

Concept of Nirvana in Hinayana and Mahayana Sects in Buddhism: A Comparative Study

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Abstract

In Buddhism, Nirvana represents the ultimate goal, a state transcending suffering and the cycle of rebirth. The concept varies significantly between the Hinayana (often referred to as Theravada) and Mahayana sects. In Hinayana, Nirvana is primarily understood as an individual attainment of enlightenment. It is achieved through personal rigorous meditation, ethical living, and adherence to the Noble Eightfold Path. This sect emphasizes the ideal of the Arhat, a person who has attained Nirvana through their efforts. In this view, Nirvana signifies an escape from the cycles of samsara and is characterized by the cessation of all desires and the ultimate end of suffering. Conversely, Mahayana Buddhism expands the concept of Nirvana to include a collective aim focused on the enlightenment of all beings. Rather than solely individualistic, Mahayana practitioners aspire for the Bodhisattva ideal, which involves achieving enlightenment not only for oneself but also for others. In this framework, Nirvana remains an important destination but is suffused with the compassionate engagement of the Bodhisattvas, who choose to delay their own entry into Nirvana to aid others in their spiritual journeys.

Moreover, Mahayana presents a more fluid interpretation of Nirvana, where it is not an absolute state but rather a potential inherent in all beings. This sect emphasizes that Nirvana can be experienced in the present moment, amidst the struggles of life, contrary to the Hinayana perspective, which often views Nirvana as a distant, post-mortem achievement. In summary, while both Hinayana and Mahayana share the foundational belief in Nirvana as a release from suffering, their interpretations diverge markedly. Hinayana focuses on the individual and the attainment of Nirvana as a sole goal, while Mahayana promotes a more expansive vision that incorporates compassion and the shared responsibility for the liberation of all sentient beings.

Keywords: Nirvana, Hinayana, Mahayana, Noble Truth, Comparative Study, Buddhist Philosophy.

INTRODUCTION:

The Indian philosophy is separated into two types Orthodox and Heterodox. The orthodox schools are the Nyaya, the Vaisheshika, the Mimamsa and the Vedanta, the Samkya, the yoga. The Heterodox schools are the Carvak, the Buddhism and the Jainism. Orthodox schools are accepted the existence of God and Vedas but Heterodox schools are not accepted the existence of God and Vedas. The Asia is enlightenment by the legend of the Gautam Buddha, and He is founder of the school of Buddhism. Buddhism school has been

divided into two categories schools as named Hinayana and Mahayana. According to Buddhism fourth Noble truth talk about Liberation.

Noble Truths (Arya Satya):

There is suffering

There is cause of suffering

There is cessation of suffering

There is a way of leading to this cessation of suffering

1. There is Suffering (dukkha):

Human life is full of Misery and pain. Even the so-called pleasures are really present with pain. Enjoyment also results in pain. That there is suffering in this universe is a fact of common experience. Poverty, dwesa, meanness, old age, hatred, greed, conflicts are fraught in this world. Human Life is full of suffering no one can deny to it.

2. There is a Cause of Suffering (dukkha samudaya):

Everything is a cause and Nothing comes out of nothing ex nihilo nihil fit. The existence of whole event depends on its condition and causes. According to Buddhism, in this world everything is relative, limited and conditional. Every suffering is a fact; it must have a cause and it arises from some conditions. 'This being, that arise', 'the cause being present, the effect arises', is causal law of dependent origination.

3. There is a Cessation of Suffering (dukkha nirodha)

Everything originates from some causes and conditions, hence if we are these conditions and causes are removed the effect must also cease. The cause being is removed, the effect causes is to be exist. We are known everything being is conditional and relative is necessarily momentary and what momentary must be decay. If I am born then I am must be die. Every production implies destruction.

4. There is a Way of Leading to this Cessation of Suffering (dukkha nirodha gamini pratipat)

This is an ethical and spiritual pathway by following which suffering may be removed and liberation attained. It is the Noble Eight-fold Path: The Noble Eight-Fold Pathway consists of eight steps which are: Right faith (samyag drsti), Right resolve (sankalpa), 3 Right speech (vak), Right Action (karmanta), Right living (ajiva), Right effort (vyayama), Right thought (smrti), Right concentration (samadhi). In the old books we also perceive the mention of a three-pathway consisting of Shila or Right conduct, Samadhi or right concentration and Prajna or right knowledge. They also called to Darshana, Jnana and Charitra of Jainism. This triple pathway is lead to direct cause of liberation.

The fourth noble Truth established down that there is a pathway (marga) which is Buddha obey and others can alike follow to obtain a state liberate from suffering. Clues considering this pathway are acquired from the knowledge important conditions that cause suffering. The pathway illustrates by Buddha's conduct of eight steps and accordingly called the eightfold noble pathway (astangika marag). Hinayana alike Jainism, is a belief God, Karma introduction the assign of God. Believe on the opinion of Buddha: 'be a Light unto thyself (atmadipo bhava), and Buddha's last opinion: 'and now brethren I catch my decline of you: whole the Constituents of being are momentary; Solve your salvation with Diligence'. Hinayana's seriousness liberation for and by, the personal himself. It is the illiberal path of self-help. Its aim is Arhathod or the expressed of the spiritual believer who acquired personal salvation, Nibbana, which is view as the annihilation of suffering. Mahayana school is also known for his great vehicle and Hinayana is known for his small vehicle. The purpose of liberation in Hinayana is said to be unreal and egoist. Mahayana trusts that Nirvana is not a negative in action of suffering but a unconditional state of bliss. Its moral believer is Bodhisattva who put off his own salvation in order to appearance for the salvation of others. Buddhism is

here change into Divinity and an adore such. Buddhism is identified with superior reality and is said to occupy the ability of reincarnation. The Buddha is the certain self prevalent through whole the so-called personal selves. Buddha is the nominal following all phenomena.

