

Chapter - IV

THE CONCEPT OF NIRVANA IN MILINDA PRASNA

The concept of Indian religion, as found in the Vedas and the Upaniṣads, had emphasised on the pain and futility of physical existence and had sought for the mystery of eternity. So, it is obligatory for us to acquaint ourselves with the basic concept of mystic philosophy, originally expressed in the Upaniṣads, if we want to gain a correct understanding of the ideas and teaching of Buddha concerning these eternal mysteries.

The saint is one who has passed beyond the cycle of births and deaths and his consciousness has become merged in the *Eternal*. The Hindus call this condition *Paramam Brahman* or *Brahma-Nirvāṇa* and it is known to the Buddhists as *Nirvāṇa Dhatu*.

Upaniṣad states, "There is no joy in the finite. Only in the infinite there is joy."¹ The earlier Hindu concept also separates the term "God" from the "abode of eternal peace-Brahman". Brahman like Nirvāṇa is a condition.

It is, therefore, essential for us to recognise the Buddha's re-interpretation of the Upaniṣadic concepts of *Nirvāṇa*, *Brahma bhūta*,

denoting the supreme bliss, similar to the Upaniṣadic concept of *Mokṣa*.

Therefore, *Nirvāṇa*, can be stated as :

"Not this, not this" or 'like that, like that'. Buddha equates it with *Dharma*, and He also equates it with *Brahma* and *Brahma* with *Dharma*.

Buddha described how He himself attained the incomparable supreme *Nirvāṇa* where there is no *birth and death*, sickness or sorrow, declares *Nirvāṇa* to be the 'highest', higher also than heaven. We can find the references in the *Mahābhārata* and the Hindus too was acknowledged the concept of *Nirvāṇa* before the time of the Buddha. In the *Viṣṇu Purāṇa* the word *Nirvāṇa* is used to denote the state of bliss. "Health is the greatest gift, contentment is the greatest wealth, trust is the relationships, *Nirvāṇa* is the highest happiness".²

The word *Nirvāṇa* is composed of "*Ni*" and '*Vāṇa*'. '*Ni*' is a negative particle. '*Vāṇa*' means blowing, weaving or craving. Generally speaking, the term '*Nirvāṇa*' stands for going out of a lamp, or fire. But according to the Buddhist conception, '*Nirvāṇa*' means state of existence, where the threefold fire of lust,³ ill will⁴ and stupidity⁵ stand extinguished. Fire is a lamp may not be blown out but may put out of

the wick or due to lack of oil.⁶ The wise man who has known *Dharma*, and has been freed from all kinds of desires or cravings obtains *Nirvāṇa*.

Buddhist *Nirvāṇa* is thus the stage of full enlightenment of the lamp of *Bodhi*. *Nirvāṇa* stands for cooling off of all flames of ignorance, thirst and suffering.

Nirvāṇa is said to be a negative cessation of all earthly miseries. It is given in the third Noble Truth about the cessation of suffering. It is often compared with the extinction of the flame of a lamp.⁷ Just as a lamp when it becomes extinguished goes neither hither nor thither, neither to the earth nor to the sky, neither to this direction nor to that, it has been utterly blown out on account of the oil being consumed; similarly a sage obtains *Nirvāṇa* when the desires and the passions have been consumed, he goes neither this way nor that, but obtains utter peace.⁸ *Nirvāṇa* as annihilation is 'a wicked heresy'.

"At the beginning *Nirvāṇa* means simple faith in soul's immortality, its blissful survival in a paradise a faith emerging from practices of obscure magic.⁹ *Nirvāṇa* is described as "unborn, unoriginated, unconstituted, undecaying, undying, free from diseases, grief and impurities, it is the supreme and attained by the best exertion".¹⁰

One Buddhist poet has described it as "*Ākāśena sadā tulyam nirvikalpaṃ prabhāsvaram* - i.e. it is similar to the sky or space, beyond distinctiveness and extremely shining. The followers of Buddha believed the *Śūnya* or *Nirvāṇa* as beyond existence and non-existence (*asti-nasti-vinmukta*) and not partaking of the nature of any soul or non-soul (*ātmā-nairātmya-vivarjita*). Every object or phenomenon except this *śūnya* is unreal and is as delusive as a magic, a mirage, a dream, a moon in the water, and an echo (*māyā-mrga svapnabham jalendu-pratinādat*). *Nirvāṇa* is the 'going out', the disappearance, of that sinful, yearning, grasping condition of mind and heart which would otherwise, according to the great mystery of *Karma*, be the cause of renewed individual existence. That extinction is to be brought about by, and runs parallel to, the growth of the opposite condition of mind and heart; it is complete when that opposite condition is reached. *Nirvāṇa* is therefore a moral condition, a pure, calm, clear state of mind, and if translated at all, may best be rendered. "HOLINESS -holiness that is, in the Buddhist sense - perfect peace, goodness and wisdom."¹¹

