CHAPTER FIVE

THE WAY TO LIBERATION
CHAPTER- V

The Way to Liberation

5.0. The means for liberation according to Jainism

The concept of Mokṣa or liberation is an ancient Indian tradition. According to Upaniṣadic teaching without seeing Brāhmaṇ nobody can attain the liberation (mokṣa). “When a man knows Brāhmaṇ, he is free” (Śvetā Upaniṣad).273 If one sees that ātman and Brāhmaṇ are different, he will be in samsāra. If he sees these two as one, he will be no more in Samsāra. In Upaniṣadic teaching the highest knowledge is Brahma-vidyā which is open to all castes.

To obtain this knowledge one should perform as the rules of áśramas, or yoga. The self-training for the vision of the unity of Ātman and Brāhmaṇ is called yoga. Through yoga one can attain the higher knowledge. Through higher knowledge, he realizes the Ultimate truth. The realization of Ultimate truth leads him to freedom which is known mokṣa.

5.1. 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.

273 Upanisad, Śvetasutra
Mokṣa in Jainism is the liberation of soul from karmic bondage while nibbana 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.

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. Nibbana in Buddhism, however, is where there none of conditioned things remains.

5. 2. 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, 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.\textsuperscript{274}

\textsuperscript{274} CSIPh, P. 62
5. 3. Jīva or 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 java. 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. These souls are countless. They are substances and eternal. All things in this world possessed souls. The all souls are qualitatively different. These souls expand 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 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, smells, vision and mana. By the virtue of ‘mana’ the human beings are called saññī (sanjñin). But the other animals are called asaññī (asanjin) 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 time.

5.4. 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, adhama, ākāśa and kāla.

5.5. Pudgala or matter

Of them the first ajīva is pudgala which means in Jainism “matter”. This word 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.\(^{275}\)

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.\(^{276}\)

5. 6. Dharma and Adharma

The second and the 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.\(^{277}\)

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.\(^{278}\)

\(^{275}\) CSIPh, P. ---
\(^{276}\) HIPh, P. 64
\(^{277}\) Ibid;
\(^{278}\) Ibid;
5. 7. Ākāśa (Space)

The fourth ājīva in Jainism is akāśa 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.

Ākāśa helps other things to interpenetrate it. There are two kinds of akāśa 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.

5. 8. Kāla (Time)

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

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. Kala is the substantial cause of samaya.\textsuperscript{279}

In Jainism these six entities mentioned above as one jīva and five ajīvas. 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.\textsuperscript{280}

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.\textsuperscript{281}

5. 9. 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 mater 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. Sarīsāra is nothing, but being the soul in the karma matter bondage.

\textsuperscript{279} HIPh, P. 316
\textsuperscript{280} Ibid, P. 323
\textsuperscript{281} Ibid;
According to the good and bad *karma* matter which sticks to the soul it gets itself coloured respectively as golden, lotus-pink, white and black, blue and grey. They are called *leshyās*.\(^{282}\)

The *lesya* is twofold: *bhāva-lesya* and *dravya-lesya*. Of them the former is the feeling 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.\(^{283}\)

The states of thought which condition the influx of *karma* is *bandha* or bondage. The *bandha* is twofold: *bhāva-bandha* and *dravya-bandha*. 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*.\(^{284}\)

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 of *karma* matter into soul forms *koṣa* or

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282 HIPh, Vol-I: P. 191
283 Ibid; Pp. 192-193
284 HIPh, P. 65
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 \textit{karma-sarīra} or \textit{karmic} body. At death the soul, with its \textit{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 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.\footnote{IPh, P 325}

5. 10. Threee Stages

The soul in bondage is a state of \textit{sāṁsāra}. 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 \textit{sāṁvara} (self-restraint), \textit{nirjarā} (dissociation of \textit{karma}) and \textit{mokṣa} (liberation).

At first state through right knowledge and self-restraint, the influx of fresh \textit{karma} matter is to be stopped. It is in Jainism called \textit{sāṁvara}. By \textit{sāṁvara} the channels through which \textit{karma} matter finds entrance into the soul is to be blocked.

There are two kinds of \textit{sāṁvaras}: \textit{bhāva-sāṁvara} and \textit{dravya-sāṁvara}. Bhāva-sāṁvara is by actual thought modification of contrary
nature, while *dravya-sāṁvara* is by actual stoppage of the inrush of *karma* particles. The *Bhāva-sāṁvaras* are (1) the vows of non-injury, (2) truthfulness, (3) absence from stealing, (4) sex-control, and (5) non-acceptance of objects of desire.\textsuperscript{286}

*Sāṁvara* 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 *bhāvasāṁvara dharmas*, *anupreksā parisahajaya*, and *cārita* are also enumerated. The *dharmas* consist of habits of forgiveness, humility, straight forwardness, truth, cleanliness, restraint, penance, 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 cycles 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.\textsuperscript{287}

\textsuperscript{286} HIPh, I: P. 325
\textsuperscript{287} HIPh, I: p. 195
Second stage is nirjarā. Nirjarā means freeing the soul or removing the karmasārīra by tapa or self-mortification. All sins previously committed is utterly and entirely worn away. It is the shedding of karma matter.

