he had acquired before.

38. By renouncing his body he acquires the pre-eminent virtues of the \textit{siddhas}, by the possession of which he goes to the highest region of the universe, and becomes absolutely happy.

39. By renouncing company he obtains singleness; being single and concentrating his mind, he avoids disputes, quarrels, passions, and censoriousness, and he acquires a high degree of control, of \textit{saṃvara}, and of carefulness.\textsuperscript{63}

40. By renouncing all food he prevents his being born again many hundreds of times.

41. By perfect renunciation\textsuperscript{64} he enters the final (fourth stage of pure meditation), whence there is no return; a monk who is in that

\textsuperscript{62} Except such as are obligatory, e.g. his broom, the \textit{mukhavastrikā}.

\textsuperscript{63} \textit{Samāhiê} = \textit{samāhita} or \textit{samādhimān}.

\textsuperscript{64} \textit{Sadbhāva pratyākhyāna}. The \textit{Dīpikā} gives the following explanation: he makes the renunciation in such a way that he need not make it a second time.
state, destroys the four remnants of Karman which even a kevalin possesses, viz. vedaniya, ayushka, nama, and gotra; and then he will put an end to all misery.

42. By conforming to the standard of monks he obtains ease, thereby he will be careful, wear openly the excellent badges of the order, be of perfect righteousness, possess firmness and the samitis, inspire all beings with confidence, mind but few things, subdue his senses, and practice, in a high degree, the samitis and austerities.

43. By doing service he acquires the Karman which brings about for him the nama and gotra of a tirthakara.

44. By fulfilling all virtues he secures that he will not be born again; thereby he will become exempt from pains of the body and mind.

45. By freedom from passion he cuts off the ties of attachment and desire; thereby he becomes indifferent to all agreeable and disagreeable sounds, touches, colours, and smells.

46. By patience he overcomes troubles.

47. By freedom from greed he obtains voluntary poverty, whereby he will become inaccessible to desire for property.

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**Note:**

65 Vêdanîya is that Karman which produces effects that must be experienced, as pleasure or pain; ayushka is the Karman that determines the length of life; nama and gotra cause him to be born as such or such an individual in this or that family; see Thirty-third Lecture, verses 2 and 3, p. 192 f.

66 Explained: sthavirakalpasadhuvéshadhāritvam.

67 Appadiliha = alpapratyupāksha; he has to inspect few things, because he uses only few.
48. By simplicity he will become upright in actions, thoughts, and speech and he will become veracious; thereby he will truly practice the Law.

49. By humility he will acquire freedom from self-conceit; thereby he will become of a kind and meek disposition, and avoid the eight kinds of pride.

50. By sincerity of mind he obtains purity of mind, which will cause him to exert himself for the fulfillment of the Law which the ginas have proclaimed; and he will practice the Law in the next world too.

51. By sincerity in religious practice he obtains proficiency in it; being proficient in it he will act up to his words.

52. By sincerity of acting he will become pure in his actions.

53. By watchfulness of the mind he concentrates his thoughts; thereby he truly practices control.

54. By watchfulness of speech he keeps free from prevarication; thereby he enables his mind to act properly.

55. By watchfulness of the body he obtains samvara, thereby he prevents sinful āśravas.

56. By discipline of the mind he obtains concentration of his thoughts; thereby he obtains development of knowledge, which produces righteousness and annihilates wrong belief. (56)

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68 Gupti.
69 For Samvara and Āsrava, see above, p. 55, note 1, and p. 73, note 2.
57. By discipline of the speech he obtains development of faith, whereby he acquires facility of becoming enlightened, and destroys preventing causes.

58. By discipline of the body he obtains development of conduct, which causes him to conduct himself according to the regulation; thereby he destroys the four remnants of Karman which even a kevalin possesses; after that he obtains perfection, enlightenment, deliverance, and final beatitude, and he puts an end to all misery.

59. By possession of knowledge he acquires an understanding of words and their meaning; thereby he will not perish in the forest of the fourfold samsāra; as a needle with its thread will not be lost, thus the soul possessing the sacred lore will not be lost in the samsāra; he performs all prescribed actions relating to knowledge, discipline, austerities, and conduct, and well versed in his own and in heterodox creeds he will become invincible.

60. By possession of faith he annihilates wrong belief which is the cause of worldly existence, and he will not lose his inner light; but he endues his Self with the highest knowledge and faith, and purifies it.

61. By possession of conduct he obtains a stability like that of the king of mountains (viz. meru), whereby a houseless monk destroys the four remnants of Karman which even a kevalin possesses; after that

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70 See above, § 41.
71 Here is a pun on the word sutta = sūtra, which means thread and Sūtra, sacred lore, or knowledge acquired by the study of the Sūtras.
72 I.e. makes it contain nothing foreign to its own nature.
73 Sēlēśi = sailēśi; sailēsa is Mēru, and its avasthā, or condition, is sailēśi.
he obtains perfection, enlightenment, deliverance, and final beatitude, and puts an end to all misery.

62. By subduing the organ of hearing he overcomes his delight with or aversion to all pleasant or unpleasant sounds, he acquires no *karman* produced thereby, and destroys the *karman* he had acquired before.

63-66. (All this applies also to his) subduing the organs of sight, of smelling, of tasting, and of touch (with regard to) pleasant colours, smells, tastes, and touches.

67. By conquering anger he obtains patience; he acquires no Karman productive of anger, and destroys the Karman he had acquired before.

68. By conquering pride he obtains simplicity &c. (as in 67, substituting pride for anger).

69. By conquering deceit he obtains humility &c. (as in 67, substituting deceit for anger).

70. By conquering greed he obtains content &c. (as in 67, substituting greed for anger).

71. By conquering love, hate, and wrong belief he exerts himself for right knowledge, faith, and conduct, then he will cut off the fetters of the eightfold *karman*, he will first destroy the twenty-eight kinds of *karman*, which are productive of delusion; (then) the five kinds of obstruction to right knowledge, the nine kinds of obstruction to right

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74 Or, perhaps, which results in experiencing anger.
75 There are sixteen *kashāyas*, nine *nô-kashāyas*, and three *môhanīyas*.
76 These are the obstacles to the five kinds of knowledge: *mati, sruta, avadhi, manahparyāya,*
faith, and the five kinds of obstacles (called \textit{antarāya}): the last three remnants of \textit{karman} he destroys simultaneously; afterwards he obtains absolute knowledge and faith, which is supreme, full, complete, unchecked, clear, faultless, and giving light (or penetrating) the whole universe; and while he still acts, he acquires but such \textit{karman} as is inseparable from religious acts; the pleasant feelings (produced by it) last but two moments: in the first moment it is acquired, in the second it is experienced, and in the third it is destroyed; this \textit{karman} is produced, comes into contact (with the soul), takes rise, is experienced, and is destroyed; for all time to come he is exempt from \textit{karman}.

72. Then when his life is spent up to less than half a \textit{muhūrta}, he discontinues to act, and enters upon the (third degree of) pure meditation, from which there is no relapse (to lower degrees), and which requires most subtle functions only (of his organs); he first stops the functions of his mind, then the functions of speech, then those of the body, at last he ceases to breathe. During the time required for pronouncing five short syllables, he is engaged in the final pure meditation, in which all functions (of his organs) have ceased, and he simultaneously annihilates the four remnants of \textit{karman}, viz. \textit{vedaniya}, \textit{āyushka}, \textit{nāman}, and \textit{gotra}.

\textit{kēvala}.

77 They are: the obstacles to \textit{kakshurdarsana}, to \textit{akakshurdarsana}, to \textit{avadhidarsana}, and to \textit{kēvaladarsana}, and five kinds of sleep (\textit{nidrā}). Concerning \textit{Antarāya}, see p. 193.

78 Sayo\textit{gin}, i.e. while he has not yet reached the fourteenth \textit{gunasthāna}, the state of a \textit{Kēvalin}.

79 Airyapathika.

80 I.e. when he has become a \textit{Kēvalin}, as described in the preceding paragraph.

81 \textit{Sukladhyāna}.

82 See note on § 41.
73. Then having, by all methods, got rid of his audārika, kārmana (and taigasa) bodies, the soul takes the form of a straight line, goes in one moment, without touching anything and taking up no space, (upwards to the highest ākāsa), and there develops into its natural form, obtains perfection, enlightenment, deliverance, and final beatitude, and puts an end to all misery.

This indeed is the subject of the lecture called exertion in righteousness, which the Venerable Ascetic Mahāvīra has told, declared, explained, and demonstrated.

4.5.3. Three Stages

The soul in bondage is a stage of saṁsāra. One must do something to help the soul to set free. According to Jainism there are three stages to free the soul from bondage. They are saṁvara (self-restraint), nirjarā (dissociation of karma) and mokṣa (liberation).

4.5.3.1. Saṁvara (Self-restraint)

A first state through right knowledge and self-restraint, the flux of fresh karma matter is to be stopped. It is in Jainism called saṁvara. By saṁvara the channels through which karma matter finds entrance into the soul is to be blocked.

There are two kinds of saṁvaras: bhāva-saṁvara and dravya-saṁvara. Bhāva-saṁvara is by actual thought modification of contrary nature, while dravya-saṁvara is by actual stoppage of the inrush of karma particles. The Bhāva-saṁvaras are (1) the vows of non-injury,
(2) truthfulness, (3) absence from stealing, (4) sex-control, and (5) non-acceptance of objects of desire.\(^{83}\)

_Saṃvara_ is preventing, by means of _samitis_ and _guptis_, the _āsarava_, or flowing in order to avoid injury to insects (_īryā_), gentle and holy take (_bhāsā_), receiving proper alms (_esanā_) etc. The other is _guptis_ or restraints of body, speech and mind. Dealing with _bhāvasaṃvara-dharmas_, _anupreksā parisahajaya_ and _cāritra_ are also enumerated. The _dharmas_ consist of habits of forgiveness, humility, straightforwardness, truth, cleanliness, restraint, penance, and abandonment, indifference to any and of gain or loss and supreme sex-control. The _anupreksa_ consists of meditation about the restraint character of the world, about our helplessness without the truth, about the cycle of world-existence, about our own responsibilities for our good and bad actions, about the difference between the soul and the non-soul, about the un-cleanliness of our body and all that is associated with it, about the influx of _karma_ and its stoppage and the destruction of those _karmas_ which have already entered the soul, about soul, matter and the substance of the universe, about the difficulty of attaining true knowledge, faith and about the essential principles of the world.\(^{84}\)

From what precedes it is pretty clear that all our poverty and degradation, all our sorrows and afflictions are due to _āśrava_ and _bandha_ caused by subjection (_mithyatva_ and the like). Fresh _āśravas_ forge fresh links of _bandha_ of the soul which is constitutionally free and potentially divine. We have also seen elsewhere that in order to manifest this constitutional freedom and essential of the soul, a _jīva_ must shake off all _karma_-matter which being alien to its real nature.

\(^{83}\) HIPh, I; p. 325.

\(^{84}\) HIPh, I; p. 195
works as a veil of ignorance to prevent the enfoldment of right vision into the verities of life and living leading to right-knowledge without which right conduct in the empirical life and thought ultimately crowing its efforts with a free and beatific state of being, a *swardiya*, a self-rule, an autonomy, for all time to come.

But the question is how can the soul be freed from the snares (*pash*) of *karma*? How can the veil of ignorance be removed? The *Jain* processes of purging the soul out all *karma*-matter, of renting the veil of nescience and the like *jnana-darshan-avara-nadis* hiding the *jīva* from the knowledge of its own real nature begins with what is termed as *saṃvara*. With *saṃvara*, the fifth principle of the Jain moral categories begins the most practical side of the *Jain* moral philosophy. It is true that the ultimate end of all the different systems of thought and culture on this side of the Eastern Hemisphere is Freedom. And the nature of this freedom has been variously conceived and defined by the different schools of philosophy, but with the *Jains* it means *swaraj*, self-rule, or autonomy pure and simple. *Swarah* or self-rule in every department of life and activity is the Ideal of the Jain system of thought and culture. Subjection to anything alien being recognized as the true characteristic insignia of servitude both here and hereafter, the Jain sages have deemed it wise to lay down for the aspirants to *swaraj* and for the good of humanity in general, a few rules and canons, movements along the lines of which will surely enable the *jīva* to realize the Ideal by the removal of the aliens standing in the way. Of these rules of life, comes first the *saṃvara* which is nothing more than practically putting a stoic to the influx of foreign elements into the constitution of the *jīva*. 
Like asrava and bandha, saṃvara is also analyzable into subjective (bhava) and Objective (dravya). By Subjective saṃvara, we mean the kind of conscious and voluntary striving, mental and moral, along certain lines, on the part of the jīva, to arrest the influx partially or wholly whereas Objective saṃvara means the actually shutting up of the channels against further influx of fresh Karma-matter into the constitution of the jīva.

Now the lines along which a jīva should strive and struggle for the gradual effectuation of saṃvara are of fifty-seven kinds; viz.

(A) Five Samitis.
(B) Three Guptis.
(c) Ten-fold Yati-dharma.
(D) Twelve Bhāvanās.
(E) Twenty-six Parishahas.
(F) Five Charitras.

Note: thus making up fifty-seven kinds in all.

**(A) The five Samitis**

Samiti means the voluntary movements of the jīva in perfect accordance with the Agamas-The samiti is resolvable into five-fold ways as in the following.

(1) Iryā samiti means cautious and careful walking, so as not to hurt anyone. But this is practically impossible. A slight movement from one side to another will surely kill many a life. Indeed! But one should be very careful to 'walk in a manner as would cause the least possible injury to life. Iryā samiti is imperatively enjoined on the monks who must take special care to examine the ground before he steps out
anywhere. He must not plod through grassy fields; but should take himself to high-ways fully illumined by the scorching rays of the sun and not much frequented by human beings of either six: for in wending his way through these sunbathed highways with careful steps, if any jīva is killed unwarily, the sin begotten in consequence thereof would not materially affect him in as much as the merit he acquires by his deliberately taking every precaution for not injuring any sentient being outweighs and counteracts thereby the demerit that accrues from the unintentional killing of the invisible germs and animalcules on the path. Such is the character of the first samiti known by the name of Iryā.

(2) Bhāṣa samiti - This means careful movements of the tongue. One should never make any foul use of the tongue as is done in the case of filthy speaking, abusing, or using harsh strong words against any one so as to wound his feeling. This is how the tongue is to be guarded.

(3) Eṣnā samiti - As bad-karma may flow into the constitution of the jīva through the kind of food one takes in, so one should be especially careful about his meals. A sadhu should never take in any food that is some away or other spoiled with forty-two defects.

(4) Ādānnikṣepanā samiti - This means that one should take special care in the selection of seats to sit on, or in putting on garments, or in using the utensils so that no jīva might be injured thereby.

(5) Parithāpaṇika samiti - This is but a precautionary measure that a sadhu should adopt in throwing out unhealthy organic elements from his constitution. A sadhu should not, for instance, spit out
anywhere and everywhere in as much as it may affect other jīvas swar-ming in the place the might spit on.

These are the five samitis which are enjoined on the lay people in general and on the Jain monks in particular to observe in their daily lie. The imperative character of their importance becomes clearly evident when we direct our attention to questions of the relation of hygiene and bacillus. The modern bacillus theory of diseases which have often been declared as contagious, explain the scientific character of the above five injunctions, specially with respect to the monks who have to move about from village to village, from city to city excepting the period of chaturmasya or the four months of the rainy season when they are forbidden to visit place after place.

**(B) Three Guptis**

Having regulated the external movements of a jīva in such a way as would help him to arrest comparatively the influx of karma; the sages have deemed it wise to lay down further rules for controlling his inner nature. Of these guptis or the processes of controlling the inner nature of a jīva we have first:

(1) *Manogupti* which means the controlling of the mind. If mind is not controlled and regulated at will to work in a particular direction, nothing great can be achieved. So the first thing one should try to do is to control the mind which could be done in three ways: viz.

(a) *Asatkalpanāvīyogī* which means that one should not give himself up to excessive grief and the like at the demise of anyone dear to him or at the loss of anything. One should reflect within himself that all the pleasures of life and living are only temporal: they come and go
like the fleeting clouds so there is nothing permanent to be gained thereof for the well-being of the soul which must strive and struggle on and on till the Highest Good is realized.

(b) *Samatā-bhāvinī* - means continuous thinking along certain line that will bring on the equanimity (*samatā*) of the mind. He must try to realize that for a *mumukshin jīva*, love and hate, pain and pleasure, have no value; for both are but chains, one of gold and the other of ore, which subject the *jīva* to go round and round the wheel of births and deaths. Moreover unless this equanimity of mind is attained, a *jīva* cannot expect to have a right vision into the metaphysics of ideas and ideals without which the veil of *mithyatva* cannot be torn asunder.

(c) *Ātmārāmatā* - means 'Introspection' or Self-reflection. By this the *mumukshu jīva* draws in the powers of his mind from the extra-mental world and concentrates the same upon the soul to study the different phases it passes through. Thus it gradually creates apathy to the things of temporal character by a comparative arrest of the influx and enhances the ardent desire for a speedy deliverance from the turmoil of the life of servitude.

(2) *Vachana-gupti* - means controlling the speech which can be accomplished in two ways, viz:

(a) By taking a vow of silence (*maunāvalambi*) for a certain period during which the *mumuksha jīva* should never open his lips.