Nirvāṇa ... the Buddhist Summum bonum, is a blissful, holy state, a modification of personal character; and we should allow the world to remind us, as it did the early Buddhists, both of the "Noble Path" which leads to the extinction of sin, and also of the break in the transfer of *Karma*, which the extinction of sin will bring about.¹²

Nirvāṇa, the ultimate goal of Buddhism, has been described in different ways in the *Milinda Pañha*. We might make fresh start with the concise definition of *Nirvāṇa* in the *Oxford Pocket Dictionary*— "Extinction of individuality and absorption into the supreme spirit as the Buddhist highest good."¹³ A man attains *Nirvāṇa* when he overcomes the delusion of self. He feels submerged in an unchangeable, eternal spirit or stream. With our worldly limitation, we cannot comprehend it. But those who have subdued self by the extinction of all greed, hatred, and delusion enjoy happiness in their life time and can look forward to death with equal happiness. *Nirvāṇa* is a negative conception in relation to the world of existence, but a positive conception as known in mystic experience.

No precise knowledge on *Nirvāṇa* can be given beyond this world.

Perfection is the sense of oneness with all that is, has ever been and can ever be. The horizon of being is extended to the limits of reality.

Nirvāṇa, the ultimate goal of Buddhism has been described in different ways in the *Milinda-pañha*. But no explanation or argument has made the concept clear.

Interestingly enough, every simile given here undoubtedly contained a positive teaching. But 500 years later, we find in the

dialogue between Nāgasena, the Buddhist Monk and the Indo-Greek king Menander which is embodied in the *Milinda Pañha*, the precise nature, form, and extent of what is so much talked of in Buddhist literature, by the term NIRVĀṆA. "There is one quality of the lotus, O King, inherent in Nirvāṇa, and two qualities of water, and three of medicine, and four of the ocean, and five of food and ten of space and three of the wish-conferring gem, and three of red sandal wood, and three of ghee and five of a mountain peak."¹⁴ As the lotus, O King, is untarnished by the water, so is *Nirvāṇa untarnished* by any evil dispositions. This is the one quality of the lotus inherent in Nirvāṇa.

Nirvāṇa is also identified with water. As water is cool and diminishes heat so also is *Nirvāṇa* which is cool and which diminishes the fever arising from all evil dispositions. As water removes the thirst of man, so also *Nirvāṇa* removes the craving for sensuous enjoyments - As medicine puts an end to sickness so *Nirvāṇa* is to all sufferings. Finally Nirvāṇa and medicine both give security. And there are the ten qualities which *Nirvāṇa* shares with space. It is further compared to the ocean. Nāgasena asked Menander to say what his reply to an interrogator should be if the later puts him the question : "Do you know an ocean, and if so, how much water does it contain and how many lives live therein ?" The king said that the question was out of order and it was not possible to be precise in calculating the measure

of the ocean's water, nor to count the number of being that live in it. After this Nāgasena told the king that in the same manner it is not possible to explain by means of any comparison or logical argument the nature, form or measure of that great entity *Nirvāṇa*.

It is further compared to food. As food gives energy to all beings so *Nirvāṇa* puts an end to old age and death. It is also compared to space. It is not reborn. It is incomprehensible. It cannot be carried off by thieves, rests on nothing. It is the sphere in which birds fly. So also is the *Nirvāṇa*. It is also like the wishing-gem pleases every desire so also *Nirvāṇa* pleases to the purified saints. It is also identified with red sandal wood, ghee and mountain peak. As the red-sandal wood is too hard to get, so also *Nirvāṇa* is hard to attain. As ghee is beautiful in colour, so also is *Nirvāṇa* beautiful in righteousness. As the mountain peak is very lofty so also is *Nirvāṇa* very exalted. As a mountain peak is unshakeable, so is *Nirvāṇa*. As a mountain peak is inaccessible, so is *Nirvāṇa* inaccessible to all the passions. As no seeds can grow on a mountain peak, so the seeds of all the passions cannot grow in *Nirvāṇa*. And finally, as a mountain peak is free from all desire to please or displease, so is *Nirvāṇa*.