The Buddisattva is he who reaches absolute wisdom, always stay in it, and inspired by the love of all beings everlasting works for their salvation which is to be acquire here in this universe. The Mahayana is willing to permit reality so that eager Buddha is may liberate others. The word is 'Liberated' is moderate from term 'Liberates' means 'to release or to set free' someone from the sensation or state that create his vitality sorrowful or hard. Conditions of liberation is that create one's life painful, hence the case of Independence or free from servitude, bondage, serfdom, need, and separately other makes suffering, whereas the feelings of the liberation are that create one's life sorrowful is the state of liberation is from inner fight or difficulty one's own mind or thinking. A religion of misery necessarily known by Buddhism. Buddha did not assert to be an adept metaphysics and he did not claim to device substantial solutions of the most terrible metaphysical problems. Buddha had to philosophies in so distant as he was concerned with finding of the ways of destruction of suffering and sorrow in human life. Buddha did not seek knowledge and truth for their own sake but knowledge was a means of obtaining complete freedom from suffering and misery according to the Buddha. The most important thing that occupied his mind forever was the existence of evil and sorrow in life and he most seriously used himself to discover the ways leading to the final cessation of sorrow. The ultimate end that he always views, was Nirvana which means the total abolition of sorrow and destruction of all consciousness. All the epistemological, ontologically, and metaphysical seeks of Buddhism were conducive to the primary end of them, which enjoyment of perfection of life in the form of Nirvana. Buddha's goal of life was not to manifest truth but to aid men to free themselves from the all-diffuse sorrow and pain of life. It is essential to deeply understand the nature of sorrow. Buddhism believes in the universal transient of things. It is possible to infer the evanescence of things as the cause of sorrow. Thus, Misery is another term for transiency of life. Every human experience is only a passing view of human life and possesses only a limited period. The duration of the lives of things may vary but nothing stays forever. As every experience complete after a very short period, one loses the happiness with the resultant result of despair, which fills the mind with misery. Thus, Life becomes a continuous sequence of moments of despair and sorrow. The Buddhist concept of Nirvana (Nibbana) is equal to that of moksa in the other systems. The necessary nature of Nibbana consists in one's becoming perfectly from every kind of desire. Nibbana or Nirvana is a state of entire desire lessness.

Nirvana thus means eternal freedom from all kinds of devotion which are generated by desires. All sorrows are root cause from Desires. According to the sorrow is caused by ignorance. Ignorance is the cause of all desire, madness and all the sorrow of the universe. It is said in the Buddhist Mahayana texts-- "The idea of ignorance is what gives root to the huge poison tree of mundana existence with its trunk of pain." He accepted at fact that nearly in all Indian philosophical opinion knowledge has been viewed as the ultimate means of the obtaining of salvation. He writes--" The center point of Indian salvation theories was "knowledge", by which man acquires the power to cessation misery and to lead empiric reality back to its origin." True knowledge of the causes of sorrow leads to the cessation of sorrows. As man's bondage is a creation of his mind and is based on knowledge, the Buddhist importantly argument that liberation can be obtained by power knowledge which brings to an end ignorance and illusion.

According to Buddhism most importantly maintains that to obtain the joy of Nirvana we must radically separate this illusion, this ignorance, this origin of all evil and suffering in this life. Ignorance of Avidya according to Buddhism is a positive entity. It is the innate tendency of the mind, the subconscious

influences and drives (vasanas) which make the mind hold to false ideas and notions. Thus, ignorance acts as the primary cause of all Klesas and their resultant sorrow. The Buddhists give a long causal series of misery. Commonly called the twelve Nidanas or Pratyasamutpada, that is to say chain of Dependence. (1) There is Ignorance (Avidya) in the beginning (2) after ignorance comes Action (3) after action comes consciousness (4) after consciousness comes Name and form (5) after name and form comes six organs (6) after six organs comes touch (7) after touch comes sensation vedana (8) after Sensation comes desire (9) after desire comes clinging (10) after clinging comes being (11) after being comes birth (12) after birth comes pain dukkha which causes grief and sorrow. It is a psychological cause chain in which the preceding experience causes the succeeding one.

Arhat and Bodhisattva:

The word of Arhat is called in Sanskrit language or Arahat is called in Pali language and Bodhisattva is called in Sanskrit language or Bodhisatta is called in Pali language are well recognized by in Budha teaching and this ideals to which the Buddhist should follow it. Budhha talks about attains to liberation either by Arhat or Bodhisatta pathway. The Arhat idea and Bodhisattva Idea are frequently regarded the respective guiding ideals of Theravada Buddhism and Mahayana Buddhism (Buddhi; 2010). Each Ideal provides some operative guidance, characteristic, and this step of the way to the aspirations in order to attain their ultimate aims, Arhat or Bodhisattva.

In the first chapter of the present work I have tried to introduce about the concept of Arhat and Bodhisatta. According to Mahayana the greatest Nirvana is Bodhisattva and Hinayana the greatest happiness is Arhat. Mahayana is also called 'Great vehicle' and Hinayana is also called 'Lesser vehicle'.

To the Hinayanistic belief belong two sub schools known as the Vaibhasika and Sautantrika school of Buddhism. Vaibhasika and Sautantrika schools are known as the sarvastivadins.