(b) *Vākniyāmi* - regulating his tongue only to move on imperative occasions.
(3) Kāya-gupti - means controlling the physical organism by the mumukshu jīva in accordance with the various rules and regulations as lay down in the scriptures. Now from the characteristic indications of all the three guptis, it is apparent that they are meant to help a jīva in the arrest of his karmic inflow; for all these acts as an antidote to the poisons of temptations which the world abounds with.

(C) The Ten-fold Duties of the Monk

A monk can well stop the influx of karma by acting in consistent with the ten duties enjoined on the human species especially on monks and they are:

1. Kṣmā - Forgiveness. There is nothing like the maxims ‘forgets and forgive’. The spirit of forgiveness helps a great way to control anger which eats into the moral vitals of the mumukshin. It is by virtue of forgiveness that Christ Jesus of Nazareth was a Christ Jesus; for do we not remember the soul stirring exclamation from the cross "Father, father, forgive them for they know not what they do."

2. Mardava - Humility, - There is nothing like it to subdue pride and arrogance. Arrogance deteriorates the mind and vitiates the right vision. An arrogant man cannot look into the real utility and necessity of things or discriminate between the right and the wrong whereas a humble man awakens active sympathy in those with whom he comes in contact to his own advantage and sees into the truth.

3. Ārjava - Simplicity. The maxim Simplicity pays best yields to none in its intrinsic merit. It serves to keep the mind free from bias "without which light of truth cannot well be reflected, in the heart. It
adds to the courage of conviction and helps in the preservation of veracity of character.

(4) *Nirlobhatā* - Greedilessness. Greed begets sin and sin begets death. Greediness increases attachment, makes the *jīva* extremely egotistic and narrowly selfish so much so that he knows himself only and looks to his own interests whither you go to the wall or not.

(5) *Tapas* - Austerity. Cultivation of austerity as laid down in scriptures helps the *jīva* to have a control over his lower passions to chasten the mind and to soften the heart.

(6) *Samyama* - Restraint, of the senses, the speech and the mind, is the primary conditions for every moral growth and intellectual expansion:

(7) *Satya* or Truthfulness. It is born of the love of truth which must be the goal of every human endeavor. Adherence to truth in every act of life and thought often helps to walk straight with head erect and steer clear of the rocks and shoals which the passage across the ocean of *saṃsara* abounds with.

(8) *Saucha* - Purity or Personal cleanliness. It includes the cleanliness of both mind and body. We must not only guard our thoughts well and keep them pure but should as well keep our person clean, for mind and body act and react on each other.

(9) *Akiṃchinatva* - Renunciation. Cultivation of the spirit of renunciation is a safeguard to the above moral requisites and raises a *jīva* from the lower level of groveling life.
(10) **Brahmacharya** - Chastity, It means not only restraining the senses and the lower appetites but freeing the mind from erotic thoughts of every sort and kind.

**D) The Bhāvanā**

Next comes the bhāvanā or reflection or thinking within one’s own self as to the real nature and character origin, use and utility of something else. Constant thinking of this nature, wakes up in the mind of the thinker, a knowledge of the intrinsic value of the object thought upon and helps him to avoid such things as would stand in his way to the realization of the object or end he has in view or remove obstacles from his pathways to perfection - the be all and end all of our life and thought.

Such being the nature bhāvanā or self-reflection, the Jain sages has classified it in twelve kinds for a mumukshin soul as stepping stones to higher things and they are as in the following:

(1) **Anitya bhāvanā** - Anitya means non-permanent. Anitya bhāvanā - therefore means the thinking of the non-permanent character of things. Things transitory can not have any absolute value to a mumukshin soul whose permanent interest lies in the realization of the self. For all the relative conditions of existence which appear to be imperative in our empirical life and thought, are but so many fleeting clouds that come and go to dazzle or darken our vision. Beginning with such reflection on the temporary and perishable character of things, a mumukshin soul comes to feel within the inmost recesses of his heart, that the real permanent good is the freedom of the soul which must be raised from the mires of this transitory world; for health, wealth,
beauty, strength and the like are but gilded shams which only hypnotize the mind and tie the soul down to saṃsāra.

(2) Aśaraṇ bhāvanā - means the reflection on the helpless condition of a jīva in this world of phenomena. Really a jīva is without any one here to push him on to mokṣa. All his friends, relations and dear ones may wish him well, may pray for a long lease of his life on earth; but no body can save him from sinking deep into the bottomless ocean of saṃsāra which he as a mumukshin desires to get rid of. In this vein a jīva must think on and on to realize within himself the absolutely helpless condition of his own in this saṃsāra and therefore must strain his own nerves and thus strive to get rid of it by his own power and resolute will.

(3) Saṃsāra bhāvanā – Saṃsārā is full of sorrows and sufferings. What we ordinarily call pleasure is only pain in another form. Miseries and afflictions permeate as it were every strata of saṃsāra. In this theater of the world, we are but so many actors and actresses playing our parts only for the time being after which we shall have to bid good-bye to all we hold dear to us: so no use forming an attachment for these transitory trivial and knowing them as such one should turn his face against them and seek for the immutable state of being and bliss.

(4) Ekatva bhāvanā - Alone I came into the world and alone I will have to depart from hence. Alone do I work and alone shall I have to reap the consequences thereof. None of my dear ones will take off or unload me of my karma and set me free or give me a short relief; nor can they save me from the consequences of my own deeds. They are but adept in having their own desires accomplished through me and what a stupid am I to yield to their apparently wise persuasions. This
would not do. I alone am the maker and molder of my own destiny and so I must forsake all what is not-me and thus carve out a path of my own for the fulfillment of my own Good.

(5) Anyatva bhāvanā - The Self, the ‘I’ is not this body which I hold to be nine. It is but a different and distinct entity unadulterated by anything else in reality. The ordinary mode of speech finding expression in such statements 'as I am lean', or 'my limb is broken' or 'my child is suffering' has for its basis wrong knowledge as to the real nature of our inward self which by subjection appears to be identical with our physical constitution: but the wise and the omniscient have definitely determined it to be otherwise. The Self, the ‘I’ is absolutely different from the non-self in every respect. So what care I if the body which is neither me nor nine goes away? What do I care if the child ceases to be here and now. Such reflections within one’s own self along this particular vein and strain is called Anyatva bhāvanā.

(6) Asaucha bhāvanā - This mortal coil is of composite substance and is born of the admixture of various elements in and through the processes which are really repugnant to the right thinking. All sorts of dirt and filth are within this physical constitution. So why should I be encased in it like a bird in the cage, knowing to be a composite of dirt and filth, and originating, as it does, in moments of weakness and sin? This line of self-reflection is what is called asuchī bhāvanā.

(7) Āśrava bhāvanā–Āśrava or influx-means, as we have seen, flowing of karma-matter into the constitution of the self through the channels and loopholes in our body, speech and mind. It is taught by the wise that looking upon the sentient being in terms of equality with ourselves; revering the really qualified; dealing politely with the rude
and the rough; feeling pity for the impoverished; all these four make one acquire the forty-two kinds of Punnya, where as roudra dhyan, arta dhyan, the five kinds of mithyatva (subjection), sixteen kashayas, five kinds of desires, all lead a jīva to acquire eighty two kinds of Papa. The wise and the aspirant to freedom must know all these and reflect on the degrading tendencies they are inherent with, to work havoc on the jīva through the influx; and so a jīva should guard himself and conduct himself accordingly.

(8) Saṃvara Bhāvanā - Saṃvara is the stopping of the influx. This saṃvara is of two kinds-relative and absolute. Relative saṃvara means the partial stoppage of the influx, while Absolute saṃvara means the complete stoppage of the influx. This latter kind of saṃvara is only possible with the ayogi kevalins. The relative saṃvara which is possible with the mumukshin on the path-ways to bliss and be attitude is again resolvable in dravya and bhava. Dravya saṃvara means the actual shutting out of the senses and other channels against the inflow of karma-matter where as Bhava saṃvara means the particular mental disposition which precedes Dravya saṃvara. Now constant thinking as to the ways and means of shutting up the various channels of asrava, destroying mithyatva, giving up of the arta and roudra dhyanas, practicing only of shukla dhyanas and dharma dhyanas, replacing anger by its opposite, pride by humility, hypocrisy by veracity and the like which turn our minds away from perusing after things temporary is known by the name of saṃvara bhāvanā.

(9) Nirjarā bhāvanā - Reflection on the ways and means of purging the soul of all impurities. Nirjarā or purging is of the two kinds - sakama and akama. When a jīva intentionally conducts himself in such way as would purge his soul out of all impurities, it is called
sakam nirjarā, it is called sakam nirjarā; but when karma bargains are left to themselves for their own falling off from the constitution of the soul in their natural course, it is called akama nirjarā, Nirjarā bhāvanā implies, therefore, the thinking of the ways and means of voluntarily getting rid of the karma-matter infesting the soul with the express intention of attaining to beatitude.

(10) Lokaswabhava bhāvanā - means the thinking on the symbolic conception of the universe as given in the Jain scriptures. The sun, the moon, the earth, the planets and stars; the physical sky, the hell, the heaven and the like constitute one composite universe according to the Jain system of thought. Its form and configuration is just like a man standing erect with arms resting against his waist. Being composed of the six substantive categories of the Jain philosophy from time without beginning, it is the permanent theater of perpetual changes. All the jīvas and the pudgala particles which fill up all the three regions known as urdha, adha, tiryak are not outside this Person but they are all contained in it: for outside this Universe-man is the vacuous space only going by the name of alokakash or hyperphysical regions which is infinite in extensiveness. In the infernal regions (adholoka) there are seven world one upon the other wherein are imprisoned the jīvas of the hell. Somewhere there also dwells the Bhāvanāpati. In the third world from downwards dwell the human beings and other animal lower to them. In the celestial regions live the gods. Such, roughly speaking, is the figurative conception of the universe, a conception which is also traceable in the Virati Purush or the Cosmic Person of the Hindus. Now meditation on this figurative conception of the universe as given in the Jain scripture is known as Lokaswabhava bhāvanā.
(11) **Bodhivīja bhāvanā** - This means reflecting on the difficult path one has to travel through to attain to a state of pure intuition: for every thing in this world, can be had with comparative ease save and except the three jewels, viz. the Right-vision, the Right-knowledge and the Right-conduct constituting the alpha and omega of our being. The Hindus also say, "*Khurasya dhara nishita duratvyo durgamamayam pantha kabayo badanti.*" The way to the goal is so very difficult to travel through; it is just like the walking on the sharp edge of a razor. Therefore, now that we have got the human birth which rarely happens to a jīva, we must give up all to reach the goal, however difficult the path may the to travel through.

(12) **Dharma bhāvanā** - This means constantly reflecting on the essential nature of a true religion. Religion not saturated with piety, with the spirit of innocent service to humanity and other sentient (sachit) beings is but a sham. For, it is mercy that lends color to the soul of religion. Real mercy proceeds from right-vision, veracity and philanthropy. He who never tells a lie, sticks to truth even unto death, is indifferent to the worldly loss or gain, helps the needy and has an unwavering faith in the words of a jīva, the victor, is really a righteous man from the Jain point of view. These are the twelve kinds of reflections which help a jīva in his efforts towards the actualization of *Samvara* which if not cultivated with propriety and judiciousness cannot put a stop to the incessant influx of karma-matter into the constitution of the jīva.

Next comes the *Parishahas* or endurance of hardships without which no one can expect to attain to a thing; for work implies not only waste but endurance as well. A *mumukshin* soul must ever be prepared to gladly endure all sorts of hardships as consequent on the strain and
struggle he has been voluntarily undergoing for the realization of the Highest Good. The Jain sages have classified in their own ways these various forms of hardships into twenty-two kinds, viz:

(1) *Kshutparisaha* or endurance of hardship consequent on hunger
(2) on thirst (*trisha*)
(3) cold (*shita*)
(4) heat (*ushna*)
(5) insect bite (*dansha mashaka*)
(6) nakedness (*acheta*), i.e., tattered rag
(7) on unfavorable environment (*arati*)
(8) on the presence of the opposite sex
(9) on constantly shifting from place to place (*charya*)
(10) on the disadvantages arising from abiding by the rules of conduct in a particular quarter temporarily taken as habitual (*nishadya*)
(11) on uncomfortable bedding to sleep on (*shayya*)
(12) on taunts and reproaches (*akrosha*)
(13) on personal injury (*badha*)
(14) on begging alms (*yachnya*)
(15) on disappointment in the begging (*alabha*)
(16) on disease (*roga*)
(17) on thorn-pricks (*trima sparsha*)
(18) on physical dirt and impurities (*mala*)
(19) on being indifferent to words of praise and acts of service relative to himself (*sat karma*)
(20) on the avoidance of the pride of learning (*Prajna*)
(21) on the avoidance of pain due to the consciousness of his own ignorance (agnana)

(22) on the avoidance of being cast down for not being able to acquire a right-vision into metaphysics of ideas and ideals

Now these are the twenty two Parishahas or forms of endurance which otherwise tell upon a mumukshin jīva so as to cast him away from the right path and conduct without which the progress towards the highest state of being and bliss is held to be impossible.

Then, there is the Five-fold Conduct for further stoppage of the influx. The five-fold conduct is but the Five Rules along the lines of which a jīva should move himself to stop the inflow of karma-matter into its constitution. They are:

(1) Sāmāyika charitra - which enjoins on the mumukshin, the abandonment of bad companions and retirement to seclusion for meditation.

(2) Chedopasthāpaniya charitra - which enjoins a full and complete confession with repentance to a guru of the sins and crimes done intentionally or otherwise by a mumukshin jīva and humbly submitting to any punishment that might be inflicted on him in consequent thereof.

(3) Parihāra viśudha charitra - It goes without saying that without the purification of the heart, right-vision into the metaphysics of things and thoughts leading to right knowledge resulting in the deification of the inward self is impossible: we have also in the Bible, "Blessed are the pure in heart for they shall see God."
So without chittasuddhi or purification of the heart nothing is possible. Now there are various means and disciplines whereby the heart can be purified. Of these the most preliminary for a mumukshin is to serve the sadhus, the monks. The most typical of these services is the services rendered to the monk engaged in Tapa - austerity. Performance of tapas may cover the period of even eighteen months and if a mumukshin serves a monk who is thus engaged in Tapas in such a manner as to see that nothing there takes place externally as to break the Tapas of the monk, he is said to be achieving the purification of the heart to a certain extent. The psychology underlying this is too obvious to require any further elaboration.

(4) Śūkṣmasampardyacharitra- The more the heart is purified the more the light of truth will be reflected thereon and he will realize the temporary character of the things worldly, along which he will become less and less attached to them, with a growing spirit of renunciation born of right knowledge of the real values and functions of these. This is how should a jīva cultivate apathy and indifference to things worldly. So long a jīva living, moving and having his being in this empirical world of ours, he must have to work and the more he works out things with attachment the more fettered does he become; but if he does his duty for duty; s sake without waiting for the result thereof, he will develop by this his mode of conduct, a spirit of renunciation which will help him to preserve the equanimity of temper in the midst of intense activity.

(5) Yathākhyāta charitra. - Having thus gradually developed the spirit of doing things without the least attachment he will attain to such a state of being when all the five fold rules of conduct will be observed automatically so much so that the jīva himself will be left to
himself for introspection into and self-reflection upon its own nature, phases and phenomena.

Thus we see how the various ways of arresting the inflow of karma into the constitution of the *jīva* can be classified into fifty-seven modes or types viz, five *samity*, three *guptis*, ten *yati dharmas*, twelve *bhāvanās*, twenty two *parishahas* and five-fold conduct- *charitra*. A *jīva* desirous of salvation from the thralldom of the senses must make strenuous efforts to gradually stop the influx of fresh matter foreign to the soul. For as we have already seen it is these karma particles getting into the constitution of the *jīva* that blind its vision into the metaphysics of things and thereby prevents its right knowledge without which right conduct is held to be impossible.

4.5.3.2. *Nīrjarā* (Dissociation of Karma)

Second stage is *nīrjarā*. *Nīrjarā* means freeing the soul or removing the *karmasarīra* by tapa or self-mortification. All sins previously committed are utterly and entirely worn away. It is the shedding of *karma* matter.

This *nīrjarā* also is of two kinds, *bhāva-nīrjarā* and *dravya-nīrjarā*. *Bhāva-nīrjarā* means that change in the soul by virtue of which the karma particles are destroyed. *Dravya-nīrjarā* means the actual destruction of these karma particles either by the reaping of their effects or by penances before their time of fruition, called *savipāka* and *avipāka nīrjarā* repectively.\(^{85}\)

This *nīrjarā* also means burning up mental defilements (*kleṣa*) or *karmasarirā*. There are two karmas to be burned up: *Pūraṇa-karma* and

\(^{85}\) Ibid;
nava-karma. Pūraṇa-karma is a karma that has acquired through body, speech and mind in the present life. Pūraṇa-karma must be removed by tapa and the nava-karma is to be stopped by saṃvara.

Along with the practice, of saṃvara or arresting the influx of fresh karma-pudgala as stated in the preceding chapter a mumukshin jīva is required to act in such a way as would help him in throwing away the already acquired dirt of karma which has been subjecting him to go round and round the wheel of births and deaths. For until and unless a jīvas entire karma-matter clothing his soul-worked out or neutralized in a manner as would make it impossible to transform into udaya-kinetic state of its being, a jīva cannot expect to attain to freedom. And the processes and activities whereby the karma-matter clothing the soul is worked out or their effects completely neutralized so much so that they would fall away from the constitution of the jīva is called nirjarā.