Just as the flame of a lamp struck by the wind disappears and cannot be traced so also a perfect saint is free from all worldly attachment.¹⁵ *Nirvāṇa* is unconstituted, undying, true, going across, undecaying, firm, signless, inexpressible, calm, quiet, excellent.¹⁶

By the use of the word "Atthi", it indicates that *Nirvāṇa* is an ends not a non-ends. The Milindapañha tells us that *Nirvāṇa* has an existence. *Nirvāṇa* has a cause for its realisation but there is no cause for its origin.

Nāgasena says against, "Nirvāṇa is all bliss, O king. There is no intermingling of pain in it. From the psychological point of view *Nirvāṇa* is neither a substance nor a quality. *Nirvāṇa* is the highest state of ecstasy and cessation of consciousness and sensation".¹⁷ *Nirvāṇa* is the healer of a poisonous life. If a man can follow the paths of virtuous deeds, he can attain the blissful and tranquil state of *Nirvāṇa*.

King Milinda said, "Tell me, what in the world is not born of *Karma*, or a cause, or of nature ?" "There are two things, space and *Nirvāṇa*".

"What did, I say, your majesty, that you speak thus to me?" "What you said about space not being born of *Karma*, or from a cause, or from nature, that was correct. But with many hundreds of arguments has the Lord proclaimed to his disciples the way to the realization of *Nirvāṇa* - and then you say that *Nirvāṇa* is not born of a cause !" "It is true that the Lord has with many hundreds of arguments proclaimed to his disciples the way to the realization of *Nirvāṇa*; but that does not mean that he has spoken of a cause for the production of *Nirvāṇa*."¹⁸

"Here, Nāgasena, we do indeed enter from darkness into greater darkness, from a jungle into a deeper jungle, from a thicket into a denser thicket, in as much as we are given a cause for the realization of *Nirvāṇa*, but no cause for the production of that same *Dharma* (i.e., *Nirvāṇa*). If there is a cause for the realization of *Nirvāṇa*, we would also expect one for its production. If there is a son's father, one would for that reason also expect the father, to have had a father; if there is a pupil's teacher, one would for that reason also expect the teacher to have had a teacher; if there is a seed for a sprout, one would for that reason also expect the seed to have had a seed. Just so, if there is cause for the realisation of *Nirvāṇa*, one would for that reason also expect a cause for its production."¹⁹

"*Nirvāṇa*, O King, is not something that should be produced. That is why no cause for its production has been proclaimed."

One can point out the way to the realisation of *Nirvāṇa*, but one cannot show a cause for its production. Because *Nirvāṇa*, is unconditioned.

So *Nirvāṇa* is unconditioned and it is not made by anything. One cannot say that it is produced, or unproduced, or that it should be produced; that it is past, or future, or present; or that one can become aware of it by the eye, or the ear, or the nose, or the tongue, or the body.

"*Nirvāṇa* is something which is cognizable by the mind. A holy disciple, who has followed the right road, sees *Nirvāṇa* with a mind which is pure, sublime, straight, unimpeded and disinterested."²⁰

The King asked, what then is the *Nirvāṇa* like ? Nāgasena said that one cannot point to the wind like that. For the wind does not lend itself to being grasped with the hands, or to being touched. But there is such a thing as 'wind'.

Just so, there is *Nirvāṇa*, but one cannot point out *Nirvāṇa*, either by its colour or its shape.

Nāgasena also gives the childish examples of the Himalaya mountains, the wind, the farther shore, the ocean have a cause for their being or and this is more likely, that Nāgasena had become a captive of his own prejudice concerning the non-existence of the underlying Reality, the Supreme, and could not move in that, the only correct, direction open to him, namely, to explain the reality of the world of light by the presence of the sun which is the real cause of light. Nāgasena would then, of course, have had to admit the underlying Reality behind *Nirvāṇa*, since *Nirvāṇa* was not the ground of all things, but was itself an emanation.

By inserting the 'Sun', the whole picture is complete, the *Nirvāṇa* emanating from the underlying Reality can, when we through our efforts

and righteous behaviour (*Dharma*) open our spiritual sight, light before us the straight path and free us from the craving for earthly things, the pitfall of ignorance, the sickness of the soul, and make us as purified forms, journeying on rays of light (*Nirvāṇa*) towards the Sun of Reality - the Supreme.

Now, if one cannot describe these superlatives of unending bliss, everlasting virtue, immortality, embedded in the concepts of *Nirvāṇa* or *Brahmabhūta*, then one cannot imagine the underlying Reality.