This nirjarā also is of two kinds, bhāva-nirjarā and dravya-nirjarā. Bhāva-nirjarā means that change in the soul by virtue of which the karma particles are destroyed. Dravya-nirjarā 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 nirjaras respectively.288

Nirjarā also means burning up mental defilements (kilesa) or karmasārīra. There are two karmas to be burned up: Pūraṇa-karma and nava-karma. Pūraṇa-karma is a karma that has acquired through body, speech, and mind in the present life. Purana-karma must be removed by tapa and the nava-karma is to be stopped by saṁvara.

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 no influx of bad karma.

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288 Ibid.
5. 11. Two types of Tapa

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

1. **anaśana** = fasting;

2. **avammdrika** = abstinence: gradual reduction of food, from a full meal of thirty-two morsels to one of one morsel.

3. **bhikṣācārya** = collecting alms

4. **rasaparityāga** = abstention from dainty food;

5. **kāyakleśa** = mortification of the flesh;

6. **samlinata** = taking care of one’s limbs.\(^{289}\)

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.

\(^{289}\) Jaina Sutra 2-2, P. 175
(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.

(6) *Vyūtsarga* = abandoning of the body: If a monk remains motionless when lying down, sitting, or standing up right, this is called abandoning of the body.

According to Jainism the two types of *tapas* (austerities) should be practised 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 released from the circle of births.  

At the third stage *mokṣa* comes into being. It is *mokṣa* when the partnership between soul and matter is dissolved and he ideal character is restored to the soul. It then transcends *sāṁsāra* and flies up to its permanent abode at the summit of *lokākāśa*. 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 with infinite perception, infinite knowledge, infinite bliss, and infinite power. The liberated soul transcends *sāṁsāra*. 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.  

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290 Ibid:
291 IPh- P. 333
5. 12. 0. The means for Nibbāna according to Theravāda Buddhism

Nibbāna is the sumnum bonum of Buddhism.\textsuperscript{292}

5. 12. 1. Definition

The pāli word nibbāna (Sanskrit nirvāṇa) is composed of ‘ni’ and ‘vana’. Ni is a particle implying negation. Vana means weaving or craving. It is this craving which acts as a cord to connect one life with another.

“It is called nibbāna in that it is a ‘departure’ (ni) from that craving which is called vāna, lusting”.

As long as one is bound up by craving, one accumulates fresh kamnic forces which must materialize in one form or other in the eternal cycle of birth and death. When all forms of craving are extirpated, kamnic forces cease to operate, and one attains nibbāna escaping the cycle of birth and death. The Buddhist conception of Deliverance in this escape from the everrecurring cycle of life and death which is not merely an escape from sin and hell.

Nibbāna is also explained as the extinction of the fire of lust- lobha, hatred- dosa, and delusion- moha.\textsuperscript{293}

\textsuperscript{292} AMB, P. 127
\textsuperscript{293} Ibid
There are four nibbānapatisamyutta-suttas of Udāna-pāli which describe what nibbāna is. They are very important description dealing with nibbāna.294

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.295

2. Nibbānaatisamyutta-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)”.296

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. 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”.297

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 or between them; this indeed is the end of suffering".  

5. 12. 2. Terms for Nibbāna

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

- **asankhata** (unconditioned)
- **anata** (absence of tendency of craving)
- **anāsava** (free from āsavas)
- **sacca** (ultimate truth)
- **pāra** (the other bank of saṁsāra ocean)
- **nipuna** (subtle)
- **sududdasa** (a state that hard to see)
- **ajājjara** (absence of perish,)
- **nippapañca** (absence of prolonging states,)
- **santa** (a peaceful state,)
- **amata** (a state of deathlessness,)

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298 Ibid
299 SN-2, Pp. 537-543
<table>
<thead>
<tr>
<th>Word</th>
<th>Description</th>
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</thead>
<tbody>
<tr>
<td>panīṭa</td>
<td>(excellence,)</td>
</tr>
<tr>
<td>sīva</td>
<td>(bliss,)</td>
</tr>
<tr>
<td>khema</td>
<td>(a state free from danger,)</td>
</tr>
<tr>
<td>tanhakkhaya</td>
<td>(a state of cessation desire,)</td>
</tr>
<tr>
<td>acchariya</td>
<td>(an amazing state,)</td>
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<tr>
<td>abbhuta</td>
<td>(a marvelous state,)</td>
</tr>
<tr>
<td>anitika</td>
<td>(absence of pain,)</td>
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<tr>
<td>abyabajīha</td>
<td>(absence of disease,)</td>
</tr>
<tr>
<td>virāga</td>
<td>(absence of attachment,)</td>
</tr>
<tr>
<td>suddhi</td>
<td>(purity,)</td>
</tr>
<tr>
<td>mutti</td>
<td>(liberation)</td>
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<tr>
<td>anālaya</td>
<td>(absence of sensual pleasure,)</td>
</tr>
<tr>
<td>dipa</td>
<td>(island (like an island of ocean,))</td>
</tr>
<tr>
<td>lēna</td>
<td>(asylum,)</td>
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<td>tāna</td>
<td>(protection,)</td>
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<tr>
<td>sarana</td>
<td>(shelter,)</td>
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<tr>
<td>parāyana</td>
<td>(termination,)</td>
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5. 12. 3. 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). 300