The Jain sages have classified this Nirjarā into two kinds viz:
(1) Akama Nirjarā
(2) Sakama Nirjarā

To deal with akama nirjarā, karma-pudgalas while standing in some relation with the soul assume various phases through successive processes of transition according to laws inherent in them. This is the reason why the sages have come to another kind of classification of the karma-bargains by the names of:
(1) Satta
(2) Bandha
(3) Udaya
(4) Udirna
(1) By *satta karma* - The sages mean the karma-bargains which getting in to the constitution of the *jīva* remains there merged as it were in the soul. *Satta-karma* corresponds to the *Sanchita-karma* of the Hindus: The whole man that still remains behind the man not yet worked out-the entire unpaid balance of the debit and credit account.

(2) By *bandha karma* - the Sages mean the karma-bargains in the state of *satta* enter by virtue of subjection of the *jīva* into a relation of identity with the soul where by the *jīva* takes in further karma-matter in its current lease of life to mould its destiny for the future. This *bandha karma* is analogous to the *kriyaman karma* of the Vedanta philosophers.

(3) By *Udaya karma* - The sages mean the karma bargains which standing simply in relation of identity with the soul for sometime develop into an energy of movement for the enjoyment of the soul at the commencement of each life. This is analogous to the *prarabdha karma* of the Hindus by which they mean the amount apportioned to the man at the beginning of his life on earth. It is important to note here that this third type, the *udaya karma*, is the only destiny which can be said to exist for man and this is what an astrologer might foretell for us, that we have apportioned to us so much good and evil fortune - so much of the good and evil actions of our past lives which will react on us in this life.

(4) By *Udirna karma* - The sages mean the *karma barganads* which by the resolute will and exertion of the soul are worked out into the energy of movement for the enjoyment of the *jīva* before they are due.
Now if the jīva allows himself to be drifted from wave to wave surging in ever flowing currents of karma, his destiny will no longer remains his hands but the environment will become all in all in the making and molding of his destiny. For he will be under the complete sway of his own karma creating conditions of his being and will be reaping the consequences of his own karma without any will or individuality of his own to stem the tide of the influx. For karma-matter according to its laws and forces which it is instinct with will continually get into the jīva to be there in the state of satta for some time only to be awakened into kinetic energies whirling the jīva round through the different grades of saṃsāra, while others will indeed fall off yielding places to newer ones. Therefore, instead of leaving the life to chances, the sages have devised means and methods whereby the seeds of karma could so burnt as to wholly neutralize their effects and leave the soul free and pure to soar up and up into the regions of the siddhasila. Experiences have taught us that the karmic-seeds-the root-evolving of miseries - could be burnt up into naught in the glow of austerities - Tapas. Just as fire consumes the combustible so do the tapas-austerities burn up the karma-bija of the jīva and set him free from the turmoil of saṃsāra. These austerities are of various kinds and types which for the sake of convenience, have been classified by the Jain moralists, primarily into (1) Bahya, exterior and (2) Antar, Interior austerities.

(1) By bahya, exterior or physical austerities, our physical nature is so controlled as to work out automatically towards the furtherance of the end in view whereas by the antaranga tapas or Interior or psychical austerities mind is so controlled as to help the jīva in getting an insight into the real nature of things with a view of attaining to a right
knowledge thereof and their values as well without which right conduct on the part of the jīva becomes a rarity. And mind and body being found to act and react on each other through the principle of concomitance, the relative importance of both the forms of austerities is quite evident.

Now of the two kinds of tapas, the bahya, the exterior or the physical consists in the processes of controlling the physical nature of the jīva in six following ways.

(1) Anushan vrata, i.e., the vow of fasting. Importance of fasting from time to time to give the physical system a rest goes without saying in these days of scientific culture and refinement. It is said in the scripture that fasting purifies the sense-organs and adds to their sensibility so much so that it makes them to respond to any fine and delicate vibration that might be set up in the outside.

(2) Unodori - Avoidance of full meals. It adds to the agility of the jīva. Full meals bring on slumber and laziness and are the causes of dyspepsia which is very difficult to get rid of.

(3) Vritti sankhepa - Dietetic restrictions which can be observed in different ways from the view-points of dravya, kshettra, kāla and swabhava. As for instance, I am in the habit of taking meals consisting of nine or ten kinds of eatables and to observe the vow of vriti sankhepa from the stand-point of dravya, I will have to reduce the number of the eatables, say, to five kinds making up the meal would take. Then again I may put in further restriction to the obtaining of the meal from certain quarter from the view-point of kshettra. Thirdly, I may put still further restriction to the time kal of my taking meals. I may take once a day and that again say by 3 p.m. every; day; and
lastly, from the view-point of *bhava*, I may put still another restriction in obtaining food from people with certain peculiar mentality and position. I may take the vow of having meals only from the chaste and pure passers by whom I may happen to meet on to a certain destination.

(4) *Rasatayaga* - Renunciation of palatable articles or dainty dishes, such as a variety of sweets, milk, butter, sugar, salt and the like which may awaken in me a sense of attachment to the pleasures of life.

(5) *Kdyaklesha* - Endurance of physical troubles. A *mumukshin* must ever be ready to undergo all sorts of physical discomforts without, in the least, losing the equanimity of temper. He must take both heat and cold (*shita* and *ushna*) in the one and the same light. To realize this, he may undertake to practice meditation either in the scorching rays of the sun on an elevated seat in the summer or in a cold uncovered place in the winter.

(6) *Samlinata* - Turning the senses from their respective objects. This will develop the spirit of renunciation in the *mumukshin jīva* and strengthen his moral rectitude in such a manner as to make one look upon things most charming to the worldly as of no use and avail to him. This is how the senses, we are told, guarded against all temptations (*ndriya samlinata*). Then again the *mumukshin* must control the passions and their correlates, such as anger, deceit, pride and greed (*kasaya samlinata*) as well as his thought, speech and body (*yoga samlinata*). And lastly, there is the *viviktacharya* which means previous ascertainment by a *mumukshin* as to whether anyone of the opposite sex is there at the place of his future destination where he will be next going.
These are the six forms of exterior austerities (*bahya tapa*) for regulating and controlling the physical nature of the *mumukshin jīva*. Besides, there are six interior austerities (*antar tapa*) of which the first is:

(1) *Prayashchitta* - penance and repentance for the blunders committed through *pramad* or negligence. It often takes the form of a moral confession to the spiritual guru, or to an other *sadhu* instead, of the sins and crimes one might have done through commission or omission with repentance and accept the penalty to be imposed on him by the guru and act according to the regulations as laid down in the scriptures and repeat every morning *micchami dukkadam*, i.e., may my sins be forgiven!

(2) *Vinaya* or Humility - A *mumukshin* soul must also cultivate humility, for this serves to kill all pride and saturate the mind with sympathetic feelings. "Of *vinaya* there are four kinds:

(a) *Jīna vinaya*, i.e., to be humble and respectful to all who are superior in knowledge and wisdom.

(b) *Darśan vinaya*, i.e., to be humble and respectful to those who have gained a real insight into the metaphysics of things and thoughts.

(c) *Charitra vinaya* - to be humble and polite to the men having a good moral stamina by the virtue of which he follows a right course of conduct.

(d) *Mana vinaya* - to be always in a kind of mental attitude as to pay respect to all the saints and sages of the world who live for others, and therefore, worthy of our reverence.
(3) **Vaiyāvṛitya** - Service to humanity. It takes a thousand and one forms in and through which the acquired dirt of karma is worked off. **Vaiyāvṛitya** consists chiefly in services rendered to ascetics; feeding the poor, sheltering the helpless and the like forms of social services. In these days of flood and famine, the *sadhus* of the Ramakrishna Mission have been, it is important to record, seriously engaging themselves in the performance of this *vaiya-vritya*. **Viyavritya** brings on *chitta-suddhi* or purification of the heart.

(4) **Svādhyāya** - means study: here it refers to the study Jain scriptures: following the rules of conduct as laid down therein for practical guidance; testing for practical guidance; testing the truth and validity of the Jain metaphysical conclusions and being convinced of the same, preach them out to the world for the good of humanity in right earnest and energy. This clearly shows the evangelical spirit of Jainism.

(5) **Vyutsarga** - discrimination between the soul and the non-soul. It is just like the *nityanitya vastu viveka* of the Vedantists.

(6) **Dhyana** - meditation, contemplation or uniform unbroken concentration of mind upon something. To be more clear, *dhyana* is an unbroken thread of thought evolving out of continuous thinking on an object or an Idea. This *dhyana* has been classified into four kinds according to the object or idea whereon a *jīva* concentrates his attention; viz: (1) *Arta*, (2) *Roudra*, (3) *Dharma* and (4) *Sukla*.

(1) **Arta Dhyana**, it is the most intense hankering with attachment after an object of enjoyment revealing itself as it does in four forms namely.
(a) *Ishta viyoga* - constantly thinking of the loss of what was dear to him; grieving too much for the dead and the departed dear ones or wailing and beating breast in grief for the loss sustained.

(b) *Anista Samyoga* - to be constantly brooding over entering on a new relation with of something undesirable and unpleasant, and thereby gradually sinking into despondency as if no more hope were left to recast his lot.

(c) *Roga chinta* - to be constantly laboring under an anxiety for some physical malady, or in other words always thinking of the physical ill-health.

(d) *Agrasocha* or *Nidanartha* - to be occupied with the thought of the future only, that I will do this, then that, next the thing will as a natural consequence and I have my objective fulfilled.

It is important no note here by the way that *Arta dhyana* is possible between the 1st. *mithyatva* and the 6th *gunasthan* and leads *jīvas* to take birth in the *Tiryak goti*.

(2) The second of the *Dhyanas* is *Roudra dhyana* which means to be absorbed in the thought of wreaking vengeance for some loss or damage one sustained through the action of another. This thought of wreaking vengeance (*Roudra dhyana*) expresses itself into four forms viz:

(a) *Hisanubandhi*,

(b) *Mrishanubandhi*,

(c) *Steynubandhi*,

(d) *Samrakshanu bandhi*. 
Arta and Roudra Dhyanas always lead mind to concentrate its energies on things extra-organic. These instead of dissipating the karmic energetic rather keep the jīva under such influence as to acquire karma-matter subjecting it to the repetition of births and deaths in the different grades samsāra.

(3) But the third one, Dharma dhyana which means constant thinking of the ways and means to and following the same in practice for the realization of the true nature of our inward self, helps the jīva to work out its own karma. Dharma dhyana has been analyzed into four phases, namely:

(a) Agna vichaya - to have a firm faith and sincere belief in the metaphysical conclusions as arrived at by the omniscient kevalins and in their teachings.

(b) Apaya vichaya - the belief that what is non-self is not only laid to the real self, but constant thinking of the not-self enfetters the self.

(c) Vipaka vichaya - the belief that from the ontological point of view, thought the self is a positive entity all pure and free, but viewed from the phenomenal stand point, it appears to be otherwise owing to the eight kinds of karma loaded with which the jīva passes through births and deaths.

(d) Samsthan vichaya - mental ideation or picturing in the mind of the fourteen worlds as well as the nature of the constituent elements of the same as taught in the Jain philosophy.

(4) Sukla dhyana. Sukla lit. means white which is but a symbolic representation of purity when it follows that sukla dhyan is nothing
else than thinking of the soul in all its purity, i.e., to be absorbed in the
meditation of the transcendental nature of our inward self as constitutio-
ally free and potentially divine. Such being the import as understood
by sukla dhyana it expresses in four forms viz:

(a) Pritvakatva Vitarka Sapravichara - consisting as it does in the
ideation of the substance as characterized with origination, dissolution,
continuation (utpada vyaya dhrouva yuktam sat) as well as in the discV
rimination between such pair of opposites as jīva and ajīva; guna and
parayaya; swabhava and bibhava tending to the formation of the right
knowledge of the soul as it is in itself. This attitude of the mind
becomes manifest when the jīva is between the 8th and 11th Gunasthan.

(b) Ekatva vitarka apravichara- consists in thinking of the unity
in diference between the pairs of opposites and thereby to arrive at the
knowledge of unity admist at the knowledge of unity admits the diversV
ty of things and thoughts. It appears to develop in the 12 Gunasthans.

(c) Sukshma kriya Pratipati - consists in continuous thinking and
striving to resist the yogas of mind, speech and body in and through
which karmic matter flow into the jīva. This dhyana is possible to a jīva
in the thirteenth gunasthan.

(d) Vicchhna kriya apratipati - By this type of sukla dhyana
which is the last and final of the dhyanas, helps the mumukshin soul to
tear asunder for good the veil and covering which so long stood in the
ways of the jīvaś realization of the true nature of itself. It is a kind of
mental striving which becomes more and more intense as the days go
by to realize the siddhahood of the jīva. To a jīva in the fourteenth
gunasthan this dhyana is possible.
It is important to note that *Arta* and *Roudra dhyanas* engage the mind of him people moving up and down between the 1st and the 3rd *gunasthanas*. *Dharmadhyana* between 4th and 6th *gunasthanas*, *sukla dhyanas* is possible to the *jīvas* entering on the 7th *gunasthan* and onwards.

Besides the above way of classifying the *dhyanas*, The Jain sages have also otherwise classified them into (1) *Padastha*, (2) *Pindastha*, (3) *Rupastha* and (4) *Rupatita*. To take the first,

(1) *Padastha dhyanas* - is the continuous meditation on the nature of the Perfect souls, the *kevalins* or the *Panch Paramesti*.

(2) *Pindastha dhyanas* - is to think that the self within is in reality of the same essence with those of the *arihantas* and the like.

(3) *Rupashta dhyanas* - is to think or meditate in the manner that this our inward self is not of the nature of *pudgala* whereof our physical constitution is composed; for vision, knowledge and delight infinite constitute the very essence of our soul. Be it noted here that all these three *dhyanas* come within the range of Dharma *dhyanas* discussed here in before.

(4) *Rupatita dhyanas* - This is to think the soul within as super-physical, eternally free, pure, without parts and desire. Essentially it is intellectual delight revealing itself as it does in and through its four quarternary infinite technically know as the *ananta chatustaya*.

According to Jainism, it is how to destroy former karma by austerity (*tapa*). As a large tank, when its supply of water has been stopped, gradually dries up by the consumption of the water and by
evaporation, so the karma; which is acquired in millions of births is annihilated by austerities, if there is on influx of bad *karma*.

**Two types of *Tapa***

In Jainism the tapas (austerities) are of two kinds: external. Again the external austerities are of sixe kinds:

1. *Anaśana* – fasting;
2. *Avammdrika* – abstinence: gradual reduction of food, from a full meal of thirty-two morsels to one of morsel;
3. *Bhikṣācārya* – collection alms;
4. *Rasaparityāga* – abstention from dainty food;
5. *Kāyakleśa* – mortification of the flesh;
6. *Samlinata* – taking care of one's limbs.86

Then the internal austerities are also of six kinds:

1. *Prāyascitta* – expiation of sins;
2. *Vinaya* – politeness: it consists in rising from one's seat, folding of the hands, offering of a seat, loving the Guru and cordial obedience;
3. *Vaiyavaritya* – serving the Guru: doing service consists in giving one's assistance as well as one is able.
4. *Svadhyaya* – a study: it is fivefold: (a) saying or learning one's lesson, (b) questioning the teacher about it, (c) repetition, (d) pondering and (e) religious discourse.
5. *Dhyāna* – meditation: Abstaining to meditate on painful and sinful things, one should, with a collected mind, engage in pure meditations on the law; this is the wise call meditation.

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86 Jain sutra 2·2, p. 175
(6) **Vyutsarga** – abandoning of the body: If a monk remains motionless when lying down, sitting or standing up right, this called abandoning of the body.

According to Jainism, the two types of tapas (austerities) should be practiced to destroy the karma that was acquired by love and hatred. If a sage truly performs these two kinds of austerities, he will soon by thoroughly release from the circle births.\(^87\)

### 4.5.3.3. **Mokṣa (Liberation)**

At the third stage *mokṣa* comes into being. It is *mokṣa* when the partnership between soul and matter is dissolved and his ideal character is restored to the soul. It then transcends *samsāra* and flies up to its permanent abode at the summit of *lokakāśa*. The final condition is one of inactivity, but it is characterized by complete knowledge and absolute bliss.

The soul in its pure state is endowed with infinite perception, infinite knowledge, infinite bliss and infinite power. The liberated soul transcends *samsāra*. It goes straight to the top of the world and dwells there forever. The freed soul has a beginning but has no end. These free souls enjoy a kind of interpenetrating existence on account of their oneness of statues.

Those who have followed our line of thought from *Karma*-phenomenology to the chapter proceeding this, must have understood the inner psychology of the whole trend of thought and culture, the sole objective of which is the emancipation of the soul from the miseries of the world and its a element to a state of the highest felicity.

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\(^{87}\) Jain sutra 2:2, p. 175
of the concern of everyman to know and which the *sadhu* takes so much pains to acquire. The Jain *sadhu*, as it is now well-known, aims at nothing less than the complete deliverance of the soul from all veil and covering – *Sarvavaranavimukti-rmiktih*. But it is not so with the followers of the other systems of thought and culture. They have various states of the beatitude which they aim at according to the different schools of thought to which they belong. For instance the *Vedantist* has two states of bliss in view viz., one inferior which is attained in this life by means of knowledge, *tatraparah jīvanmukti lakshanam tatvajnantarena*, and the other superior, obtainable after many births of gradual advancement to perfection, *param niksreyasam kramena bhavati*.