Nirvāṇa means a total annihilation of all the constituent elements of being, viz. the five *Skandhas*, and people who seek after such annihilation should strive to attain it by meditation, knowledge, and display of virtue. *Nirvāṇa* is also described as the quieting of all desires and evil deeds. But the great philosopher and commentator of Buddhist works, Buddhaghōṣa has applied the word *Nirvāṇa* to mean *Śūnya* or absolute non-entity or non-existence.²¹ To us it appears plain that what the Brāhminic *Rṣis* have, by their deep contemplation, attained as invariable and non-dual absolute entity, in which we find a unity of all existences.

The first stage of which is attained by an *Arhat* who has reached the highest state of sanctification and the last stage of which is attained

by a Buddha alone who succeeds in bringing about release from every conceivable attribute of being and thus enjoying eternal bliss. It appears that what the Brāhminic seers (*Rṣis*) have by their deep contemplation, attained as invariable and nondual absolute entity and what they have expressed by the terms *Brahman*, *Paramātman* or *Purṇa*, or full, in which we find a unity of all existences, is non-different from the *śūnya* or void of the Buddhists in which they speak of the absence of all existences. Intrinsically the two may be treated as identical. Nirvāṇa has been equated by the later Buddhist philosophers with the Ultimate Truth or Reality - *tathatā* ('*thatness*') - i.e., the state of permanent and invariable existence. That Reality is *pūṇatattva* or *śūnya - tattva* by realizing which one becomes completely still, silent or dumb as it were, being unable to express in words its nature. This description reminds us of what the great saint Śri Ramkrṣṇa himself said about his own realisation of *Brahmaniravāṇa* as an inexpressible phenomenon. He told his disciples that he often thought of expressing to them his experience of the peculiar bliss of nirvāṇa. But he said that he felt himself every time unable to express the same in words, for, his mouth became as it were gagged and he was dumb - founded during his vision in a trance.

One should take refuge with Buddha (the Teacher), *Dharma* (the Law), and *saṅgha* (the Congregation or the Church) and realize

with clear understanding the Four Noble or holy Truths viz. pain, the origination of pain, the cessation or destruction of pain, and the Eight-fold holy Path that leads to the quieting of pain. (For,) that is the safe refuge, that is the best refuge; (and) having gone to that refuge, a man is delivered from all pain.

In many other systems of religious beliefs, ethics finds a place only incidentally and secondarily, but in the Buddhist system its place is held very high. The essential virtues, according to it, are good conduct and its basic qualities, viz. friendship, compassion, non-violence etc. Good and evil, virtue and vice, well-being and adversity - these constitute the chief topics in this system. Perfection of human life cannot be achieved without adoption of moral virtues and repulsion from vices. As the *Dhammapada* (183) says : "*Sabbapāpassa akaraṇaṃ kusalassa upasampadā. Sacitta-pariyodapanam etaṃ buddhāna sāsanaṃ.*"²² 'Not to commit any sin, to take to doing good, and to purify one's own mind (i.e., to cleanse one's inmost thoughts) - that is the teaching of (all) the Buddhas - the Awakened and Enlightened Ones'.

In order to remove hatred, conflict, and injury prevalent everywhere on earth and bring about real freedom, tolerance, amity, and conciliation, our means should be righteous. No good objective is ever attained without good means. Hence one of the highest

percepts of Buddhism is laid down in the famous couplet: "*Akkodhena jine kodhaṃ asādhuṃ sādhuṇā jine, Jine kadariyaṃ dānena saccena alikavādināṃ.*" 'Let a man overcome anger by love, let him overcome evil by good, let him overcome the greedy by liberality or gift, and the speaker of falsehood by truth' (*Dhammapada*, 223).

The Buddhists also believed in the Eternal Law preached by all the Buddhas viz. "*Na hi verena verāni smmantīdha kudācanaṃ Averena ca sammantī esa dhammo sanantano.*" 'Never does hatred cease by hatred, but it does cease by love (alone) - this is an old or eternal law' (*Dhammapada*, 5). If this lesson could be made the motto of life by all people of the world, there would certainly be an entire cessation of all quarrels and conflicts.²³

Indian philosophy has often been criticized as other worldly and, therefore, pernicious in its influence on man's practical life in this world. It is said to be a philosophy of world-negation, instead of world affirmation. It prevents the Indian mind from taking an abiding interest in the affairs of this world and keeps it dwelling incessantly on the prospect of man's liberation from bondage to the world.