Concept of Dukkha:

According to Hinayanaa everything is momentary and nothing is permanent. Matter, consciousness, perception, disposition, nature, all these an unstable and sorrowful. According to Hinayanaa there is nothing of being and not being but here only becoming. Truth is a follow of becoming. Life is sequence of manifestation of becoming. There is nothing which modify; only unceasing change goes on. Everything is merely a pair in the chain, a spoke in the wheel an impermanent phase in the succession. Everything is conditioned, subordinate, relative, Pratyasamutpada. Everything is responsible to birth and death, to origination and ruin, to creation and decay. There is nothing rational or spiritual, that is unchanging. Hinayanaa says everything is sorrow; everything is empty of self; everything is transitory; is said to be the clamor of the Sugata-Lion. The life and advice of Buddha provide the as well as the promise or the possibility of every bind individual attaining church (Sangha) of his true an attendant an unite to ascetic desire. so, desire is teaching to catch the threefold ritual sacred vow (tisarana):

I take refuge in Buddha,

I take refuge in Dhamma,

I take refuge in the Sangha.

But with an unaffected belief in his own potential of an attainment and a belief in the moral purpose that surety the restoration of every night part of proceed make, the Hinayana's prospect to an acquire Liberation in this or any other coming life by following Buddha's noble pathway. His aim is Arhatship or Nibbana,

the state that extinguishes entire his suffering. Hinayana is happening a religion of self-help. It can attach fast bind to Buddha's assertion: Be a light unto they self.

All human beings can and should attain the grateful aim for and by himself. It is scriptural by the final words that Buddha's said antecedently he passed away: decadence is an innate in whole things composed of parts. An action out your salvation with diligence. This pathway is means alone for the strong, who are whole as well rare in this a universe. As the envelope of Buddhism expanded in course of time, it came to imply not only the rare choice persons fitting to follow this difficult ideal, but also abundance of half-convinced ostensibly Identity who neither understood the pathway nor had an essential moral vigor to follow it. With the promote of noble supporters like Ashoka, Buddhism an attain in number but hopeless its original quality. Majority of the people who accepted Buddhism on non-moral grounds, brought it down to their own level. They came with their own habits, traditions which presently become a part of the new belief they accepted. The teachers had to adopt between supporting the ideal at the price of number and supporting the number at the price of Ideal. A rare array one preferred, they came thus to form what they were pleasant to call the great Vehicle, Mahayana, distinguished it which orthodox belief of the prior which nicknamed the Lesser Vehicle Hinayana. It was designed to accommodate varied religious perspective, to suit persons of all kinds. Present Mahayanist writers are sensibly proud of their beliefs or faith and love to call it alive, changed radical religion whose adaptability is the proof of vivacity. The acceptable spirit Mahayana can be followed back to the Catholic regard which Buddha himself had for the salvation of all human beings. Mahaynism seriousness this view of the few lives of Buddha, later enlightenment devoted to the service of the misery all beings set an example and ideal, namely, that enlightenment should be sought not for one's own salvation but for human being able to helping to the moral desire of others. In fact, in way of time Mahaynism came to look upon the Hinayanist believers care to liberate himself as a lower ideal Which had yet a point out meanness in it ultimately subtle or sublime this selfishness might be. The mental of the salvation of all feeling beings thus came to be regarded as the higher view of Buddha's teachings. The greatness of their believe, Mahayanist compete, consists, suits, in this, ideal and the subjection of the Hinayanist in the insufficiency.

Concept of Nirvana:

thinks that Buddha, gives deep thought on the sufferings of humanity offered to the people a means of Salvation, which does not consist of magic or religious benefits, but which is one of knowledge of a method of transforming all utpattidharmas into anutpatti-dharmas, i.e. of stopping forever, the connotation generated by the operation of the forces active in the procedure of life. If one knows the procedure of working the dharmas and thus, accordingly causing the sorrow of life, one can suppress their operation. Therefore Th. Scherbatsky remarks "A thorough knowledge, a discrimination, of whole elements of existence is necessary for salvation, since when they are known they can be singled out and gradually suppressed one after the other. Thus, the ultimate aim of universe process, the end result of all purifying, spiritualizing agencies and effects is a complete destruction of consciousness and all mental processes. The absolute (nirvana) is inorganic even if it is something. It is sometimes, especially in popular literature, characterized as Joy but this joy consists in the cessation of unrest (Dukkha). Joy is a feeling, and in the absolute there neither is a feeling, nor perception, nor will, nor even sensation."¹ Thus the Vaibhasikas mean by Nirvana a state in which sensation is absolutely negated, and, the dharmas stop to operate forever. It is an inanimate state. Th. Scherbatsky liken it to the Vaisesika ideal of moksa in which state the self remains without any sensations (pasanavat) insensible like a stone; because they think that

consciousness is separable and accidental characteristic of the self. The self becomes conscious only when it comes to attach itself to the outer world through the manas. The Vaibhasikas, thus hold that the Nirvana is a positive state, something that stand positively, though devoid of life and consciousness.

The Vaibhasikas would explain their Nirvana in the following manner: You must not perceive Nirvana to be the destruction of passion (and of life), but you must say that the entity (dharma) called Nirvana is the thing in which passion (and life) is extinct. The destruction of light is a mere example, and it must be translated as pointing to that (inanimate) thing which remains when consciousness is extinct."² The Vaibhasika idea of Nirvana is much common to that of the Vaibhasikas. The Vaisesikas believe that when all the kamma is wholly exhausted, there no more remains the animating force, the elements stay at rest. The whirlpool of life stops and ultimately a state of last quiescence is attained. It is a state of perfection or of non-being in which all movement is inattentive. The elements are completely disassociated from each other and as the Kamma energy which is the binding force is exhausted forever, there remains no more chance for new unions. In fact, the Unions are the creators of pain and sorrow. The cessation of unions ultimately leads to the changeless cessation of the occurrence of suffering and misery human life. It implies that the Vaibhasikas accepted the alike and the indestructible existence of the ultimate entities (dharmas) in the noumenal state; but at the same time, they decry the permanent realities of the various unions and results of the dharmas. The self being our resultant of such unions of the dharmas is considered as transient and evanescent. Therefore, their Nirvana does not connote annihilation or destruction of being of any of the categories and dharmas; it means that there are only an absolute disassociation and separation of the elements from one another, and consequently of whole the manifestations of incomplete life, which are due to the association of these elements in the state of Samsara.