Similarly the *Charvakas* hold it to be either absolute autonomy here in this life or death that is bliss, *svatantlyam mrityurba mokshah*.

The *Madhyānikas* say that it is the extinction of the self-hood that is called liberation, *atmochheda mokshah*.

The *Vijnani* philosophers have it to be for a clear and edified understanding, *nirmala jnanodayah*.

The *Ramanujists* hold it be the knowledge of *vasudeva* as the cause of this all, *Vasudeva jnanam*.

The *Ballabhis* find it in the sporting with Krishna in Heaven, *Krishnena saha goloke lilanubhava*.

The *Pasupatas* and the *Maheswaras* see it in the holding of all dignity, *Paramaiswaryam*.

The *Kapalikas* define it to be the delight found in the sweet embrace of *Hara* and *Parvati*, Hara-Parvatyalinganam.
The *Raseswaravadins* find it in the possession of sound health and happiness by virtue of mercury, *Paradena dehasthairyam*.

The *Vaishesikas* seek it in the extinction of all kinds of pain - *dukkha nivrittiriti*.

The *Mimansakas* trace it in the enjoyment of Heavenly bliss - *Swargadi sukhabhoga*.

The *Panini grammarians* find it in the powers of speech, Brahma *rupaya banya darshanam*.

The *Sankhya* materialists have it in the fusion of matter and spirit - *Prakritow Purushasyavasthanam*.

The *Udasina* atheists trace it in the eradication of egotism, *ahamkara nivritti*.

The *Patanjalas* see it in the absolute nonchalant state of the Person originating as it does from the utter indifference to matters worldly, *Purusasya nirlepa kaivalyam*.

The *Pratyabhignanis* interpret it as the realization of the perfection of the soul, *Purnatma labhah*.

The *Sarvagnas* find it in the eternal continuum of the feeling of the highest felicity-*nitya niratishaya sukha bodhat*.

The *Mayavādins* say it to be manifest on the removal of the error of one's having a separate existence as a particle of the Supreme Being- *Brahmansika jīvasya mithyajnana nivritti*.

Such are the conceptions of the Highest Good which the different schools of thought ultimately aim at. A comparative study of the nature
of these conceptions will make it clear that the Jain conception of the same gives us but a clear idea as to what a mumukshin soul really strives and struggle for. It is a kind of swaraj, self-rule, a state of autonomy, pure and simple, which every jīva instinctively aspires after to realize by tearing asunder the veil or the covering in and through the process of which the Ideal is realized. In the ordinary empirical state of our being the ideal is ideal; it is far ahead of the practical And the Jains hold that if the ideal remains an ideal, far ahead of the practical forever and evermore, it can never be made realizable. So the Jains interpret it otherwise, from their points of view, and really speaking, there are two tendencies running parallel all through the human life and culture.

One is to idealize the real and the other is realizing the ideal. These two tendencies are often at war with each other. One tends us to take the existing state of things and affairs as the best of their kind and so we must make the most of it. From this point of view whoever is found to go out of the way and to pull the world up to a higher level to have a so-called richer outlook of life, he is dubbed as the impatient idealist moving in eccentric orbits. But the other tendency by virtue of which they struggle to raise the world to a higher or ideal state of things, the tendency that is born of the intense dissatisfaction at the present state of things and affairs, is the tendency to realize the Ideal. Be that as it may, complete deliverance from the veil and covering of karma is called mokṣa or emancipation from the miseries and afflictions of the world. Karma, we have seen, is the cause of bondage of the soul. But the karma which whirls us round and round through the cycle of samsāra has been classified either into papa or punya.

Punya and papa are the causes of all our weals and woes with this difference only that those who commit sin go down to the lower
grades of *samsāra*, or sink into hell to suffer penalties as the natural consequences thereof whereas those who perform virtuous acts take births in the higher grades of *samsāra* to enjoy there the pleasure of life and achieve the objects of their desire. So papa and *punya* both have got to be worked out for the attainment of freedom-*mokṣa*.

Here one may argue that if *nirjarā* or purging means complete washing out the soul of all karma-matter, papa and *punya*, foreign to it, how are we then to look upon *punya-karma* which is enjoined on us as means to the attainment of the state of bliss and beatitude which is only possible when the soul has got rid of all karma-matter?

To this the *Jains* reply it is true that *punya* ensures comfort, and happiness; but they are but comforts or pleasure of this mundane world. The eternal felicity born of the born of the complete deliverance from all veil and covering, cannot be the consequence of *punya* however wisely and carefully may it have been discharged: for the consequences of *punya karma* are always conditioned in as much as *karma* and the consequences thereof are possible only in so far, as the mundane existence is concerned, but with reference to what is devoid of all name and form, being above all causality, it is not possible. In other words, karma cannot evolve things of permanent character. *Karma* can produce, transform, conjoin, or re-adjust. Over nothing beyond these has karma any jurisdiction. Thus it is clear that karma is possible only in *samsāra*.

Some may remark that karma done with judiciousness and indifference to the consequences thereof might result in the emancipation of the soul. But this, the *Jains* hold, does not stand to reason; because *mokṣa* is not the result of anything done or performed. *Mokṣa*
is the tearing asunder to the snares of karma binding the \textit{jīva} under the sway of subjection to the \textit{samsāra}, and, therefore, it is not the effect of anything preceding it as its cause. A Karma cannot destroy \textit{karma}. It changes only to re-appear in another form. Besides the effects of \textit{karma} are traced in things which have origination (\textit{utpada}) and the like. But \textit{mokṣa} which is eternal in reality cannot be said to be the result of any work. Ordinarily karma manifests itself in the production of a thing, in joining one thing to another, in transforming one into another and the like. But speaking from the \textit{mishchaya naya}, \textit{mokṣa} has no origin. The \textit{jīva}, as we have seen elsewhere, is constitutionally free and potentially divine. And it is simply due to subjection (\textit{mithyatva}) that it appears to us as otherwise.

Indeed what is contended is partially true, replies the opponent, but not wholly admissible; since the nature of the work done without the knowledge thereof is of one kind; and different is the nature of the duty discharged with a thorough knowledge of the same and simply discharged for duty’s sake with absolute indifference to the results that would accrue thereof. To show an analogous case, poison kills: but when judiciously administered by a physician efficient in the science and art of the administration of drugs, it acts like nectar. And this is what we mean when we state that \textit{mokṣa} or deliverance is derived or results from the wise discharging of duties for duty’s sake.

But we the \textit{Jains} hold it to be altogether meaningless or misleading, since the analogy does not hold good here; nor is there any proof to verify the truth of the statement: for, it is in and through origination, conjunction, transformation or re-adjustment, that karma can work itself out and through nothing else beyond these four; because of the want to all manner of evidence, direct or indirect. So it
cannot be maintained that \textit{mokṣa} is derived from the wise discharging of duties for duty's sake.

The opponent might remark that to say this is to deny the merit of such scriptural injunctions as laid down-under the heading of Jural Seventies (\textit{Chran sittari}) which have been imperatively enjoined both on the monks and the laity. Does not this denial stand as an indirect evidence to prove that \textit{mokṣa} results from the wise discharging of duties as laid down in the Jural Ethics? Complete deliverance from the veil and covering, therefore, we hold, is the result, though not the effect, of our wisely working along the lines of Jural Ethics which is imperatively enjoined on every man. Otherwise none would have ever been inclined in any way to work along the lines of Jural Ethics.

To say this rejoined the \textit{Jains} is to state that '\textit{mokṣa} is the result of our being true in thought and deed to the injunctions of Jural Ethics and on that account it cannot be said to be the effect of our doing something. But what does this your statement mean? Mere euphonic difference in the words result and effect which are synonymous in sense and significance does not always make out the difference in respect of their imports. For, it involves a contradiction to say that though \textit{mokṣa} is the result of our being true to the injunctions of Jural Ethics yet it is not the effect of our performing the duties as laid down therein. Of course to maintain your position you will perhaps contend that here karma takes the position of knowledge.

Though \textit{mokṣa} is not really the product of knowledge, yet in common parlance we say "deliverance is due to knowledge." But this your contention we, the \textit{Jains}, hold is of no avail; because when we say deliverance is due to knowledge, we thereby mean that the light of
knowledge dispels the darkness of ignorance hindering the deliverance and it is because of the light of knowledge dispelling the hindering darkness of ignorance whereby mokṣa is realized, that we say 'mokṣa or deliverance is due to knowledge'; but karma cannot remove this dark veil of ignorance.

Karma is conceived as hindrance to mokṣa and this hindrance cannot be removed by karma itself; because karma cannot destroy karma; rather karma generates karma and until and unless all karmic energetic are dissipated away from the body of the soul, its natural freedom cannot be made manifest. And moreover because this mokṣa or freedom is constitutional (swabhava) with the very soul itself, it cannot be said to be derived out of or result from anything else.

Then again it can't be maintained that karma removes ne-science (Avidya) for there is a gulf of difference in the essential nature between karma and knowledge. To make it more clear, ne-science or non-knowledge (ajñaṇa) is subreption as to the true nature of one's own self, while knowledge (jñāṇa) as opposed to ne-science is the realization of the true nature of the same. Hence ne-science which is of the nature of the subreption is contradictory to knowledge which is of the nature of true realization. And in this way we may well interpret that light of knowledge dispels darkness of ne-science. Therefore karma and knowledge are altogether opposite to each other in kind. But karma does not stand in such relation of opposition to no-science. Hence karma cannot be said remove no-science (ajñaṇa). Taking an alternative position, if we interpret ne-science either as want of knowledge, doubtful knowledge or misapprehension, then this ne-science can only be removed by knowledge alone and not by karma, because ne-science taken as such does not stand in opposition to karma.
So we see mokṣa is not the product of anything. It is the realization of the Ideal. Self in and by itself which is possible only when all the karma-particles have fallen off from It, Jīvasya krita karma kshayena yatswarupavasthanam tanmoksha. Conventionally (Vyavahar naya) mokṣa is said to be a kind of paryaya of the jīva. It is important to note that soul is no airy nothing as the Intellectualist of the Buddhists hold. It is a sustentative, positive entity, and as such it much exists in a state of being called a paryaya from the phenomenal point of view (vyavahar naya). And this paryaya too cannot be wholly distinct and different from the substance itself whereof it is a paryaya; for, who has ever seen or conceived of a substance bereft of paryaya and paryaya without substance, dravyam paryaya viyutam paryaya dravya barjitah: kah kada kena kim rupa drīṣta mane a kena vetti.

Mokṣa, thus, is the emancipation of the soul from the snares of karma (karma-pasha). Like the other moral categories the Jain sages have also resolved this mokṣa into bhava and dravya. When the soul becomes free from the four Ghatiya karmas or the 'Action-currents of Injury' it is said to have bhava mokṣa and when the four Aghatiya karmas or the ‘Action-currents of Non-Injury’ disappear from the constitution of the soul, it is said to have attained dravya mokṣa. The psychology underlying this resolution of mokṣa into subjective (bhava) and objective (dravya) is too obvious to require any detailed discussion. When the soul in and through the processes of nirjarā or dissipation of karmas, gets rid of the four-fold action-currents of injury to the natural vision (darshan) knowledge (jnana), and the like of the soul, it becomes omniscient (kevalin), because the soul is just like a mirror which becomes dim and hazy when the karma barganas veil its surface. By nirjarā, the karma-barganas are purged from the
constitution of the soul which on that account, attains to clearness and omniscience (keval jnana).

Having attained the keval jnana, the cause of forging fresh fetters of bondage being absent by virtue of samvara or stoppage, and nirjarā being yet in the processes of working, the jīvanmukta kevalin gradually becomes free from all the residuum of aghatiya karmas known as vedanya, ayu, nama and gotra and thereafter attains to a state of bliss never-ending and beatitude everlasting. The realization by the jīva of this viz., his permanent state of being in knowledge and delight infinite is what is termed as mokṣa, freedom or emancipation from the snares of karma for which reason we have the adage, - karma-pasha vinirnu-ktaḥ mokshah. And when the soul is thus liberated it goes straight up to the siddhasila or the Region of the Free and the Liberated at the summit of lokakash. Speaking from the stand-point of numeral naya, a siddha has no form whereof he is imperceptible by the senses, but viewed from vyavahara stand-point he has a shadowy form of a human figure which is but an embodiment of Right-vision. Right-knowledge and Right-conduct in and through which a jīva attains to a state of perfection bliss and beatitude which is otherwise known Omniscience and Freedom Absolute.

4.6. Nibbāna (Liberation) in Theravāda Buddhism

Nibbāna is the summum bonum of Buddhism.88

In almost all religions the summum bonum can be attained only after death. But, nibbāna can be realized in this very life; it is not only necessary to wait ti you die to “attain” it. He who has realized the

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truth, nibbāna, is the happiest being in the world. He is free from all “complexes” and obsessions, the worries and troubles that torment others. His mental health is perfect. He does not repent the past, nor does he brood over the future. He lives full in the present. Therefore he appreciates and enjoys things in the purest sense without self-protections. He is joyful, exultant, enjoying the pure life, his faculties pleased, free from anxiety, serene and peaceful. As he is free from selfish desire, hatred, ignorance, conceit, pride, and all such ‘defilements’, he is pure and gentle, full of universal love, compassion, kindness, sympathy, understanding and tolerance. His service to other is of the purest, for he has no though of self. He gains nothing, accumulates nothing, not even anything spiritual, because he is free from the illusion of self, and the ‘thirst’ for becoming.

Nibbāna is beyond all terms of duality and relativity. It is therefore beyond our conceptions of good and evil, right and wrong, existence and non-existence. Even the word ‘happiness’ (sukha) which is used to describe nibbāna has an entirely different sense here. Sāriputta once said: “O friend, Nibbāna is happiness! Nibbāna is happiness! Then Udāyi asked: “But, friend Sāriputta, what happiness can it be if there is no sense?” Sāriputta’s reply was highly philosophical and beyond ordinary comprehension: “That there is no sensation itself is happiness.”

Nibbāna is the result of of the cessation of craving, of selfish desires. It may also be defined as the extinction of lust, hatred and

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89 SN I, p. 5.
90 MN II, p. 121
91 What the Buddha Taught, Walpola Rahula, Repr, Buddhist Cultural Centre, Dehiwala, Sri Lanka, 1996. p. 43
ignorance. The Pāli word *nibbāna* is formed of *ni* and *vāna*, *ni* is a negative particle and *vāna* means craving or self desire. *Nibbāna* therefore literally means the absence of craving. The Sanskrit word *Nirvāṇa* comes from the *va* which means to blow and the prefix *nir* which means off or out. Hence, *Nirvāṇa* is its Sanskrit from means “the blowing out”. It is understood to mean the blowing out the flame of personal desire.\(^\text{92}\)

According to Buddhist texts, *nibbāna* has only one essence or only one intrinsic nature. This means *taditam sabhāvato ekavidhampi* – there is only one characteristic of *nibbāna*. What is the essential quality of *nibbāna*? This is: *Satilakkhanam nibbānam*, which means, “*nibbāna* is absolute peace or unconditional peace.”\(^\text{93}\)

However, there are essentially two types of *nibbāna* in *Itivuttaka Pāli*, *Khuddaka Nikāya*. The statement of reads: *Dvemā bhikkhave nibbānadhātuyo. Katamā dve? Saupādīsesa ca nibbānadhātu anupādisesa ca nibbānadhātu* – Monks there are these two *nibbāna*-elements (*nibbānadhātu*). What are two? They are: (1) *Saupādīsesa nibbānadhātu* (*nibbāna*-element) with residue left and (2) *Anupādīsesa nibbānadhātu* (the *nibbāna* with no residue left).\(^\text{94}\) This means that *saupādīsesa nibbāna* is a kind of experience of psychological liberation. It is the release from suffering due to defilement in the person’s life-time. *Anupādīsesa nibbāna* is another kind of experience of biological liberation. It is release from all suffering that is linked to the five aggregates (*pancakkhandhā*) after entering the state of *nibbāna*.