Generally speaking, Indian philosophy recognises four ends of human life and activity, namely, wealth (*artha*) enjoyment (*Kāma*), Virtue (*dharma*) and liberation (*Mokṣa*). It is only in the materialist

system of the Cārvākas that the last two ends have been discredited and discarded as false and fictitious. The other systems of Indian philosophy seem to agree in accepting all the four, they agree, further, in holding that liberation is the highest end of man's life. While the first three ends, wealth, enjoyment and virtue, are, after all, limited and short-lived values of life, liberation is believed to be an infinite and eternal good which surpasses them all. Hence, they should be subordinated to the highest end, liberation, and a man should so regulate the pursuits of wealth, enjoyment, and virtue that they may ultimately lead to the attainment of liberation. The contrast between the Cārvāka and the other main systems, of Indian philosophy would thus seem to be a difference between a philosophy of world-affirmation and that of world-negation.

The idea of liberation is relative to that of bondage. By "bondage" Indian thinkers commonly mean the process of birth and rebirth and the consequent miseries to which an individual is subject. Liberation means the stoppage of this process. Of all the Indian systems, it is the Buddhist philosophy that seems to be most liable to the charge of being pessimistic and world-negating. It not only emphasizes most the evil and suffering in man's life in this world, but declares that the essential conditions of life, human and sub-human are fraught with misery. It is man's very birth in this world that makes

him subject to sufferings like disease, old age, and death. To end suffering, therefore, we are to stop the wheel of birth and death by extinguishing all the causes and forces which keep it moving on and on. To be liberated from suffering one must extinguish his individual self and extirpate all his desires to enjoy objects of the world. Liberation, in Buddha's philosophy, thus comes to mean extinction of the individual self and of the will to live and enjoy life in any world. This is called *Nirvāṇa* and is regarded as the highest end of life.

Liberation, according to the Advaita Vedānta, does not mean merely the absence of all misery that arises from the illusory sense of distinction between *self* and *Brahman*. It is conceived here in accordance with the Upaniṣads as a state of positive bliss, for liberation means identity of the self with Brahman, and Brahman is infinite, eternal bliss... .

In the Vaiṣṇava schools of the Vedānta, liberation is conceived as a state of positive bliss, but for them it does not consist in the identification of the individual soul with Brahman - the Absolute, independent reality.²⁴ The soul of man is here regarded as a finite being which is somehow different from *Brahman* but absolutely dependent on Him.

The ideal of liberation does not mean to escape from life or to destroy it. Man should try to achieve this goal, to free his life from the

defects and imperfections which lead to pain and misery in the long run. The life of the liberated man is a life of self-control and self-enlightenment, or renunciation, love, and service to all.

Man is not a mere animal. He is a self or spirit living in an animal body. As spirit he belongs to a higher order of existence than the physical world, although as body he is only a part of nature. He is a child of the earth, but an heir to heaven. Hence, if man is to be true to his nature, he should be more spiritualistic than materialistic and, in this sense, more other-worldly than this-worldly. For him, conquest of the lower self through self-control is a higher achievement than conquest of the world through power.²⁵

If man is to attain the highest freedom of which he is capable, then he must control his lower nature, subdue the animal in him, and live and breathe in an atmosphere of spiritual freedom. Indian philosophy presents a balanced view of life, in which all the major values and goals of man have been given their due place, order and importance.

Nirvāṇa has been quoted by the later Buddhist philosophers with the ultimate truth ('thatness'). If a seeker of truth waits till all his queries on such problems as the soul, the hereafter, etc. are fully debated and answered, he will not be able to realize the Four Noble Truths during the short tenure of his life.

According to another Brahminic theory, the state of non-manifestation corresponds to the equilibrium of the three *gunas*, *Sattva*, goodness - purity, *rajas*, energy - activity, *tamas*, to rope stupidity. The rope which was taken for a snake is not in itself a snake, nor is it ever a snake, either in the darkness or in the light. What is it, then, that is called phenomenal reality (*Samsāra*).

And what does non-duality mean ? It means that light and shade, long and short, black and white, are relative terms which depend on one another. *Nirvāṇa* and *Samsāra* are not two, and it is the same with all things.

"There is no *Nirvāṇa* except where there is *Samsāra*; there is no *Samsāra* except where there is *Nirvāṇa*.