The Sautrantika school:

The Sautrantika School Hinayana holds that bondage, which is phenomenal life (samsara), is a real fact. This samsara is real because it is product of causes and conditions which are positively real. According to them bondage is naught but the presence of Avidya or ignorance in the chain of sensation from beginningless time. They believed that Nirvana can be obtained by completely culminate Avidya with all its effects. Nirvana according to them, consists in ending all appearance, the desires and life forever. They mean by Nirvana the cessation of the process of life with whole its experiences leaving naught behind. They mean by Nirvana the denial of active life. The Sautrantika Nirvana is described as follows: "Nirvana was the perfect end of manifestations, the end of desire and life, without any real counterpart. It is decidedly demand upon the fact that Niravana means only the end of the process of life, without lifeless substance (dharma) as the substratum in which life has been extinguished. Nirvana thus loses. It's materialistic character."¹ It is directed from the above paragraph that the Sautrantika Nirvana suffers from that of the Vaibhasika School in that the antecedent unlike the latter derives the existence of the inanimate state or the insensible state in Nirvana. Nirvana is positively a negation, a cessation of all life and its different aspects leaving naught behind as the Vaibhasikas hold.

The later Sautrantikas appear to be influenced by the Mahayanist ideas; hence two new hybrid schools known as the Sautrantika Yogacharas and the Madhyamika. Sautrantikas came into existence. They admitted the doctrine of dharmakaya which is specialty a Mahayanist concept. The pure Sautrantikas of course, believed that in Nirvana the phenomenal things come to be completely extinguished. It is mentioned that Vasumitra who belonged to the posterior Sautrantika schools believed that all the things, physical as well as mental, which form the phenomenal life are only the appearances of this subtle

consciousness which survives even in the Nirvana. It is definitely a divergence from the old idea of materialistic Nirvana. Besides those which are subject to total extinction at the time of Nirvana, there is a subtle consciousness which live after Nirvana and of which the former are but a manifestation. We have here the origin of the alaya-Vijnana of the Yogacharas. Most possibly they were in this point only the continuators of the Mahasamghikas, i.e. they adhered to that tendency which at a soon date manifested itself among the schools of the Hinayana and demonstrated against the treatment of Buddha as necessarily human and against the theory of his whole disappearance in materialistic Nirvana."¹

The Sautrantikas considered Nirvana as the final goal-the summum bonum(sivam) of life which meant conclude deliverance from the imperfectness and limitations of phenomenal existence. According to them, all the sorrows and sufferings of worldly life attain terminated all the desires and defilements (klesa) that stick to the souls in bondage are entirely and irrevocably extinguished in Nirvana. Nirvana thus becomes blissful existence which simply consists in being totally free from deprivation and sorrows.

Concept of Arhat:

The Arhat is a being who has obtained the state of enlightenment this is the aim of Theravada and other major Buddhist schools. The Arhat is wholly human still reached a supreme state of wisdom and liberation that the texts explain as being about identical with that of the Buddha. In this pathway, the Arhat as fulfills a dual role as both an ideal for copy and an object of respect.

The steps of the pathway to Arhatship: the Arhats the Arhats have to annihilate the asavas. They have rejected four asavas, i.e, (1) the one is Sensuality (kama), (2) lust of life (bhava), (3) the third is speculation (ditthi) and (4) the fourth is ignorance (ajna). Theravada Buddhism set guidelines that (dasa sayojana) must be rejected gradually in order to obtain Arhatship.

The ten fetters are known:

1. Sakkaya ditthi, the delusion of self or soul.
2. Vicchikicha, doubt.
3. Silabhata paramansa, dependence upon rites.
4. Kamacchanda, sense desire.
5. Pratijna, hatred or resentment.
6. Ruparaga, desire for life in fine material worlds.
7. Anuparaga, desire for life in immaterial worlds.
8. Mana, pride.
9. Uddhacha, obligation.
10. Ajnana, ignorance.

In the second chapter of the present work I have tried to introduce the concept of Dukkha and Nirvana in Hinayana. According to Hinayana everything is momentary and nothing is permanent. Hinayana school are divided into two parts as named Vaibhasika and Sautrantika. According to Hinayana the ideal is the Arhat.

CONCEPT OF DUKKHA AND NIRVANA IN MAHAYANA

CONCEPT OF DUKKHA:

Suffering (Dukkha) comes in many forms. Three direct kinds of Dukkha correspond to the first three sights the Buddha saw on his first journey outside his palace: one is old age, second is sickness and third death.

But here talks to Buddha, the problem of Dukkha goes much deeper. Life is not ideal: it often fails to live up to our expectations. According to Mahayana, we are obtained Dukkha from our infinite desires, cravings and greed, if we are satisfaction from our desire this satisfaction is not permanent. Enjoyment does not last; or if it does, it becomes uniform. Origin of suffering: according to Mahayana We are day-to-day troubles from thirst, pain from desires, sadness from the disappointed of a loved one. In the second of his Noble Truths, though, the Buddha claimed to have establish the cause of all Dukkha - and it is many more deeply originated than our immediate worries. The Buddha taught that the origin of all Dukkha is desire, This comes in three forms, which he explained as the Three Fires (1) one is hate, (2) second is greed and (3) three is ignorance these are origins of evil and that is ultimate causes of Dukkha: the first one Greed the second one is desire, represented in art by a rooster and the third one Ignorance or delusion, represented by a pig. Hatred, represented by a snake.