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\(^{92}\) The Path of the Buddha, U Thitthila, p. 111

\(^{93}\) Abhidhammatthasaṅgaha bhāsāṭīka by Ashin Janakābhivaṃsa, Department of Religious Affairs, Yangon, Myanmar, 1993, p. 545

\(^{94}\) Itivuttaka Pāli, Khuddhaka Nikāya, Department of Religious Affairs, Yangon, Myanmar, 1972, p. 221
The word *nibbāna* occasionally occurs in *Pāli* texts, but its *Pāli* meanings are varied. According to *Pāli* English Dictionary (PTS), the word *nibbāna* with its root words, ‘nīr+vā’ was already in use in the Vedic period. The meaning is “to blow” or “to put out” or “to extinguish”. However, the application to the extinguishing of fire, that is worldly “fires” of greed, hatred and delusion is the prevailing Buddhist conception of the term. The word *nibbāna* is a *Pāli* form that is derived from a verb “*nibbanti*”. The word “*nibbanti*” appears in the *Ratana sutta, Khuddhaka Nikāya; nibbanti dhīrā yathāyam padipo* – the wise go out, as if the lamp burns out. It means “to be extinguished” or “to be blown out”. In this context, nibbāna signifies the extinguishing of the worldly “fires” of greed, hatred and delusion.\(^95\)

Etymologically, the word *nibbāna* is a combination of the two words: *Ni+vāna* in *Pāli* language. *Ni* here means “negation of”, or “departure from” (*nikkhantattā*), and *vāna* means “craving”. In *Abhidhammatthavibhāvanīṭīkā*, the statement reads: *samsibbanato vānasankhātāya taṇhāya nikkhantattā*–departure from the entanglement of *vāna* or *taṇhā* (craving).\(^96\) This means “the absence of *taṇhā* (craving)”. The combination of the two words “*ni+vāna*” means “departure from craving”. According to *Pāli* grammatical form, before the word *vāna* another word *va* is grammatically combined with it. And the *vāna* becomes a combination word, *va+vāna=vvāna*. Then the word *vvāna* become *bbāna* grammatically. Thus it is understood that the word *ni+bbāna* becomes the formal *Pāli* word *nibbāna*. It means departure

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\(^{95}\) Khuddakapāṭha Pāli, Khuddaka Nikāya, Department of Religious Affairs, Yangon, Myanmar, 1981. p. 7

\(^{96}\) Abhidhammatthavibhāvanīṭīkā, Department of Religious Affairs, Yangon, Myanmar, 1990. p. 216
from craving.\textsuperscript{97}

However, in the doctrine of the “four noble truths”, the Buddha stated that \textit{nirodhasaccā} (the truth of the cessation of suffering) is the third noble truth, which is considered to have the same meaning as \textit{nibbāna}, recorded in the \textit{Mahāsatipaṭṭhāna sutta} of \textit{Dīgha Nikāya}. The statement as reads as follows:

\textit{Katamaṅca bhikkhave dukkhaniruddhāni ariyasaccam. Yo tassāyeva taṇhāyaasesa-virāga- nirodho cāgo paṭinissaggo muttianālayo … etthesā taṇhā pahīyamānā pahīyati. Ettha nirujjhamānā nirujjhanti. Idaṃ vaccati bhikkhave dukkhaniruddhāni ariyasaccam.}\textsuperscript{98}

What, monks, is the Noble Truth of the Cessation of Suffering? It is the complete fading-away and extinction of this craving, its forsaking and abandonment, libration from it, detachment from it … and there this craving comes to an end, there is its cessation comes about. And that, monk, is called the Noble Truth of the Cessation of Suffering.\textsuperscript{99}

In the textual context, according to the commentary of the \textit{Mahāvagga Pāli, Dīgha Nikāya}, the word \textit{nirodha} is synonymous with the word \textit{nibbāna}. In the state of \textit{nibbāna}, \textit{taṇhā} (craving) has completely ceased. Thus, the word \textit{nibbāna} is understood to have the same meaning with \textit{nirodha} in this case. The \textit{Pāli} statement reads as follows: \textit{asesavirāganirodhoti ādīni sabbāni nibbānavacanāneva} (the words,
asesaviraga and nirodha etc are synonymous with the word nibbāna).\(^{100}\) Therefore, it is said that the word nirodha has the same meaning as nibbāna in the context of nirodhasaccā.

No matter what names or synonymous are employed, the essence of nibbāna is only one, that is, santilakkhaṇā (absolute peace). Yet the word nibbāna can have many names: for example, asesavirīga (complete cessation of craving), asesanirodha (extinction of craving), cāga (forsaking), paṭinissagga (abandon-ment), mutti (liberation), anālaya (detachment), ragakkhaya (extinction of lust), dosakkhaya (extinction of hatred), mohakkhaya (extinction of delusion), taṇhakkhaya (extinction of desire), anuppāda (non-becoming), appavatta (non-continuance), animitta (signless), appaṇihita (desireless), anāyūhana (non-action), appaṭisandhi (unborn), anupapatti (non-rebirth), agate (non-existence), ajāta (unbecome) ajara (non-aging), abyādi (non-sickness), amata (deathless), asoka (non-sorrow), aparideva (non-lamentation), anupāyāsa (non-despair), asaṃkiliṭṭha (taintlessness or purification) etc. The citation comes from the commentary of Mahāsatipaṭṭhāna sutta in the Dīgha Nikāya.\(^{101}\)

As a matter of fact, the synonymous of nibbāna are more than the above names. The aforementioned statement of has not yet counted some common and useful synonyms of nibbāna. For instance, here are some of the words: suññata (void), abhūta (nothingness), santi (peace),

\(^{100}\) MA III, p. 390

and *khema* (safe, tranquil or full of peace) in the *Pāli* literature. It would be interesting to study synonyms for the word, *nibbāna*. In fact, both the *Pāli* and Sanskrit languages are, like English, rich in synonyms. Just as in English there is the thesaurus, which gives many synonyms and antonyms, so the *Pāli* and Sanskrit languages have similar kinds of works, known as lexicons. There is a book in *Pāli* language, named *Abhidhānappadipikā* that shows different words that have the same meaning. The greater part of the books is a collection of synonyms and the books contains 1203 verses, excluding the colophon. Synonyms for *nibbāna* are given in the book. There are altogether 46 different names for the words *nibbāna*.

In the Buddhist literature, every now and then, the word *asaṅkhata* has been also used to describe the meaning of *nibbāna*. *Asaṅkhata* is also synonymous with the word *nibbāna*. Etymologically, the word *asaṅkhata* is a combination of the two words: *a + saṅkhata* in *Pāli* language. *A* here means “negation of” and saṅkhata means “conditioned”. This means: *paccayehi abhisāṅkhatatā saṅkhataṃ* – things such as the five aggregates, are conditioned due to certain circumstances. The circumstances include *kamma* (action), *citta* (mind), *utu*

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102 *Mokho nirodho nibbānaṃ, dipo taṅhakkhayo paraṃ,*
*Tānaṃ lena-marūpaṅca, sataṃ sacca-manālayaṃ*
Asaṅkhataṃ siva-mamataṃ sududdasam, parāyanaṃ saraṇa-manītikaṃ tathā,
Anāsavaṃ duva-manidassanā-kathā, palokitaṃ nipuṇa-manantamakkharaṃ.
Dukkhakkhayo byābajjhaṅca, vivaṭṭaṃ khema kevalaṃ,
Apaṭavaggo virāgo ca, paṇīta-maccutaṃ padaṃ.
Yogakkhamo pāra-mapi, mutti santi visuddhiyo,
Vimutya-saṅkhatadhātu, suddhi nibbutiyo siyuṃ.

(temperature or weather), and āhāra (food). In this regard, asaṅkhata here means “non-conditioned” or “unconditioned”. The word Asaṅkhata is present in the Mahāparinibbāna sutta, Dīgha Nikāya. The statements show how the word asaṅkhata (unconditioned) and nibbāna (absolute peace) are related to one another from the point of view of the etymological context. The statement reads as follows:

Parinibbute bhagati saha parinibbānā sakko devānamindo imaṃ gāthāṃ abhāsi; aniccā vata saṅkharā, uppādavayadhammino, uppajjitvā nirujjhanti, teasṃ vūpasamo sukho.104

At the Blessed Lord Buddha’s final passing, Sakka, ruler of the devas, uttered this verse: impermanent are compounded things, prone to rise and fall, having risen, they’re destroyed, their passing truest bliss.105

The phrase, ‘tesaṃ vūpasamo sukho’ (their passing truest bliss), seem to be unclear in this context. Therefore, the commentator, Venerable Buddhaghosa, clarified the meaning of asaṅkhata in the commentary of Mahāvagga, it is, Mahāvagga aṭṭhakathā, Dīghanikāya Aṭṭhakathā.

Tesaṃ vūpasamoti teasṃ saṅkhāranam vūpasamo.Asaṅkhataṃ nibbāna-meva sukhaṃti attho.106

Tesaṃ vūpasamo (their passing truest bliss) means since all saṅkhāras (compounded things) have ceased, the state of nibbāna

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103 Abh-b-t, p. 481
104 DN, p. 124
105 Long Discourses of the Buddha, p. 217
106 Long Discourses of the Buddha, p. 217
that is the unconditional state (asaṅkhata) that is considered to be the truest bliss (santisukha).\textsuperscript{107}

In this context, the word nibbāna and the word asaṅkhata (the unconditioned) have the same meaning, just words are different. With regard to the meaning of nibbāna it is understood that if something is subject to be conditioned, whatever is born (jāta), become (bhūta), and compounded (saṅkhata) is subject to decay, no one can wish that it cannot be, that it dose not decay. However, nibbāna is not subject to the conditional things, that is, decay, birth or becoming. The statement delivered by the Buddha reads: *yaṃ taṃ bhūtaṃ saṅkhataṃ palooka-dhammaṃ, taṃ vata mā palujjīti. Netāṃ thānaṃ vijjati* (Whatever is born, become, compounded is subject to decay, it cannot be that it dose not decay).\textsuperscript{108} It is clear that nibbāna has many canonical contexts to define its meaning.

4.6.1. Nibbāna in Pāli Canonical Texts

Having known that nibbāna is liberation from all sufferings, one would emphasize the state of liberation as the state of deathlessness. Since this theory is prominent among the early Buddhists, they deny the concept of soul theory and its state of eternity. They refuse to speak of any eternal beings including a supreme soul (Brahma) and the concept of a mighty God. The doctrines of early Buddhism do not mention anything about the condition of everlasting living beings. Instead of accepting the view of eternity, they reject the concept of an eternal living entity. The emphasis of their view is that after an enlightened being (arahanta) enters the final state of nibbāna, his or

\textsuperscript{107} This is translation based on the commentary

\textsuperscript{108} DN II, p. 129-139.
her aggregates leave on substance. Because of this kind of understanding cannot escape from philosophical inquiry. The doctrines should explain something about these matters, even if it may not be beneficial for someone who has entered into the state of *nibbāna*. Thus, some Buddhist scholars attempt to interpret *nibbāna* as void from the word *suññata* in Pāli, or as extinction from the word *khaya*, or as nothingness (*abhāva*), and emptiness (*tuccha*).

In reality, the state of *nibbāna* has its own significance. However, thinking of it with a secular mind that is naturally inclined toward sensual pleasure is far away from the real essence of *nibbāna*. And also it is impossible for one who does not experience that state of *nibbānic* happiness to understand where the enlightened beings will be after entering into the state of *nibbāna*. However, Buddhist believes that *Arahants* can know about their property of self-realization. According to canonical text, the *Aranhants* know the supramundane object and the qualities of their realization through their enlightened supramundane wisdom. Their experience is likened to an analytical experiment in Buddhist logic. The following is the *Pāli* passage addressed by the Buddha:

\[
Yato ca kho me bhikkhave inmesu catūsu ariyasaccesu evaṃ tiparivattam dvādasākāraṃ ūnādassanaṃ suvisuddham ahosi. \\
Athāhaṃ bhikkhave sadevake loke samārake sabrahmke sassama-ñabrāhmaniya pajāya sadevamanussāya anuttaram sammāsam-bodhiṃ abhisambuddhohi paccaññāsiṃ, ūnānca pana me dassanaṃ udapādi, akuppā me vimutti, ayammantimā jāti, ratthi dāni punabbhavoti.\textsuperscript{109}
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\textsuperscript{109} SN III, p. 370-371
When my knowledge and vision of these Four Noble Truths as they really are in their three phases and twelve aspects was thoroughly purified in this way, then I claimed to have awakened to the unsurpassed perfect enlightenment in this world with its devas, māra, and brahmā, in this generation with its ascetics and Brahmins, its devas and humans. The knowledge and vision arose in me: “Unshakable” is the liberation of my mind. This is my last birth. Now, there is no more renewed existence.\textsuperscript{110}

As has been stated since the Buddha attained enlightenment, he proclaimed, “This is my last birth.” This means that he was no longer under the bondage of death after his death. In this regard, the Buddha emphasized only liberation of mind through perfect enlightenment. Yet there is a question that might remain in a listener’s mind about his teachings. People are keen to know whether or not the Buddha addressed biological liberation and how that is related to the significance of nibbāna. The Buddha, indeed, addressed his disciples about this issue at different times and in different locations.

The Buddha realized that a human possesses carita (personal nature). This means that carita is the character of a person, which is linked to his or her natural attitudes and conduct. “The temperaments of people differ from the diversity of their past kammas. The commentators state that temperament is determined by the kamma productive of the rebirth-linking consciousness.”\textsuperscript{111} According to the Visuddhimagga (the Path of Purification), there are briefly six types of temperament (carita): rāgacarita (greedy temperament), dosacarita (hating temperament), mohacarita (deluded temperament), saddhācarita (faithful

\textsuperscript{110} Connected Discourse of the Buddha, tr. Bhikkhu Bodhi, p. 1846

\textsuperscript{111} Ac-Ab, p. 330-331
temperament), *buddhicarita* (intelligent temperament), and *vitakka-carita* (speculative temperament). However, some will have fourteen, taking these single ones together with the four made up of the three double combinations and one triple combination with the greed triad and likewise with the faith triad. But, if this classification is admitted, there are many more kinds of temperament possible by combining greed, etc., with faith, etc.; therefore the kinds of temperaments should be understood briefly as only six.\(^{112}\)

Based on their temperament, each individual will have personal interest in worldly aspects as well as spiritual aspect of life. For instance, in worldly conditions, one might like green, while the other prefers red to other colors. Spiritual practice, some may appreciate the practice of tranquility (*samatha*) meditation (*kammatthana*), such as loving-kindness meditation or the practice of compassion, while some might prefer the practice of insight (*vipassanā*) meditation to other meditations. Realizing this situation, the Buddha used his skillfulness in the *Dhamma* by addressing his teachings from different perspectives for the sake of personal temperament. The Buddha sometimes emphasized in his teachings not only the psychological liberation, but also the biological liberation. Therefore, *nibbāna* can be understood as liberation that involves psychological and biological liberation. There is a statement of the Buddha recorded in the *Suttanipāta Pāli, Khuddaka Nikāya*.

\[
\text{Akiñcanaṃ anādānaṃ, etāṃ dipaṃ anāparaṃ. Nibbānamīti naṃ brūmi, jarāmaccuparikkhayaṃ.}^{113}
\]

\(^{112}\) Vism, p. 101
\(^{113}\) Suttanipāta Pāli, Khuddaka Nikāya, Department of Religious Affairs, Yangon, Myanmar, 1991. p. 444
No fear is in the Island, no clinging with greed is the Island, nothing is refuse, but the island is *nibbāna*. The Island is somewhere; that is free from aging and death.\(^{114}\)

In the context, *nibbāna* is somewhere like a safe island, which is free from death and all that is related to suffering. As has been mentioned, the audiences are varied intellectually and psychologically so that some may not understand the interpretation of *nibbāna* as a metaphorical definition, although others may find it easy to understand such metaphorical explanations. Regarding the interpretation of *nibbāna*, the Buddha’s chief disciple, Ven. Sāriputta attempt to interpret what *nibbāna* means for the benefit of students. His statement is clear to some and easy to understand for Buddhist practitioners, since his definition is vary much based on the psychological interpretation. His interpretation of *nibbāna* seems ideal to the wandering ascetic named Jambukhādaka who asked him about *nibbāna*. The statement is the following recorded in *Nibbānapañhā sutta, Samyutta Nikāya*.

“*Nibbānaṃ nibbānanti āvuso sāriputta vuccati. Katamaṃ nu kho āvuso nibbānanti. Yo kho āvuso rāgakkhayo dosakkhayo mohakkhayo. Idaṃ vuccati nibbānanti.*”\(^{115}\)

“Q: Friend Sāriputta, it is said, ‘*nibbāna, nibbāna.*’ What now is *nibbāna*? A: (Friend Jambukhadaka), the destruction of lust, the destruction of hatred, the destruction of delusion: this is called *nibbāna.*”\(^{116}\)

\(^{114}\) This translation is based on the commentary of Suttanipāta Pāli.

\(^{115}\) SN II, p. 447

\(^{116}\) Connected Discourses of the Buddha, tr. Bhikkhu Bodhi, p. 1294
In this statement, Ven. Sāriputta’s definition of *nibbāna* is that which is free from the defilements of lust, hatred and delusion. If one harbors lust, hatred, and delusion, the one might create some problems that generate more suffering. For him, if there were no defilements, there would no longer be suffering. In reality, without attaining enlightenment, it is impossible to destroy the power of lust, hatred, and delusion. Thus, Ven. Sāriputta emphasized his statement that *nibbāna* is the destruction of lust, hate, and delusion. And then, he provided the way for the realization of this *nibbāna* with the noble eightfold path: that is, *sammādiṭṭhi* (right understanding), *sammāsaṅkappa* (right thinking), *sammāvācā* (right speech), *sammākammanta* (right action), *sammāājīva* (right livelihood), *sammāvāyama* (right effort), *sammāsati* (right mindfulness) and *sammāsamādhi* (right concentration).

In addition, no matter how many definitions of *nibbāna* occur in canonical texts, there is only one characteristic that holds together the two divisions of the canonical definitions fundamentally. *Nibbāna* is, after all, a state of liberation. The liberation contains two divisions. One is psychological liberation that is related to mind, while the other is biological liberation that is related to the five aggregates, more precisely to existence. Having realized this condition, Ven. Sāriputta drew out a line of reasoning about *nibbāna*, that is, a kind of conclusion of his discourse.