5. 12. 4. The two types of Nibbāna

These 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 Sopādisesa-nibbāna-dhūtu. When an arahat attains pari-nibbāna, after the dissolution of

300 Vsm, P. 139
the body, without any remainder of physical existence, it is called *Anupādisesa-nibbāna-dhūtu*.

5.12.5 Where Nibbana 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.

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

“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”.  

But in Milindapanha, Nāgasena therā answers the question of king Milinda thus:

“There is no spot looking East, South, west, or North, above, below, or beyond, where nibbāna is situated. And yet nibbāna is, and he who orders his life aright, grounded in virtue and with rational attention, may realize if whether he lives in Greece, China, Alexandria, or in Kosala. Just

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301 MB, Pp. 128-129  
302 BTch, P. 298  
303 AN-1, P. 356 & SN-1, P. 60
as fire is not stored up in any particular place but arises when the necessary conditions exist. So *nibbāna* is said not to exist in a particular place, but it is attained when the necessary conditions are fulfilled”.

5. 12. 6. The Way to Nibbāna

The way to *nibbāna* is the Eightfold Noble Path, the Middle Way, which avoids the two extreme ways -self-mortification and self-indulgence. It is composed of the following eight factors: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

To direct the way to *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?

(1) Indulgence in sensual pleasures: this is base, vulgar, worldly, ignoble and profitless, and

(2) 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*”.

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304 Mip, P. 313 & BGB, P. 107
Therefore whoever wants to attain *nibbāna* he must follow the Middle Path. The Middle Path is composed of the eightfold factor.

5. 12. 7. How to attain Nibbāna

As following 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 (*nāmarūpa-pariccheda-ñāna*)’. When he has attained this knowledge, his view becomes purified. It is said in *Visuddhimagga*: ‘*Nāmarūpañāṇam yathāvadassanam ditthivisuddhi nāma*’ - Purification of view is the correct seeing of mentality and materiality”.

Then he contemplates the cause of mind and matter. He realizes that nothing arises without cause. He attains the knowledge of causality (*paccaya-pariggaha-ñāna*). When he attains the knowledge of causality, he overcomes doubt. That is a state of purification by overcoming doubt (*kankhāvitarana-visuddhi*). The person who is endowed with such a knowledge and purification, is called ‘*cūlasotāpanna*’ - lesser Stream-

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305 Vsm-2, P. 222
enterer”. He has found comfort in the Buddha’s dispensation, he has found a foothold, he is certain of his destiny.\(^{306}\)

Then he starts his vipassanā meditation with the comprehension by groups (kalāpa-sammasana). He contemplates the dhammas which are amenable to comprehension (sammasanāpaga). 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 mediator”.\(^{307}\)

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 (udayabbhyañāna). When the contemplation of rise and fall becomes strong enough, he overcomes the defilements of vipassanā (vipassanupakkilesa). He can understand what is the path and what is not the path. Such a state is to be called ‘the Purification by knowledge and Vision of what is the Path and what is not the Path (maggamaggā-ñānadassana-visuddhi).\(^{308}\)

\(^{306}\) Ibid, P. 240
\(^{307}\) Ibid, P. 244
\(^{308}\) Vsm, 274
Then he continuously practises *vipassanā* meditation and his insight knowledge that gradually rise becomes stronger and stronger. He attains the following knowledges:

The Knowledge of Contemplation Dissolution (*bhangaṉāṇa*)

The knowledge of Appearance as Terror (*bhayaṉāṇa*)

The Knowledge of Contemplation of Danger (*adinaṉāṇa*)

The Knowledge of Contemplation of Dispassion of (*nibbidāṉāṇa*)

The Knowledge of Contemplation of Reflection (*patisankhāṉāṇa*)

and

The Knowledge of Equanimity about Formations (*sankhārupekkhāṉāṇa*)

When he has attained these insight knowledges, he is in the state of the purification by knowledge and vision of the way (*patipadāṉāṇadassāṇa 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 practises 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-

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309 Ibid, 276
door Consciousness has arisen following the ceased bhavanga at the very moment very close to appanā.

Thereafter the gotrabhū 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 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 bhavanga. 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 saṁsāra.310

5. 12. 8. Happiness of Nibbāna

The Buddha says: ‘Nibbānaṁ paramāṁ sukhaṁ’_ Nibbāna is bliss supreme”.311 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).

310 AbS, Pp. 160-161
311 Dh, Pp. 203-204
On one occasion Ven. Śāriputta 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.
Śāriputta replied: ‘What is nothing to be experienced is the happiness in
nibbāna’.

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

For the concept of nibbāna, I presented 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.

312 AN-3, P 213