The second important Buddhist school is known as Mahayana. The difference between Hinayana and Mahayana is already pointed out. The Mahayanists held that an individual could not gain Nirvana until all the human beings reached it. The Mahayanists did not attain Nirvana only for the individual person but they sought for the all of the humanity. The Mahayanists did not mean by Nirvana a state of absolute empty and nothingness, but they gave an actual meaning to it. Mahayana equal the Hinayana did not preach the absolute annihilation of consciousness and life resulting into pure insensible blank; on the contrary, Mahayana stood for enlightenment and brightness. As D.T.Suzuki describes it as "the Mahayana Nirvana is not the annihilation of human desires and influenced but their purification and ennoblement. This cosmos of eternal transmigration is not a place which should be disregard as the playground of evils, but should be regarded as the place of present opportunities given to us for the determine of unfolding all our spiritual possibilities and powers for the sake of universal happiness."¹ Thus Nirvana received totally different turn in the hands of Mahayanists. Nirvana no more remained a state of absolute destruction of life and vivacity, but Mahayana preached a more optimistic and actual nature of Nirvana.

Mahayana begin to new vigor and enthusiasm in the followers of Buddhism by preaching the superior value of selfless service give to the weak, poor, feeble simultaneously cultivating holy, noble, pure, character. Mahayana preaches no doubt the annihilation of egoism but it also preaches the necessity of practicing all love and harmony all the beings. Mahayana possesses both the viewpoints. It is negative so far as it decries a selfish and egoistic life, strictly limited for oneself; but positively it preaches not the destruction of such a limited personal life but it reaches the universalization of one's personality Mahayana positively stays for universal love and sympathy. It preaches the necessity of freeing oneself from the limited egoistic life of individuals and of authorizations themselves with all others. It is a philosophy of activism and strength. It stands for the betterment and elevation of the life of the total humanity. It goals at the ennoblement of human desires and thus it tries to make human life more sublime and pure. Mahayana does not preach certain the eradication of human desires, but it similarly preaches love and harmony. According to Vaibhasikas and the Sautantrikas who belong to the Hinayana belief, Nirvana becomes certain an empty and dry thing from which all Desires and passions are entirely absent. Their Nirvana is totally free from any kind of human experience as the sensation with all the states is entirely absent in it. The Sautratikas, no doubt, try to maintain in Nirvana sensation as such making it completely free from the defiling emotions and desires and ideas. The Mahayana Nirvana is full of animation and is living with love and harmony.

In the Hinayana Nirvana every passion disappears, but Mahayana maintains in a purified and admit state. Their love no more remains encased in and for the limited personality of oneself. It is all love freed from all restrictions and defilements. Suzuki gives a very clear idea of it. He writes - "self love has no meaning whatever unless it is clearly by love for others. But this love for others must not stay blind and unenlightened; it must be in sympathy with will of the Dharmakaya which is the uniformity of existence and the sense of being. The mission of love is ennobled and realized in its true sense when we come to the belief that says "they will be done". Love without this resignation to the spiritual ordinance is merely another form of egoism; the origin is already rotten, how can its trunk, stems, leaves and blooms make a real growth?"¹ Love in order to be clearly and ennobled has to be freed from the restrictions of a narrow personality and its selfishness.

The two illustrious schools of Mahayana are the Yogachara and the Madhyamika School. The Yogacharas denied existence of the external world.

Concept of Nirvana:

The Alaya-Vijnana of the Yogacharas Thus forms the final background and rise of the phenomenal existence. The phenomenal world becomes appearance of the eternal alaya-Vijnana which undergoes only inner changes. It is only a real existing entity (Vasumitra). The Mahayana Buddhism also purpose Nirvana as the end of whole and existence; but the idea of Nirvana undergoes a complete varies in the hands of Mahayanists. Their Nirvana becomes an absolute entity and state of perfect enlightenment and illumination rather than one of dimness and extinction. "Nirvana", writes Suzuki "according to the Buddhists, does not mean annihilation of consciousness nor transient or changeless suspension of mention as suppose by some; but it is the annihilation of the notion of ego-substance and of all needs that originate from this erroneous conception. But this represents the negative side of the doctrine, and its actual side consists in universal love or harmony (karuna) for whole beings."¹ Thus negatively it frees us from the narrow sphere of egoism and from shackles of evil passions and positively, it leads us into the heart of the Dharmakaya by absorbing us in it. And unless the antecedent happens the latter cannot take place. Unless one liberates oneself from the narrow limitations of his ego, he can never realize the universal love and sympathy. One cannot experience the gladness of the greatest universalization of his personality unless he breaks through his limited egoism. The Mahayanist preached the agriculture of universal love and sympathy for all beings in the form of Nirvana and thus made optimism conquer pessimism, life death, light, dimness.

The Madhyamika Nirvana:

The Madhyamika school are known as the Nihilists or sarvavainasikas because they did not believe in the existence of any reality. They were recognised sunyavadina. The Madhyamikas believed that everything is empty in the sense that nothing occupies its own independent nature by itself (svalaksana). The ultimate reality of the Madhyamika is called the absolute which means only a relational existence. According to Nagarjuna Nirvana does not mean perfect nothingness, because it is simply inexpressible. Alike Nagarjuna further says "Nirvana not an ens" (being). Nirvana to the Madhyamikas is neither non-existence, nor is it existence and is not subject to decadence and death. Nagarjuna observe to be justified in holding that the Nirvana cannot be existent since whatever exists is subjected to decadence and death and is transient. Moreover, if it exists, it will have to be produced by something else and as the existence is the absolute, the ultimate reality; it is impracticable to conceive anything beyond it. Any try to explain it in terms of

something else will involve the fallacy of regressus ad infinitum. Similarly, going onwards Nagarjuna argues that if the Ends or the being exists, it must not insufficiency substratum. Its essence must be moderate in itself. But if Nirvana does not exist it is likely to be unsuitable for non-existence. But Nagarjuna ignore to reduce it than to non-Ens or nothing. Thus, Nagarjuna explain the Nirvana or the absolute as that which is neither existent nor nonexistent, nor both existent and nonexistent, nor different from both non-existence and existence. Besides, the absolute or the Nirvana cannot both be nonexistent and existent at the one time.