This is recorded in *Paṭisambhiddamagga*, Khuddaka Nikāya. The statement reads: *Uppādo saṅkhāra, anuppado nibbānanti santipade ñāṇam. Pavattaṃ saṅkhāra appavattaṃ nibbānanti santipade ñāṇam* (Arising into existence is saṅkhāra. The absence of becoming is

117 Connected Discourses of the Buddha II, tr. Bhikkhu Bodhi, p. 1294
nibbāña. The process of phenomena is saṅkhāra and the non-progress of phenomena is nibbāna). In most cases, the technical term for the word saṅkhāra is translated as “mental formation” in Buddhist texts, but here it means the opposite of nibbāna. According to Paṭisambhidāmagga Pāli, nibbāna means “the absence of becoming” or “the absence of existence.” In this context, it may be understood that sometimes the meaning of nibbāna may refer to biological liberation.

4.6.2. Nibbāna in Pāli Commentarial Texts

As has been mentioned with canonical interpretations of nibbāna, the meaning of nibbāna of nibbāna is understood with reference to what it means to the audience. Pāli commentators believe that the canonical interpretations are clear enough to understand that nibbāna is. All Buddha’s teachings are very much based on theoretical application for their practical foundation. However, it is pointed out that it is definitely not sufficient to realize the true essence of nibbāna unless one has a practice approach. In fact, one is supposed to learn theory first, and then one must apply theories to the practice for the sake mental development. In this way, one can understand the significant of nibbāna.

Pāli commentators made an important statement about realizing the nature of nibbāna. One must have a proper approach in practice in order to understand the canonical interpretation of nibbāna. They strongly affirm in their statements that without the practice of meditation, it is impossible to realize the true nature of nibbāna or the experience of enlightenment. To confirm their position, the commentator, Ven.

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118 Paṭis, p. 58
Anuruddha attempted to state his view with logical and practical sense in the *Abhidhammatthasāṅgha*. The statement is as follows:

"Nibbānaṃ pana lokuttarasaṅkhātaṃ catumaggañāṇena sacchikā-
tabbaṃ magga-phalānaṃ ārammaṇabhūtaṃ vānasankhātāya taṅ-
hāya nikkhantattā nibbānanti pavuccati."\(^{119}\)

Nibbāna is termed supramundane, and is to be realized by the knowledge of the four paths.\(^{120}\) It becomes an object to the paths and fruits, and it called nibbāna because it is a departure from craving, which is an entanglement.\(^{121}\)

Based on the aforementioned statement, one can realize the nature of nibbāna through *lokuttaracitta* (supramundane consciousness). One can attain nibbāna through *lokuttaramagga* (noble path or the transcendental state of the path). Who can realize nature of nibbāna? According to *Theravāda* Buddhism, only enlightened beings can truly realize nibbāna. In this canonical context, it is understood that the property of nibbāna belongs to only enlightened beings.

Ven. Buddhagosa was the well-know commentator who lived in the fifth century A.D. His most prominent work is the *Visuddhimagga*, and Pāli canonical commentaries. He was able to summarize the *Tipiṭaka* by combining ancient commentaries and making a new

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\(^{119}\) Abhidhammatthaṅga Pāli, p. 113

\(^{120}\) In the Abhidhammatthasāṅgha Pāli, and the Abhidhamma texts, there are the knowledges of the four supramundane paths. They are: (1) the realizing of the path of stream of winning (sotapattimagga), (2) the realizing of the path of once-return (sakadāgamimagga), (3), the realizing of the path of non-return (anāgamimagga), and (4) the realizing of the path of holiness (arahattamagga). See Nyanatiloka ther, Buddhist Dictionary: Manual of Buddhist Terms and Doctrines, Buddhist Publication Society, Kandy, Sri Lanka, 1988. p. 20

\(^{121}\) Ac-Ab, p. 258.
commentary, as an epitome. Since there is so much confusion in Buddhist doctrines concerning the concept of *nibbāna*, he attempted to read just the aforementioned interpretations. First, he analyzed the meaning of *nibbāna* through practice and then clarified what *nibbāna* meant to him. The most significant point of his work is clear and concise. He had the ability to make a clear outline for all the teachings of the Buddha. The outline is: in order to attain *nibbāna* or enlightenment, one must fulfill the three training exercises, *sīla* (morality or virtue), *samādhi* (concentration) and *paññā* (wisdom). This is the essential requirement for everyone who really wants to attain insight wisdom or enlightenment. However, he did not ignore the necessary prerequisite requirements, such as *pāramī* (perfections) and *saddhā* (faith) and *adhiṭṭhāna* (resolution in the Dhamma practice). His affirmation is as follows:


Again, it should not be said that *nibbāna* does not exist. Why not? Because it then follows that the way would be futile. For if *nibbāna* were non-existence, then it would follow that the right way, which includes the three aggregates beginning with virtue and headed by right understand, would be futile. And it is not futile because it does reach *nibbāna*.

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122 Vism II, p. 139.
123 The Path of Purification, ṇāṇamoli, p. 514-515
In the *Visuddhimagga*, Ven. Buddhaghosa precisely analyzed the interpretation of *nibbāna* and remarked that same people misunderstand the concept of *nibbāna* as a hare’s horn (*sasavisāṇa*) which does not really exist. He strongly rejected the concept of the non-existence of *nibbāna*, because it is apprehensible by the way of virtue (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). He attempts to readjust some former interpretations in order to get a better understanding. For instance, he deals with the Ven. Sāriputta’s interpretation of *nibbāna*, which stated that *nibbāna* means *rāgakkhaya* (extinction of craving or destruction of lust). The statement reads as follows:

“Yo kho āvuso rāgakkhayoti ādivacanato khayo nibbānanti ce. Naarahattassāpi khayamattāpajjanato. Tampi hi yo kho āvuso rāgakkhayo to ādinā nayena niddiṭṭham.”

But is not *nibbāna* destruction, because of the passage beginning “That, friend, which is the destruction of greed... (of hate ... of delusion ...is *nibbāna*)” That is not so, because it would follow that *Arahantship* also was mere destruction. For that too is described in the same way beginning “That, friend, which is the destructionof greed...of hate ... of delusion ... is *Arahantship*”.

Regarding the issue of destruction, he refers back to the original word *rāgakkhaya*, which means destruction. Ven. Buddhaghosa argues that *khaya* (destruction) does not refer to *nibbāna*, but the aggregates of the *Arahants* in *Pāli*, that is, enlightened beings. Enlightened beings destroy all defilements that have the *kammic* power to generate new existences. He attempts to elucidate a clear statement, providing the

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124 Vism II, p. 139-140

125 Vism, p. 515
words of the Buddha as support. “Because it is the word of the Omniscient One, *nibbāna* is not non-existent as regards individual essence in the ultimate sense; for this said: ‘Monks, there is an unborn, an *unbecome*, an unmade, and an unformed’."\(^{126}\)

The conclusion of his interpretation is: “Only this *nibbāna* is permanent (precisely because it is uncreated); and it is immaterial because it transcends the individual essence of matter. The Buddha’s goal is one and has no plurality.”\(^{127}\) However, in this context of the interpretation of *nibbāna*, the presumably contemporary commentator Arahant Upatissa briefly commented on *nibbāna* in his own way in the *Vimuttimagga* (The Path of Freedom). His emphasis is on “the utter fading away and cessation of the very craving, leaving it, giving it up, the being delivered from, and the doing away with it. Thus should be known the Noble Truth of the Cessation of Ill.”\(^{128}\) For him, the state of not coming to birth, not perishing in nature, and realizing the Third Noble Truth, i.e., the cessation of suffering or the ending of ill, is called *nibbāna*. To sum up the statement, the interpretation of *nibbāna* by the commentator is clear and concise. One can know the interpretation of *nibbāna* from different perspectives. These perspectives tell us that *nibbāna* is nothing but freedom from *kammavipāka* (the resultants of past and present *kamma*) and the bondage of *saṁsāra* (the cycle of birth and death or existences) generated by taṇhā (craving) or *loba* (attachment) and ignorance (*avijjā*). Thus, the significance of liberation can be understood in many ways.

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\(^{126}\) *Vism*, p. 517  
\(^{127}\) Ibid, p. 516  
\(^{128}\) *The Path of Freedom, Vimuttimagga*, tr. N. R. M. Ehara, Soma thera, and Kheminda, p. 272
What is Nibbāna? Indeed, to respond to such a simple question, one would have to write volumes of books in reply. Since concept of nibbāna is philosophically critical and theoretically argumentative, no one can write a reasonable answer to that simple question. Possibly, the more one explains, the more people will be confused. Walpola Rahula, author of “What the Buddha Taught” shares his view of that issue. “The only reasonable reply to give to the question is that it can never be answered completely and satisfactorily in words, because human language is too poor to express the real nature of the Absolute Truth or Ultimate Reality which is nibbāna. Language is created and used by masses of human beings to express things and ideas experienced by their sense organs and their mind. A supramundane experience like that of the Absolute Truth is not of such a category. Therefore there cannot be words to express that experience, just as the fish had no words in his vocabulary to express the nature of the solid land. The tortoise told his friend the fish that he (the tortoise) just returned to the lake after a walk on the land. ‘Of course’ the fish said, ‘You mean swimming.’ The tortoise tried to explain that one couldn’t swim on the land that it was solid, and that one walked on it. But the fish insisted that there could be nothing like it, that is must be liquid like his lake, with waves, and that one must be able to dive and dive and swim there.

Words are symbols representing things and ideas known to us; and these symbols do not and cannot convey the true nature of even ordinary things. Language is considered deceptive and misleading in the matter of understand of the truth.”

129 What the Buddha Taught, Walpola Rahula, p. 35-36
Therefore, before analyzing what nibbāna is, one should know what the character (lakkhaṇa) of nibbāna is, and what its function (rasa) and its manifestation (paccupaṭṭhāna) are in order to understand more clearly the state of nibbāna.

In the Buddhist text named Sammohavinodanī aṭṭhakathā, commentary of Vibhaṅga Pāli, the character of nibbāna has been described: santilakkhananīnbbānaṃ—absolute peace is the character of nibbāna.\(^{130}\) Santi (peace) here means ultimate tranquility which is free from ten kinds of defilements (kilesa),\(^{131}\) and free from the eleven types of fires (aggi).\(^{132}\) That is to say that worldling (puthujjana) has desires and rejoices in the inner and outer sense-bases and cleaves to them. Consequently, the stream of defilements carries away all these ordinary beings; they are utterly enslaved by birth, death, pain and despair. On the country, the noble disciples (ariya) do not rejoice in the inner and outer sense-bases and do not cleave to them or are not attached to them. Thus, they are counted as beings free from desire, illusion and craving from worldly pleasure and are at peace. Regarding cessation of desire, Ven. Nāgasena addressed the subject in the following way:

From him (them), not rejoicing in them (the inner and outer sense bases), not approving of them or cleaving to them, craving ceases; from the cessation of craving is the cessation of clinging; from the cessation of clinging is the cessation of becoming; from the cessation of becoming is the cessation of birth; from the cessation of birth, old age and death, sorrow, lamentation, pain, grief and despair

\(^{130}\) Vibh-A, p. 79.

\(^{131}\) BD, p. 86-87

\(^{132}\) SA, p. 85
cease. Thus is the cessation of this whole mass of suffering. In this way, sire, cessation is *nibbāna*.\(^\text{133}\)

Referring to the above statement, it is understood that cessation does not mean absolute cessation for everything, but cessation of defilements that cause one to be in the round of rebirth and death. It is said that there is no longer rebirth so there is no death. Thus *nibbāna* is described as “*santilakkhaṇa*” (the ultimate peace). In this regard, it is theoretically clear that the original massage of *nibbāna* has nothing to do with the concept of nothingness or absolute cessation. It is absolute peace and ultimate truth brought about by the ceasing of all the fires of the defilements and the ceasing of all kinds of suffering. For this reason, the meaning of *nibbāna* is not annihilation.

The function of *nibbāna* is described in *Vibhaṅga atṭhakathā* as *accutirasaṃ* (the state of deathlessness or everlasting peace). This means that since the enlightened beings have entered the state of absolute peace, they will definitely on longer return to the existence of *sāṃsāra* (cycle of rebirth). And it is understood that proclaiming the state of absolute peace has nothing to do with the cultural process of the three sub-moments: arising (*uppāda*), presence (*ṭhiti*) and dissolution (*bhaṅga*). In the state of *nibbāna*, the nature of absolute peace involves no dissolution. Therefore, it is necessary to differentiate between absolute peace (*nibbāna*) and externalism (supreme soul) in this context. The concept of eternalism is directly related to the concept of soul theory. According to that theory the soul is eternal and everlasting and that soul is linked in union with God or Brahma. As a matter of fact, soul theory deals with a universal God and Brahma;

\(^{133}\) *The Questions of King Milinda: An Abridgement of th Milindapanha*, p. 57.
however, Buddhists affirm that *nibbāna* has nothing to do with such a concept of the eternal soul or an eternal God and Brahma.

The manifestation of *nibbāna* is *animittapaccupaṭṭhāna* (signlessness by way of manifestation). This means that it consists of no signs, no size, no shape, no formation and no dissolution in the realization of enlightened beings. The nature of *nibbāna* has arisen from the nature of *saṅkhāra* (mental formations) and *saṅkhata* (conditional existence); however, there is no sign, no size, and no shape in the state of absolute *nibbāna*. Moreover, there is no similar thing that can be compared to the nature of *nibbāna*. “It is not possible by smile or argument or cause or method to point out the shape or configuration or age or size of *nibbāna*.” In terms of this nibbāna, the Budha precisely addressed a statement to help the followers know what it is. The statement is as follows.

*Viññāṇaṃ anidassanaṃ, anantaṃ sabbatopabhaṃ.*

*Ettha āpo ca pathavī, tejo vāyo na gadhati.*

*Ettha dīghañca rassañcā, aṇuṃ thūlaṃ subhāsubhaṃ.*

*Ettha nāmañca rūpañca, asesaṃ uparujjhati.*

*Vaññāṇassa nirodhena, ettha taṃ uparujjhati.*

Where consciousness is signless, boundless, all-luminous. That’s where earth, water, fire and air find no footing, There both long and short, small and great, fair and foul, There “name and form” are wholly destroyed. With the cessation of consciousness that is all destroyed.
In fact, since the nature of *nibbāna* is so proud and abyssal, it is impossible for worldlings to see it or realize it. This is so, because one has not attained the path and fruition knowledge through meditation. It is not because *nibbāna* does not really exist. Let us look at an example; for instance, a blind man finds it impossible to see the sun and the moon. In this regard, we cannot say that the blind man cannot see them, because the sun and the moon do not truly exist. Indeed, they truly exist, but the man unfortunately lacks the power of vision to see them. Similarly, worldlings (*puthujjhanas*) do not see the ultimate truth of *nibbāna* due to the lack of supramundane wisdom. For this reason, the Buddhist text, named *Abhidhammattha-saṅgaha*, precisely states: *Nibbānaṃ pana lokuttarasaṅkhataṃ catumaggānāṇenasacchi-kātabbam* (*nibbāna* is termed supramundane and is to be realized by the knowledge of the four paths).  

According to *Theravāda* Buddhist tradition, the transcendental state of *nibbāna* can be everywhere. However, it is excluded from the thirty-one planes of existence. It is said that it exists in any direction for enlightened individuals after their death. This is a critical point about the state of *nibbāna*, because it does not exist as a pre-exist quality in each individual enlightened being, but *nibbāna* comes to exist only after enlightened beings enter the state of *nibbāna* after death. And the state of *nibbāna* is different from the state of the thirty-one planes of existences that already exist before one comes to exist. In reality, *nibbāna* has not existed beforehand. This means that nibbāna has not occurred before enlightened beings attain enlightenment. *Nibbāna* does not exist as an empirical state, but as a transcendental

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137 Long Discourses of the Buddha, p. 179-180
138 Ac-Ab p. 258
139 Gambhirāgambhīra mahānibbhūta dipani, p. 140.
Therefore, according to the *Theravāda* Buddhist view, it is difficult to point out the specific place of *nibbāna* as here and there. It is only possible to say that *nibbāna* can be everywhere for the enlightened beings after their death.

To clarify the above *Pāli* statement, its commentary (*Parivāra atṭhakathā*) states: *Sucirampi ṭhatvā pana nibbānam arahato gati khīṇasavassa arahato anupādisesa-nibbānadhātu ekāṃsena gatīta attho*—because *nibbāna* eternally exists as the transcendental state, it is confirmed as a transcendental place or deathless place for former enlightened beings, and it is also considered to be the transcendental element with the full extinction of existence (*anupādisesanibbānadhātu*).\(^{141}\) The transcendental place here means the place where danger and death no longer exist and a place that is not subject to the conditioned circumstances (*saṅkhata*) for all beings.

According to the perspective of Shwe Kyin Sayardaw, since those former enlightened beings exist in the state of *nibbāna*, the element of *nibbāna* (*nibbānadhātu*), goes beyond the categories of humans (*manussa*), celestial beings (*deva*), and heavenly beings (*brahma*). This is because they are no longer under the category of conventional humans, celestial beings, and heavenly beings. And they are also on longer counted as beings, since they are no more counted under the categories of signs or forms of empirical beings. Yet the existence of nibbāna is not considered to be emptiness (*tuccha*) and nothingness (*abhāva*), although their physical and mental phenomena absolute cease.\(^{142}\) In

\(^{140}\) Gambhirāgambhīra mahānibbhūta dipañi, p. 55

\(^{141}\) Vin-A V, p. 163

\(^{142}\) Gambhirāgambhīra mahānibbhūta dipañi, p. 48-55
this context, *Theravāda* Buddhism does not mention the view of the Buddha field where the Buddhas and enlightened beings always live.