However high a state *Nirvāṇa* is conceived to be, whether attainable here or in the hereafter, it still remains a state - a condition - and, when equated with *Dharma* (Religion), it is the law - the divine law, acting in perfect accord with the principle of Causality (*Karma*). But, just as no law exists without a law-giver, no condition can exist without a cause, and it is precisely because *Nirvāṇa* is a state of mind, a condition of bliss, that it is never referred to as an underlying Reality anywhere in the Pāli canon.

We should also note that Kṛṣṇa, too, differentiates between that state of supreme eternal bliss, which is Brahma, and Himself, the Supreme Being.

For, I am the abode of the imperishable Brahma, of immortality, of everlasting virtue and of unending bliss - (*Bhagavadgītā* -XIV/27)

And that He, Kṛṣṇa, is to be worshipped exclusively if the worshipper is to attain Brahman.

And he who constantly worships Me through the *Yoga* of exclusive devotion, transcending these three *Guṇas*, he becomes eligible for attaining Brahman - (*Bhagavadgītā* -XIV/26.)

Thus it can be said that Brahma, too, is not the underlying Reality or the 'Transcendent Being' but a state, rather identical to what *Nirvāṇa* itself is in Buddhist belief. Also Kṛṣṇa speaking as the Supreme, states that He is "the abode of the imperishable Brahma." Hence, Brahma, which is a state, the highest (just as *Nirvāṇa*), is nevertheless contained within, and is a product of, the Supreme Being, and this Supreme State of ineffable bliss (Brahma), according to Kṛṣṇa, is attainable only by him "who constantly worships Me through the *Yoga* of exclusive devotion...." This is the same method (treading the path of *Dharma*) inculcated by the Buddha for attaining *Nirvāṇa*.

In modern times, Radhakrishnan has given a very fine conception of *Nirvāṇa*. Ancient Indian Philosophy describes this ultimate goal of existence or *Nirvāṇa* as the state of complete salvation or *Mokṣa*. It is conceived as a state free from suffering - a state in

which one is able to realise one's true nature. Radhakrishnan also conceives this state more or less in a similar manner, but his conception of the ultimate human liberation bears the mark of his own metaphysical convictions, and hence contains some such elements that appear refreshingly new and original. According to him, if reality is ultimately one and if man is man only in creation and if man as man is finite - infinite, then the ultimate human destiny can be nothing else but the realisation of oneness. Radhakrishnan comes to this conclusion in a consistent manner.

According to him, the finite aspects of man are real, the distinctness or the uniqueness of man consists in his spirituality. The goal of life is the union with God. Radhakrishnan seems to be impressed by the ancient Indian concept of *Jīvanmukta*, but describes it in his own peculiar manner. The liberated individual is the *Jīvanmukta*, and as such is not affected by the world. He does not have any passion or attachment left for the worldly objects, and as such acts in a selfless and disinterested manner and works simply for the good of others. The world process will reach its final goal when every individual will realise Divinity and with the *Sarvamukti* the purpose of this creation will be realised. That will be the end of the cosmic process.²⁶

Now, in fine we may conclude with the saying that if *Nirvāṇa* is to be taken as positive bliss, the theory of Momentariness would be

relegated to the sphere of the empirical alone. Momentariness is in consistent with ethical life and spiritual experience. In the state of *Nirvāṇa* one can free from the bondage of past deeds. It is a noble conception of Buddhistic thought and must be praises as indicating the ideal of the possibility of *Sarvamukti*.

It is the ultimate goal of all Buddhists. It is the end of misery - produced by chain of rebirth. An ordinary man is under delusion. But a perfect man attains *Nirvāṇa*. His mind is full of spiritual advancement. Reality, it is a state of perfect tranquility. It is the ideal, the Summum bonum of life when a being attains a state of mind in which he cannot distinguish himself from any other thing of the world or from the Absolute, he is said to attain *Nirvāṇa*.

References

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"..... ajātaṃ, ajaraṃ, abyādhim, amataṃ, asokaṃ, asaṃkiliṭṭhaṃ, anuttaraṃ, yogakkhemaṃ nibbānaṃ...."
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20. *Ibid*, p. 61.
21. Radhagobinda Basak : *Lectures on Buddha and Buddhism*, Sambodhi Publication Ltd., Calcutta, 1961, p.16.

22. *Ibid*, p. 18.
23. *Ibid*, p. 19
24. William Gerber : *The Mind of India*, Rupa and Co. Ltd., Calcutta, 1991, p. 214.
25. *Ibid*, p.215.
26. Basant Kumar Lal : *Contemporary Indian Philosophy*, Motilal Banarsidass, Delhi, 1989,p.285.