According to Mahayana the Nirvana means to be free from all relative idea. Idea is dualistic established upon the relation of the subject and object which can never manifest the real nature of the absolute which is inexpressible. The Madhyamikas assume the middle pathway by avoiding the two extremist positions. Due to Avidya (ignorance) the phenomenal and related world issues. Avidya is the source of relativity. In fact, all things in their nature have sunya for their nature at their heart. The world is caused by the false play of Avidya which is innate in the human mind. This Avidya makes us authorize that the phenomenal world is real and thus becomes the origin cause of deception (Maya) and pain.

According to the mahayana in Nirvana nothing is to be attained exclude the cessation of all suffering. The knowledge which according to the Madhyamikas leads to the attainment of Nirvana is not knowledge of the full details, it is no positive knowledge but it is the cessation of all knowledge through the destruction of all views and of all opinions. The ultimate knowledge is of nothingness. It is to understand nothing but to know that nothing exists. Thus, Nagarjuna explains of state of Nirvana as "Our bliss consists in the suspension of all idea, in the quiescence of plurality."³ It becomes obvious from the above explanation that the knowledge of the relative and evanescent existence of all the things and that the Absolute is liberate from all such relativity leads to the suspension of all dualistic thinking and thus to the highest state of Nirvana. Nirvana is not a theoretical knowledge but a real experience of cessation all knowledge. Buddhism arranged salvation to all men absolute of their higher and lower capacities to know the nature of the ultimate metaphysical reality. The Nirvana of Buddha was easy to all persons because it did not require the highly complicated knowledge of the reality but only the cessation of all knowledge, to know that nothing really exists. Buddhism, therefore, had a entire appeal. The Nirvana, to the Madhyamikas does not mean elevation to a higher plane but it simply means the ascent of the cosmic phantasmagorica and thus to be all out of the fluxional phenomenal world and to rest into utter thoughtlessness and absolute silence, with the realization that nothing contains its existence in itself and hence, nothing exists in the real sense; all existence is a producer of Avidya and is tantamount to Maya and therefore everything existing is inconsiderable of our attention, interest and devoutness. It is a state of desire lessness and thoughtlessness. It is a state of unspeakableness and above the hold of human thought. It is not even self realization because self, is a relative word related to the non self. Every limited and relative thing disappears there. What remains behind, one cannot perceive and explain. It is a unique experience by itself. The doctrine of karma that implies that it is only the individual's responsibility to obtain liberation. The individual has to prepare himself by all the essential ethical observances for the final state of Nirvana. Buddhism gives important to all individuals could not be released from their bondage by any outer power or person. The fate and perfection of each individual lay in his own hands. Buddha could not be conceived as the savior mankind in the real sense. Redemption has to be obtained by oneself with his one's strenuous moral trials. Buddhism stresses the need of cultivating the ethical virtues to attain final state of Nirvana. The practice of moral life totally changes one's being from within and from without and thus one because a abandonment real sense. Rhys David's says "The Buddhist salvation was held to contain in a change of

heart a modification of personal character to be obtained to in this universe."² The actual living of moral life is absolutely essential for one who pursues Nirvana. It is the very precondition for the attachment of Nirvana. Buddhism importance need of right knowledge and right practice of those ethical principles for being fit to experience the state of Nirvana. Buddhism prescribed the noble eightfold pathway. The eightfold pathway leading to the attainment of Nirvana consists in the following eight things. Right view, Right aims, Right speech, Right conduct, A harmless livelihood, presence in well doing, Intellectual activity, Earnest thought.

The seven kinds of knowledge preached by Buddhism are Energy, Thought, Contemplation, Investigation, Joy, Repose, and Serenity. The life that is prescribed for a seeker of Nirvana is one of a mendicant and enunciates. The seeker of Nirvana must become liberate from all kinds of desire, passion, insistence and consciousness. Sir Monier Williams determined Nirvana in the following path. " Nirvana ' a state of a blown-out flame' complete extinction of three chief fires of lust, ill will and delusion, and a total stopping of all evil and passions and desires, especially of the desire for individual existence name and form. Following on this is the state of liberate from whole pain and from whole ignorance attach to by a sense of profound rest a state attained by all Arhats when still existing in the world. Nirvana then is not necessarily the extinction of all existence. It is the lack of klesa as in the Yoga system and corresponds very much to the Brahmanical Apavarga or of Vastasyayana's sarvadukkhachecheda."¹

By rightly controlling the sense organs one must be free from the sensuous attractiveness and keep the mind free from the mental disorders. The internal calm can be enjoyed only when one becomes free from the passions that make men uneasy. The Dharmapada contains a large number of ethical injunctions, preach freedom from passion, desires, aversion, and crave attachment, sense enjoyment and positively the practice of love and sympathy for all virtues, serenity and tranquility of mind. The Mahanibbana Sutta preaches four meditations on Body, sensations, Ideas, Reason, Character. Buddhism like Yoga stresses the need of cogitation and meditation on the ultimate principle by stopping the active of other states of sensation.