However, King *Milinda* was keen to know where was the Buddha, after his *Mahāparinibbāna* (great emancipation). Therefore, he asked *Nāgasena*, “Is there the Buddha?” “Yes, sire, there is the Buddha.” *Nāgasena* replied. “If you say no, is it possible to point out the Buddha and say that he is either here or there?” To his question, Nāgasena responded as follows:

Sire, the Blessed One (the Buddha) has attained final *nibbāna* in the element of *nibbāna* that has substrata remaining for future birth. It is not possible to point out to the Blessed One and say that he is either here or there. What do you think about this, sire? When the flame of great mass of fire has gone out, is it possible to point to that flame and say that it is either here or there?” (Indeed) it is not possible to point to the Blessed One who has come to end and say that he is either here or there. But, sire, it is possible to point to the Blessed One by means of the body of the *Dhamma*, for *Dhamma*, sire, was taught by the Blessed One.

The issue of the Buddha who entered *Mahāparinibbāna* (the great emancipation) is critical for Buddhism. Where is the Buddha after his death? It is practically said that he is nowhere as a being or an individual, but it is philosophically said that he is somewhere as an absolute peace. However, *Theravādins* do not hold that the Buddhas

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143 QM, p. 60-61
144 The body of the Dhamma here does not mean that it is the essence of the Buddha's body, but it directly refers to the essence of dhamma (nature of a thing or quality). Thus, Ven. Nāgasena emphasized his statement with the word “for Dhamma”.
145 QM, p. 60.
reside in the Buddha realm after their final *nibbāna*, representing the essence of Buddha or true body (*dharmanakāya*), but they emphasize it in a different way. This means the mere essence of the *Dhamma*. Moreover, *nibbāna* has been described as *Dhammādhātu* (the element of *dhamma*) that can exist everywhere or in every direction. But *Theravādins* refuse to say that the true body of the Buddhas (*Dhammakāya*) exists in the thirty-one planes of existences.\(^{146}\)

There are four *Nibbānapatisamyutta sutta* of *Udāna Pāli* which describes what *nibbāna* is. They are very important description dealing with *nibbāna*.

1. *Nibbānapatisamyutta sutta*: There is, monks, that sphere wherein there is neither earth nor water nor fire nor air; there is neither sphere of infinite consciousness nor of nothingness nor of the sphere of neither-perception-nor non-perception; where is neither this world nor the world beyond nor both together, nor moon, nor sun; this I say is free from coming and going, from duration and decay; there is no beginning nor establishment, no result, no cause; this indeed is the end of suffering.\(^{147}\)

2. *Nibbānapatisamyutta sutta*: “Non-substantiality is indeed difficult to see. Truth certainly is not easily perceived. Craving is penetrated. Nothing of them exists for him who knows and sees (the four noble truths)”.\(^{148}\)

3. *Nibbānapatisamyutta sutta*: “There is, monks, a not-born, not-become, not-made, not-compounded were not, no escape from the born, become, made, compounded would be known here.

\(^{146}\) Gambhirāgambhiṅa mahānibbhūta dipāni, p. 144

\(^{147}\) Ud, p. 177

\(^{148}\) Ibid
But, monks, since there is a not-born, not-become, not-made, not-compounded, therefore an escape from the born, become, made, compounded is known”.

4. *Nibbānapatisamyutta sutta*: “For him who is attached, there is vacillation; for him who is not attached, there is no vacillation, there is calm, when there is calm, there is no delight; when there is no delight, there is no coming and going; when there is no coming and going, there is no disappearance and appearance, when there is no disappearance and appearance there is nothing here nor there between them; this indeed is the end of suffering”.

**4.6.3. Terms for Nibbāna**

*Nibbāna* is described with many significant terms in *suttas* of *Samyutta Nikāya*. They run as follows:

- *Asaṅkhata* (unconditioned)
- *Anata* (absence of tendency of craving)
- *Anāsava* (free from āsavas)
- *Sacca* (ultimate truth)
- *Pāra* (the other bank of *samsāra* Ocean)
- *Nipuna* (subtle)
- *Sududdasa* (a state that hard to see)
- *Ajajjara* (absence of perish)
- *Nippapañca* (absence of prolonging states)
- *Santa* (a peaceful state)
- *Amata* (a state of deathlessness)

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149 Ud, p. 177
150 ibid
151 SN II, p. 537-543
Paṇīta (excellence)
Sīva (bliss)
Khema (a state of free from danger)
Taṇhakkhaya (state of cessation desire)
Acchariya (an amazing state)
Abbhuta (a marvelous state)
Anitika (absence of pain)
Abyabajja (absence of disease)
Virāga (absence of attachment)
Suddhi (purity)
Mutti (liberation)
Anālaya (absence of sensual pleasure)
Dīpa (island – like an island in ocean)
Lena (asylum)
Tāna (protection)
Saraṇa (shelter)
Parāyana (termination).

4.6.4. Four Aspects of Nibbāna

The Nibbāna is so subtle and is difficult to see. By attainment of the Path and Fruition (magga and phala) nibbāna can be seen. But to know what the nibbāna is, we should study about the nibbāna through the four ways. They are characteristic, function, manifestation and proximate cause. It is said in Visuddhimagga thus:

“Nibbāna has peace as its characteristic.
Its function is not to did; or its function is to comfort.
It is manifested as the signless;
Or it is manifested as not-diversification”.

But nibbāna has not a proximate cause.  

4.6.5. The Types of Nibbāna

In Buddhist texts, such as Abhidhammatthasaṅgaha and Nibbāna-dipani, nibbāna has been described in different categories. Studying the different types of nibbāna enables one to understand the concept of nibbāna better: What nibbāna is, what the nature of nibbāna involves, and how blissful it will be, and so on. In my opinion, speculation on the concept of nibbāna is a kind of philosophical issue, and categorization of nibbāna is a kind of textual view.

There are not two kinds of nibbāna, but one single nibbāna receiving its name according to the way it is experienced before and after death.

Nibbāna is attainable in this present life. Buddhism does not state that its ultimate goal could be reached only in a life beyond. When nibbāna is realized in this life with the body remaining, it is called Sopādisesanibbāna dhātu. When an Arahant attains parinibbāna, after the dissolution of body, without any remainder of physical existence, it is called Anupādisesa nibbānadhātu

In the Nibbānadāthu sutta of Itivuttaka Pāli, nibbānadāthu is divided into two aspects. One is a type of nibbāna the residue remaining and the other is a type of nibbāna without the residue remaining. The former type is named as “saupādisesadhātu” (the full extinction of defilement) and the latter one is named as “anupādisesadhātu” (the full extinction of existences). The canonical statement reads as follows:

\[\text{Vsm, p. 139}\]
Monks, there are these two *nibbāna*-elements (*nibbānadhātu*). What are the two? The *nibbāna*-element with residue left and the *nibbāna*-element with no residue left.

What, monks, is the *nibbāna*-element with residue left? Here, a monk is an *Arahant*, one whose taints (*āsavas*) are destroyed, the holy life fulfilled, who has done what had to be done, laid down the burden, attained the goal, destroyed the fetters of being and is completely released through final knowledge. However, his five sense faculties remain unimpaired, by which he still experiences what is agreeable and disagreeable and feels pleasure and pain. It is the extinction of attachment, hate and delusion in him that is called the *nibbāna*-element with residue left (*saupādisesa nibbānadhātu*).

Now what, monk, is the *nibbāna*-element with no residue left? Here a monk is an *Arahant*...completely released through final knowledge. For him, here in this very life, all that is experienced, not delighted in, will be extinguished. That, monks, is called the *nibbāna*-element with no residue left (*anupādisesa nibbānadhātu*).  

With regard to this understood that since one has attained the highest path and fruition knowledge, that is, the attainment of full enlightenment, he or she is able to remove all defilements through the power of the enlightened wisdom. There are no defilements remaining in the individual any longer. This kind of *nibbāna* is also named as “*kilesaparinibbāna*”. It is said that after entering the state of *nibbāna* after death, the enlightened beings are no longer in the existence, but are in a state known as non-existence. As a matter of fact, enlightened

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beings are still in the existence of absolute peace, but they no longer have rebirth and death; no longer exist in *samsāra* (the cycle of life and death) and no longer possess the five aggregates (*khandhas*) as well. Thus it is named as “*khandhaparinibbāna*”.

The two views offer us a clear picture of how the condition of enlightened beings will be, before the situation of their death and after the situation of their death. However, Ven. *Anuruddha* thought that these two views did not provide sufficient information about the state of *nibbāna*. He approached another way to clarify what the state of *nibbāna* will be. His way is nothing especially new; it is a collection of the manifestations of the state of *nibbāna* that are described in *Pāli* texts. He describes the three faces of manifestation in the state of *nibbāna*: They are: void, signless, and desireless. The following is his clear statement recorded in the *Abhidhammatthasaṅgaha*.

*Nibbāna* is called the void (*suññata*) because it is devoid of greed, hatred and delusion, and because it is devoid of all that is conditioned. It is called signless (*animitta*) because it is free from the signs of greed, etc., and free from the signs of all conditioned things. It is called desireless (*appaṇihita*) because it is free from the hankering of greed, etc. and because it is not desired by craving.

Somehow, his view might be helpful for *nibbāna* seekers to get wider knowledge and deeper understanding of the concept. Yet the information that he provided is unclear for some to recognize the stages of nibbāna so that they are still confused by the differences between theoretical nibbāna and practical nibbāna. There are two

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154 BD, p. 106.
155 Ac-Ab, p. 260.
aspects to be understood. The first one is nibbāna as “explanatory principle” and the second one is nibbāna as “experiential realization”. Ledi Sayardaw brings out his view to analyze the stages of nibbāna. He emphasized that the state of nibbāna is so profound (gambhīra) and its true nature so hard to see (duddasa) that the concept of nibbāna may mislead one to the wrong path and to misinterpret its meaning by mixing it with other views. He divided nibbāna into seven types with references to the three baskets (Tipiṭaka) in his book, nibbānadīpanī. They are: (1) micchādiṭṭhi-nibbāna (nibbāna with wrong view), (2) sammuti-nibbāna (nibbāna in present life), (3) tadaṅga-nibbāna (nibbāna in the moment), (4) vikkhambhana-nibbāna (nibbāna with suppression of defilement), (5) samuccheda-nibbāna (nibbāna with extinction of defilement by destruction), (6), paṭipassaddhi-nibbāna (nibbāna with extinction of defilement by tranquilization), (7) nissaraṇa-nibbāna (nibbāna with full extinction of defilements).\textsuperscript{156}

Of the seven, (1) micchādiṭṭhi-nibbāna is combination of two words: micchādiṭṭhi and nibbāna. Micchādiṭṭhi here means wrong view. This means, according to the Nibbānadīpanī, that one misinterprets happiness that is related to five senses of sensual pleasure (kāmasukha) as immediate nibbāna in present life. In the Brahmajāla sutta of Dīgha Nikaya, the Buddha addresses this kind of view as a wrong view about the true nibbāna. “Here a certain ascetic or Brahmin declares and holds the view; ‘In as far as this self, being furnished and endowed with the fivefold sense-pleasures, indulges in them, then that is when the self realizes the highest nibbāna (paramadiṭṭhadhamma-nibbāna) here and now.”\textsuperscript{157}

\textsuperscript{156} Ledi Sayadaw, Nibbāna Dipani, p. 212.
\textsuperscript{157} Long Discourses of The Buddha, p. 85
In modern society, some people also believe that the pleasures of
the senses are the highest happiness. Taking this kind of worldly view,
there is no doubt that same ascetic mistakenly interpreting such kind of
happiness as mundane nibbāna. But, according to the Buddhist view,
what they view is not relevant to the state of nibbāna.158

(2) Tadaṅga-nibbāna is understood as meaning that if one is able
to remove defilements (kilesas) from moment to moment, or to
temporarily abstain from unwholesome deeds (akusala-kamma), such
as killing (pānātipāta), stealing (adinnādāna), and wrong livelihood
(micchājīva), then that one can generate peace and happiness. This is
named as Tadaṅga-nibbāna. The reason is that when one undertakes
some unwholesome actions and tortures others, one has to worry about
his her actions and has to suffer with anxiety and sorrow for his or her
actions. Since one stops undertaking unwholesome actions, that is
torturing others and disturbing people, the mind finds much peace and
happiness. Since unwholesome deeds are no longer in one's mind at the
moment, that kind of state of is called Tadaṅga-nibbāna. This is also
recognized as a kind of nibbāna, but it is not considered to be the true
state of the final nibbāna.159

Vikkhambhana-nibbāna refers to the absorption or jhāna states.
Vikkhambhana-nibbāna here means suppression of defilements by
serenity or stopping the influence of the hindrances for a certain period
of time. Since one can overcome the five hindrances (nīvaraṇa) by
repression, one is able to enter the state of absorption (jhāna).
Hindrances involve five qualities, which are obstacles to the mind and
disturb one's mental vision. From the practical point of view, in the

158 Ledi Sayadaw, Nibbāna Dīpanī, p. 714-716
159 Ledi Sayadaw, Nibbāna Dīpanī, p. 717-724
presence of them one cannot reach neighborhood-concentration (upācāra-samādhi) and full concentration (appanā-samādhi). As a result, one is unable to discern the truth. The five hindrances are: (1) sensuous desire (kāmacchanda), (2) ill-will (vyāpāda), (3) sloth and torpor (thīnā-middha), (4) restlessness and worry (uddhacca-kukkucca), and (5) skeptical doubt (vicikicchā). In the presence of these five unwholesome qualities, one is unable to enter the state of jhāna. Thus it is categorized as vikkhanbhana-nibbāna in the theoretical sense.\textsuperscript{160}

To obtain, clearer information about this kind of vikkhanbhana-nibbāna that is related to diṭṭhadhamma-nibbāna one may study what is recorded in the Diṭṭhadhamma-nibbāna sutta of Aṅguttara Nikāya. The following is the canonical statement.

Ven. Ānanda, it is said, “diṭṭhadhamma-nibbāna” (realization of nibbāna in this very life). What is diṭṭhadhamma-nibbāna declared by the Buddha? Here, sire, the monks who are detached from sense-desires, detached from unwholesome states, they enter and remain in the first jhāna, which is with initial application, sustained application, born of detachment, filled with delight and joy. Thus, sire, one particular diṭṭhadhamma-nibbāna has been declared by the Buddha.\textsuperscript{161} Based on the above statement, it is said that before entering nibbāna, the meditator experiences peace and joyfulness of jhāna which is considered to sandiṭṭhika-nibbāna or vikkhambhana-nibbāna. This is because one can realize the cessation of hindrances within a certain period; this experience is similar to the experience of nibbāna. However, vikkhambhana-nibbāna here does not mean the absolute

\textsuperscript{160} Vism, p. 88-91

\textsuperscript{161} AN III, p. 246-247
realization of the true nibbāna. Yet it is categorized as vikkhambhana-nibbāna in the theoretical sense.

(5) Samuccheda-nibbāna is understood to mean that one is able to uproot defilements through the power of path knowledge (arahatta-magga). The meditator can enter the level of samuccheda-nibbāna. Samuccheda-nibbāna here means “extinction of defilement by destruction”. The destruction of defilement through the power of path knowledge is considered to be the function of samuccheda, call samuccheda-kicca in Pāli. To attain the level of peacefulness of complete destruction of defilement is called samuccheda-nibbāna. That name is synonymous with “saupādisesa nibbāna” as well as “kilesa nibbāna”, that is, the full extinction of defilement.\(^\text{162}\)

(6) Paṭipassaddhi-nibbāna is directly referred to as arahattaphala citta (supramundane consciousness of fruition knowledge). Paṭipassaddhi-nibbāna here means extinction of defilement by tranquilization. One can understand this kind of nibbāna as the level of paṭipassaddhi-nibbāna, which means a present state of nibbāna in this very life. In the Maṅgala sutta (Blessing discourse) of Khuddaka Nikāya, the Buddha made a statement to emphasize this kind of nibbāna: “Nibbāna sacchikiriyāca–the realization of nibbāna in this very life”. Since one can experience the peaceful and blissful state of nibbāna in this very life, this level of nibbāna named as paṭipassaddhi-nibbāna.\(^\text{163}\)

(7) Lastly, the final nibbāna is described as Nissāṇana-nibbāna. It fulfills both requirements of nibbāna, that is, the full existence of defilements (saupādisesa nibbāna) and the full extinction of existences

\(^{162}\) Ledi Sayadaw, Nibbāna Dīpanī, p. 728-729

\(^{163}\) Khuddapāṭha Pāli, p. 5
(anupādisesa nibbāna). This study provides a lot of information to help scholars understand this kind of nissāṇana-nibbāna or the ultimate reality in the Abhidhamma. The purpose of all these categories of nibbāna is to clarify what kinds of nibbāna Buddhist emphasize with respect to the goal and why they aim at nibbāna as their final goal. There is simple answer as to why they do it. It is because they want to be liberated from suffering that is linked to the existences of saṃsāra (cycle of rebirth). As a matter of fact, nissāṇana-nibbāna, which means full liberation, is categorized as the absolute peace of the final nibbāna.  