Such a absolute person who attains Nirvana is known as an Arhat. The word Arhat is derived from the origin Arha to deserve. Arhat is the most deserving person of Nirvana. Arhatship is open to whole. Monier Williams explains the Arhat in the following terms "the Arhat is absolute, freed from all suffering, from all the ten fetters, from all attachment to existence whether on universe or in globe; and from all secretive Act force. He has already entered Nirvana, and when still existing, he is lifeless to the world. He is the Jivan mukta emancipated man of the Yoga. By the force of the fourth Dhyana, he has attained the Abhijnas, or transcendent faculties of knowledge, the internal eye, internal ear, knowledge of all thought, and resemblance of previous existences, and the superior powers over matter named Iddhi (=Riddhi). In short, he is Asoka one who has nothing to learn."¹ Thus the Arhat is the absolute human being and is like the Jivanamukta of the Vedanta. He is liberating from Karma force and is the supreme knower. The Buddhists conceive a hierarchy of the absolute spiritual person. Firstly, there is the state of the simple Arhat who obtains perfection through his own trials but through the teaching of Buddha; but he cannot teach it to others. At the higher stage above the Arhats are the Pratyaka Buddha or solitary believer who obtains perfection only for and by himself without the help of any other Buddha. Even above the Pratyaka Buddha, there is the extraordinary state of supreme Buddha once a Bodhisattva. He has absolute knowledge and enlightenment; he has practiced all virtues through the extinction of all desires. His bodily existence also becomes completely extinct. In the perfection of whole Arhatship ends and he becomes suitable of being a savior, not as God sent, but by teaching men how to save themselves.

The Buddhists make difference between Nibbana and Parinibbana. The Parinibbana means ultimate state and Nibbana means appears to be the penultimate state of perfection. From the difference between the two Nibbana drawn above, it issues that they are the two forms of Mukti one the Jivanamukti and Videhamukti. Parinibbana appears to be akin to Videhamukti, the highest possible enjoyment which cannot be even touched by the space time categories. It is said that in the Parinibbana equal the sensation of nothingness itself disappears. The Yogachara Mahayanists vary the original nature of Nirvana by depicting it as a positive state of bliss and fulfillment.

Thinking about the probably happy or painful state of Nirvana Poussin very continuously describes the indifferent of nature of it as both the views are fraught with their consequent evils. He writes " If Nirvana be a happy state, the monk would try for Nirvana as one would try for a heaven, and he would accordingly miss it; he would reach at death some paradise, an enjoyable but transitory paradise. If Nirvana be destroyer, Nirvana would again inspire passion or abhorrence; in both the cases, holiness is impossible. Anxiety and speculation regarding the life after death is one of the five heresies. A monk will reach holiness and Nirvana, without knowing what Nirvana is, and for this very reason that, owing to this ignorance, he remains free from desire of existence, free from the desire of non existence: "I do not long for life; I do not long for death." We believe that the most honest and the most authoritative definition of Nirvana is not destroyer, but unqualified deliverance, a deliverance of which we have no right to predicate anything."1 Nirvana cannot be rightly understood by vigorously continuing the different controversies as Nirvana escapes them all; possibly stopping thinking about it and cessation to put it in the rigid frames of thinking, it is the easier path to know its real nature of Nirvana.

The Mahayanists refuse to remain totally content with the attainment of Nirvana only for the individual. They were the men who came onwards to help all the needy and helpless in their task of attainment the Nirvana. As it is said in the Mahapadana Sutta, one should look from above at the world which is drowned in the misery of birth and life by overcoming all desires, attachments and pains with love sympathy for all as though one looks on the surrounding land standing on the peak of a high mountain. Thus, the individual completely forgets his own particular existence, relinquishes his limited personality and liquidates his different existence. He no more exists as a particular individual. He totally negates himself. No more does he raise anything for himself and does he exist for his personal happiness. He is no more interested in his personal attains. He rises beyond his personal enjoyment and pain. He is no more pleased by his attains nor is he afflicted by his personal loss. Nothing remains for him as his own. He, as different individuals becomes a non entity. His egoistic life is forever relinquished. That is his Nirvana. It does not mean at the same time the nonappearance body. He lives but not for himself. He lives like a Jivanamukti.

The Mahayanists depict their mukta or liberated individual as one who himself becomes liberate from his personal desire, aspirations, passion and egoism; but over and above that he lives a life which is devoted for betterment and elevation of the other people who suffer, are helpless and stand in desire of his assistance. He looks upon the pain people with profound sympathy and love. He showers his sympathies and loves upon them and helps them gradually to rise above their rotten lives. He acts not their savior, and deliverer but as their enlighten and teacher. He Bears blessing towards all and ill will towards none. He is moved by their pain and sufferings and hence bears forever sympathy and love for them. He looks upon the weaklings of the universe with the motherly affection and tries to heal their hurts with the delicate hand and tenderly heart of the mother. His decline perfection that has come to himself as is moved by the altruistic motive of living for all. He refuses to enter the final Nirvana so long as he follows beings remain pain in samsara. He is prepared to undergo even numerous births for the raise and betterment of the fruitful

millions. There likes the bigness of the Mahayana saint. He then lives as part of the great Dharmakaya. He becomes an embodiment of absolute love, sympathy, peace. He stands firm like a rock ever prepared to face evil. He acts like the divine healer who relieves the weak and the meek from their sufferings. He stands as an embodiment of selflessness, peace, purity, freshness, tenderness, grandeur and preaches with all modesty the great doctrine of universal peace, universal love and universal brotherhood.

Concept of Bodhisattva:

Bodhisattva is the first idea of the Mahayana. This ideal of the Mahayana has made the great contribution to human sentiment. The word 'Bodhisattva' actually means: Bodhi means "enlightenment", and sattva means "being" or "essence". Thus, Bodhisattva means a person who in his necessary being is to motivated by the like to win full enlightenment to become a Buddha. Or it means for those who take the promise to realize their ideals on the path to Buddhahood. Or it means the name those who are ever try for enlightenment of other notion being through the practice of the four great vows, i.e., (1) the one is To save all beings, (2) the second is To destroy all evil passions, (3) the third is To learn the truth and teach it to others, (4) the four is To lead all beings towards Buddhhood, and the paramitas.