Regard the categories of nibbāna, there can be more than these aforementioned types of nibbāna. There must be consideration of one of the four noble truths, called Nirodhasaccā, which means absolute cessation of defilements or sufferings due to craving. Since it is said that nirodhasaccā is nibbāna and nibbāna is also called nirodhasaccā, nibbāna can be described as the “cessation of craving”. Thus nibbāna can become many in a theoretical sense. For instance, the cessation of clinging to eye-base (cakkhāyatana) is considered to be one nibbāna. Similarly, there are the cessation of clinging to ear-base, nose-base, tongue-base, body-base and mind-base. Based on these six kinds of sense-bases, there could be altogether six types of nibbāna.  

Similarly, there are six types of objects (ārammaṇa), such as visible objects (rūpārammaṇa), sound objects (saddārammaṇa) etc. There are six for consciousness (viññāṇa), six for contact (samphassa), six for contact feeling (samphassa vedanā), six for perception (saññā), six for volition (sañcetanā), six for craving (taṇhā), six for though  

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164 Ledi Sayadaw, Nibbāna Dipani, p. 731.
165 Ledi Sayadaw, Nibbāna Dipani, p. 733.
(vitakka), six for discursive thinking (vicāra). Thus, there are altogether sixty types of nibbāna referring to the state of sixty functions of cessation.\textsuperscript{166} For this reason, Buddhists may say that even if merely one enlightened being has realized the different types of cessation depending on the different functions of cessation, there will be thousands of nibbāna. However, the essence of nibbāna is the one only (ekodhammo), that is, the absolute peace (santisukha).

There is no peace except nibbāna,

Nibbāna cannot but be peace,

This certainly that it is peace,

Is what is reckoned here as truth.\textsuperscript{167}

The nibbāna is the existence of something that liked to the transcendental entity or transcendental element called Dhammadhātu (the truth of the Dhamma). According to Theravāda Buddhism, nibbāna is nothing but ultimate reality that dose not go beyond absolute peace. Absolute peace (nibbāna) is often named as ultimate peace and unconditional happiness. This kind of peace and happiness is immeasurable in the conceptual sense, because it has no empirical quality. In this regard, some kinds of happiness and peace are subject to empiricism in this universe. Even, then the happiness of the celestial beings is beyond the empirical experience for humans, for only celestial beings can obtain the celestial happiness. Similarly, only enlightened beings can realize that supramundane happiness is. This condition is something like a man who is blind, since he was born. For him, it is hard to accept the existence of color or light that ordinary people can see. In this regard, the blind man is likened to a worldling (puthujjana). For the

\textsuperscript{166} Vsm, p. 502

\textsuperscript{167} Ibid
worldling, it is also hard to accept the existence of *nibbāna*, which truly exists for enlightened beings.

The concept of *nibbāna* is philosophically very complicated in Buddhism, but practically it can be understood and realized. There is no universal agreement about the concept of *nibbāna* from a *Theravāda* perspective; one cannot ignore the original sources of *Pāli* canons and *Pāli* literature. According to *Shwe Kyin Sayadaw*, a Myanmar Buddhist monk *Pāli* scholar, *Nibbāna* is not absolute is not absolute extinction nor is it annihilationism either, because *nibbāna* has nothing to do with absolute extinction, but, it has to do with absolute peace and happiness. The existence of *nibbāna* is absolutely present. In the state of *nibbāna*, the existence of the five aggregates comes to an end. In this regard, it is said that *nibbāna* is like non-existence. Yet there remains absolute peace and the deathless element (*nibbānadhatu*). In reality, *nibbāna* exists for enlightened beings.

Seeing the aforementioned views of *nibbāna*, from the point of view of theoretical aspects, it seems that it is so profound that there is no way to cover everything, that is, every aspect of *nibbāna*. From this point onwards, this study will not discuss in detail what *nibbāna*, but rather will focus on the aspect of experiential realization. In Buddhism, practice and theory are equally important to understand the essence of the Dhamma. Buddhists emphasize that theories or studying theories (*pariyatti*) are for knowledge, but they value practice of meditation (*paṭipatti*) more than theories because it provides liberation through spiritual wisdom (*paṭiveda*).

Spiritual wisdom involves insight wisdom (*vipassanāñāna*) and path and fruition knowledge, also known as “enlightenment” (*magga-*)
phalañāṇa). Insight wisdom here means the intuitive understand flashing forth and exposing the truth of the impermanency (anicca), the suffering or unsatisfactory (dukkha), and the impersonal and unsubstantial nature of all corporeal and mental phenomena (anatta). Wisdom (paññā) has to be developed along with the two other things: morality (sīla) and concentration (samādhi). Insight wisdom is not the result of a mere intellectual understanding, but it obtained through direct meditative observation of one's own phenomena that contain physical and mental processes. The culmination of insight meditation, known as mindfulness meditation leads one directly to the stages of path and fruition knowledge.¹⁶⁸

According to Buddhist perspectives, it understood that study of theories is not wisdom. However, wisdom can be obtained through study of theories together with individual practice of meditation. Buddhists postulate that without practice, no one is able to attain the absolute peace of nibbāna. The study of meditation method is necessary to fulfill the aims of this study.

4.6.6. Where Nibbāna is

Nibbāna is not a kind of heaven where a transcendental ego resides. An eternal heaven, which provides all forms of pleasure desired by man and where one enjoys happiness to one’s heart’s contents, is practically inconceivable. It is absolutely impossible to think that such a place could exist permanently anywhere.¹⁶⁹

According to Rohitassa sutta, the Buddha points out where the nibbāna is. It runs as follows:

¹⁶⁸ BD, p. 230-231
¹⁶⁹ MB, p. 128-129
“In this very one-fathom-long body, along with its perceptions and thoughts, do I proclaim the world, the origin of the world, the cessation of the world, and the way leading to the cessation of the world”.\textsuperscript{170}

But in \textit{Milindapañhā}, Ven. Nāgasena answers the question of King \textit{Milinda} thus:

“There is no spot looking East, South, West and North, above, below, or beyond, where \textit{nibbāna} is situated. And yet \textit{nibbāna} is, and he who orders his life aright, grounded in virtue and with rational attention, may realize if whether he live in Greece, China, Alexandria, or in \textit{Kosala}. Just as fire is not stored up any particular place but arises when the necessary conditions exist. So \textit{nibbāna} is said not to exist in a particular place, but it is attained when the necessary conditions are fulfilled”.\textsuperscript{171}

\textbf{4.6.7. The Way to \textit{Nibbāna}}

The way to \textit{nibbāna} is the noble eightfold path, the middle way, which avoids the two extreme ways –self-mortification and self-indulgence. It is composed of the following eight factors: right understand, right though, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

To direct the way to \textit{nibbāna} the Buddha gives his first sermon to those monks in five-group. It runs as follows:

“O monks, there are the two extremes which should be avoided by one who has renounced the world. What are the two?

\textsuperscript{170} AN IV, p. 47
\textsuperscript{171} Mil, p. 313
Indulgence in sensual pleasures: this is base, vulgar, worldly, ignoble and profitless and

Following to self-mortification: this is painful, ignoble and profitless.

Avoiding the two extreme ways the Tathāgata has realized the middle path which promotes sight and knowledge and which tends to peace, higher wisdom, enlightenment and nibbāna”.

Therefore whoever wants to attain nibbāna he must follow the middle path. The middle path is composed of the eightfold factor.

4.6.8. How to Attain Nibbāna

As follow the middle path one who wants to attain nibbāna must purifies his morality (sīla). Then he must cultivate mental concentration on a meditation object. When his concentration is strong enough, he must work on the object of mind and matter. Then mind-and-matter comes into manifestation within him. He sees no ‘I’ nor ‘you’, but sees mind and matter alone. His knowledge goes beyond the conception of ‘being’. At that time he attained ‘the analytical knowledge of mind and matter’ (nāmarūpapariccheda ūṇa). When he has attained this knowledge, his view becomes purified. It is said in Visuddhimagga: ‘Nāmarūpaṃ yathāvadassanaṃ diṭṭhisuddhi nāma’- purification of view is the correct seeing of mentality and materiality.\(^{172}\)

Then he contemplates the cause of mind and matter. He realizes that nothing arises without cause. He attains the knowledge of causality (paccaya pariggaha ūṇa). When he attains the knowledge of causality, he overcomes doubt. That is a state of purification by

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\(^{172}\) Vism II, p. 222
overcoming doubt (*kañkhāvitaraṇavisuddhi*). The person, who is endowed with such a knowledge and purification, is called ‘cūḷasotāpanna’ – lesser stream-enterer”. He has found comfort in the Buddha’s dispensation, he has found a foothold, he is certain of his destiny.\(^{173}\)

Then he starts his *vipassanā* meditation with the comprehension by groups (*kalāpasammasana*). He contemplates the *dhammas* which are amenable to comprehension (*sammasanūpaga*). Ven. Buddhaghosa gives here a guideline thus; “And as regards those *dhammas* that are amenable to comprehension a beginning should be made by comprehending those among them that are obvious to and easily discernible by the individual meditator”.\(^{174}\)

He increases his insight knowledge by contemplating conditioned things to be with the characteristic of *anicca* etc, he becomes perfect in the knowledge of contemplation (*sammasanañāṇa*).

Then he increases his insight knowledge to understand the changing of present phenomena. He attains the contemplation of rise and fall (*udayabbhayānāṇa*). When the contemplation of rise and fall becomes strong enough, he overcomes the defilements of *vipassanā* (*vipassanupakkilesa*). He can understand what the path is and what not the path is. Such a state is to be called ‘the purification by knowledge and vision of what is the path and what is not the path (*maggāmaggañāṇadassana visuddhi*)’.\(^{175}\)

\(^{173}\) Vism II, p. 240
\(^{174}\) Ibid. p. 244
\(^{175}\) Vsm, p. 274
Then he continuously practices *vipassanā* meditation and his insight knowledge that gradually rise becomes stronger and stronger. He attains the following knowledge:

- The knowledge of contemplation dissolution (*bhaṅgañāṇa*)
- The knowledge of appearance as terror (*bhayañāṇa*)
- The knowledge of contemplation of danger (*ādinavañāṇa*)
- The knowledge of contemplation of dispassion (*nibbidāñāṇa*)
- The knowledge of contemplation of reflection (*paṭisaṅkhāñāṇa*)
- The knowledge of equanimity about formations (*saṅkhārupek-khā-ñaṇa*).  

When he has attained these insight knowledges, he is in the state of the purification by knowledge and vision of the way (*patipadāñāṇa-dassaṇa visuddhi*). Then he increases his concentration and knowledge. He works on and on contemplating the characteristics of mind and matter. His insight knowledge becomes strong enough and becomes well-developed.

When he thus practices contemplation, owing to the ripening of insight, the three or two moments of *vipassanā* consciousness by the name of preliminary, proximate and adaptation, having for their object any of the characteristics such as impermanence etc, occur just after the mind-door consciousness has arisen following the ceased *bhavaṅga* at the very moment very close to *appanā*. Thereafter the *gotrabū* consciousness, having *nibbāna* as its object, occurs, overcoming the lineage of the wordings and evolving the lineage of the *ariyas*.

Immediately after that consciousness, the path of the stream-winner (*sotāpattimagga*), realizing the truth of suffering, eradicating

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176 Vism, p. 276
the truth of the cause of suffering, attaining the truth of cessation of suffering enters the course of appanā. After that two or three moments of fruit-consciousness arise and subside into bhavaṅga. Then, arresting the knowledge of reflection occurs. This is how to attain the nibbāna state. In this way one attains nibbāna through the second path, the third path and finally the fourth path. After having finally attained nibbāna he will exist no more in saṃsāra.\textsuperscript{177}

4.6.9. Happiness of Nibbāna

The Buddha says; “Nibbānaṃ paramaṃ sukkhaṃ”– Nibbāna is bliss supreme”.\textsuperscript{178} All happiness ends in nibbāna. It is unable higher than nibbāna. There are two types of happiness, happiness to be experienced (vedayitasukha) and happiness remains peace (santisukha). Nibbāna is a type of a happiness which remains peace (santisukha).

On one occasion Ven. Sāriputta talked on happiness of nibbāna thus: ‘Friends, this nibbāna is happiness’. Then Udāyi, a monk said: ‘What is the happiness in nibbāna where is nothing to be experienced?’ Then Ven. Sāriputta replied: ‘What is nothing to be experienced is the happiness in nibbāna’.\textsuperscript{179}

Nibbāna is beyond logic and reasoning (atakkāvacara). However much may engage, often as a vain intellectual pastime, in highly speculative discussions regarding nibbāna or ultimate truth or reality, we shall never understand it that way. Nibbāna is ‘to be realized by the wise within themselves’ (paccattam veditabbo viññūhi). If we follow above the way to nibbāna patiently and with diligence, train and purify

\textsuperscript{177} Abh-s, p. 160-161
\textsuperscript{178} Dh, p. 203-204
\textsuperscript{179} AN III, p. 213
ourselves earnestly, and train the necessary spiritual development, we may one day realize it within ourselves—without taxing ourselves with puzzling and high-sounding words.\textsuperscript{180}

What is \textit{nibbāna}, friend? The destruction of lust, the destruction of hatred, the destruction of delusion – that friend, is called \textit{nibbāna}.\textsuperscript{181} The Buddha has described \textit{nibbāna} as inner peace (\textit{ajjattasanti}).\textsuperscript{182} It is a radical transformation of our inner selves. There cannot, therefore, be any question of a systematic path in the matter of widening and deepening our understanding of ourselves. The flash of insight occurs within us not when our minds and bodies are in tension on account of strenuous effort but when we are cooled, relaxed, unhurried, inwardly aware and free from all manner of ideal and ideology, religious, political or any other.

\textit{Nibbāna} is not born of volitional effort nor is the result of a cause.\textsuperscript{183} To be free from effort and endeavour is not be idle and inactive, lethargic and sluggish. To accept the rivers as the flow is not to attach oneself to the status quo or to surrender to the tyranny of the passions. To do so would be to stay up. That the Buddha did not do. To understand reality is to understand oneself in relation to the rest of the world. To so understand is not to exert effort to be and become what one is not. To do so would be to allow oneself to be carried away by the flood. That the Buddha did not do. This then is the meaning of the riddle of the Buddha. The way to \textit{nibbāna} is by way of the total inner awareness of ourselves together free from the tension and excitement of

\textsuperscript{180} What the Buddha Taught, Walpola Rahula, p. 43-4.
\textsuperscript{181} SN IV: p. 252
\textsuperscript{182} Suttanipāta verse 837
\textsuperscript{183} \textit{Nibbānaṃ akammajaṃ ahetuajaṃ} - Milindapaṇhā, p. 268
self-centered effort. Our constant and incessant effort to be and become takes our interest away from our real nature. What is real to us is the ideal we have set for ourselves. To the extent we do so the actual becomes less real to us. This creates for us all a perennial contradiction. The way out of the contradiction is no further effort but wisdom and understanding through inward awareness.

“There are two kinds of happiness, O monks: the happiness of sense-pleasures and the happiness of renunciation. But the greater of them is the happiness of renunciation”.

Thus these seemingly negative words of the destruction of greed, hatred and delusion will convey to the thoughtful and energetic a stirring positive message: of a way that can here be trodden, of a goal that can here be reached, of a happiness that can here be experienced. That aspect of a lofty happiness attainable here and now should, however, not be allowed to cover for us the fact that the attainment of Nibbāna is the end of rebirth, the cessation of becoming. But this end or cessation in no way involves the destruction or annihilation of anything substantial. What actually takes place is the ending of new origination owing to the stopping of its root-causes: ignorance and craving. He who sees deeply and thoroughly the truth of suffering is “no longer carried away by the unreal, and no longer shrinks back from the real.” He knows: “It is suffering, indeed, that arises, it is suffering that ceases.” With a mind unswerving he strives after the deathless, the final cessation of suffering—Nibbāna.

The Holy Ones know it as bliss:

the personality’s cessation;

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184 AN II, p. 64
185 Anatta and Nibbāna, Nyanaponika, Buddhist Publication Society, Kandy, Sri Lanka, 1986
Repugnant to the worldly folk,
but not to those who clearly see.

What others count as highest bliss,
the Holy Ones regard as pain;
What those regard as only pain
is for the Holy Ones sheer bliss.¹⁸⁶

For the concept of nibbāna, I explained the nature of nibbāna,
the terms for nibbāna, types of nibbāna, the way leading to nibbāna,
the happiness of nibbāna etc, according to Pāli literatures.

4.7. Difference between Mokṣa and Nibbāna

Mokṣa in Jainism differs from nibbāna in Buddhism. Jainism,
holding soul theory, expounds mokṣa while Buddhism, rejecting the
eternal existence of soul, expounds nibbāna.

Mokṣa in Jainism is the liberation the liberation of soul from
karmic bondage while nibbāna in Buddhism is the liberation of
suffering.

Mokṣa in Jainism exists in another world while nibbāna in
Buddhism exists neither in this world nor in the other world, nor
between them.

Mokṣa in Jainism is to be attained after death while nibbāna in
Buddhism is to be attained in this very life.

¹⁸⁶Sn vv, p. 761–62
Mokṣa in Jainism is to be attained by cutting off karmic bondage while nibbāna in Buddhism is to be attained by eradicating mental defilements through attainment of noble path.

Mokṣa in Jainism is a place where liberated soul remains forever. Nibbāna in Buddhism, however, is where none of conditioned things remains.

In conclusion: I discussed about liberation according to Jainism and Buddhism. First, I discussed the nature of liberation, different concepts of liberation between the two sects. Then I continued how to attain liberation, where the liberation is, the means for liberation etc.