The Bodhisattva likes to help whole creatures and bring them to full enlightenment. The Bodhisattvas are distinguished from Arhat of the Hinayana. The Bodhisattvas enter upon their course out of sympathy to the universe, for the profit, well and happiness of the universe at large, both Gods and Men, for the reason of the complete Nirvana of all beings. Accordingly, they are called Bodhisattva Mahasattva.

The Bodhisattvas would be a man who does not only for himself free but also try to bring out and mature the invisible seeds of enlightenment in others. As Prajnaparamita nuts it.

"Doers of what is hard are the Budhas, the great beings who have set out to win highest enlightenment. They do not wish to obtain their own private Nirvana. On the opposite they have surveyed the highly painful universe of being, and yet, desirous to win highest enlightenment, they do not vibrate for birth and death. They have set out for the profit of the universe, for the case of the universe, out of mercy for the world. They have promised. We will become a shelter for the universe and the world's place of rest, the final relief of the universe and light of the universe, leaders of the universe, and the world's means of salvation."⁶⁰

In the Diamond Sutra, it has been stated: "Here, subhuti, a Bodhisattva should think thus: As many beings as there are in the world of beings - be they egg born, a born from womb or moisture born, or miraculously born; be they with form, or without, be they with perception nor non perception as far as any conceivable world of beings is believe state of Nirvana which leaves nothing behind. And yet, although infinite beings have thus been led to Nirvana, no being at all has been led to Nirvana. And why? In a Bodhisattva the perception of a 'being' should take place, he could not be called an enlightenment being (Bodhisattva)."⁶¹

The Mahayanists attach sympathy with knowledge and enlightenment. Being inherently senseless, the other people are not always the best judges of that. Even if the louse be not been demolished, it would yet conduct the life of a love. Ever though the tigress was fed, she was yet only a tigress. As soon as we gain down to actual details, we find it hard to decide what is good for others and what of real profit to them. It is, for example, an act of mercy to kill animal in pain, or to give whisky to tramp? But these are only relatively trifling problems pertaining to the casuistry of love. For more fundamental hard arise from the fact that one good thing can be the enemy of another. The supreme good is said to be the gift of the Dharma. In that case the gift of anything else, in so far as it increases people's secular welfare, may contrast against the development of their spiritual potentialities, for it may bind them still further to this world and grow

their worries. In the Mahayana texts we find a big deal of rhetoric about this, but the real attainment of Buddhist countries fell far short of it. Social service is not only a matter of goodwill so this is not surprising, but of the productivity of labour. Before the coming of new technical developments there simply did not exist the means to rise what is nowadays called the "standard of living" of the common people to any determinable extent. Our attitude to these developments is not easy to decide. On the one side our comely less poor, that they live longer, that their disease is treated with some care and skill, that justice is distributed with greater humanity, and so on. On the other hand, all these profits depend on the technical organization of new society, which makes a spiritual life next to impracticable.

The effects are not only, but also motives of doing good to others present important problems. "Charity" has so much fallen into abasement because too frequently it was motivated by a sense of crime, by the desire to abash the poor, or to purchase them off with a few crumbs. If others are so frequently unpleasant for what we have done for them, if they divine us for the help we gave, they are in most cases entirely justified because somehow, they divine that we regarded ourselves the first in what we did, and them only in the second place, shameful them into a mere means or material of our desire to good. The profits of honesty to us are not in doubt. It is profit to others which is in question. It very high grade of sanctity is essential to do well to others without hurting them. Only the pure in heart can have the view essential to decide what is really beneficial to others, and only they have the purity of purpose. In the scriptures the capacity really to boon others is considered as a very high and few virtues, the last and most sublime blooming of a mature development of perfect wisdom. Eight hundred years past Milarepa, the great Tibetan Saint, was asked by his student "if they could engage in worldly duties, in a small path, for the boon of others." Milarepa replied: "If there be not the least self interest devoted to such duties, it is allowable. But such isolation is really few: and works accomplish for the good others rarely succeed, if not completely freed from self interest. Even without seeking to boon others, it is with predicament that works done even in one's own interests are successful. It is as if a man helplessly sink was to try to help another man in the same difficulty. One should not be ever anxious and hurried in setting out to help others before one has himself realized the truth in its fullness; to do so, would be like the blind leading the blind. As long as the sky endures, so long will there be no end of sentient beings for one to help and an everyone comes the opportunity for such service. Till the opportunity come, I advise each of you to have but the one resolve, namely to obtain Buddhahood for the good whole human beings."⁶³

According to Mahayana there are ten steps of the Bodhisattva: (1) the first one is that of joy (paramudita). He feels gladness because by the fruit of his acts and thoughts he is born in the family of Buddha; he feels gladness in his desire for the Buddha and joy in the fact that he is dedicating himself to the work of a Bodhisattva, he also takes gladness in his feeling of good will to all beings and to the promise which he has made. Fears vanish and he dedicates himself to honoring the Buddhas, helping all beings and preaching the law. His important thought is not: "may I become a Buddha and obtain Nirvana", but "may I become a Buddha in order to serve every being who may have recourse to me." Here we are advice of Amida and his vow, specially his eighteenth, Viz., " O Bhagavat, if those begins who have directed their idea towards the supreme perfect knowledge in other cosmos and who, having heard my name, when I have attained Bodhi, have mediated on me with peaceful thoughts; if at the moment of their death, having approached them, adored by them, that is, so that their thoughts should not be troubled, then may I not obtain the supreme perfect knowledge."⁶⁵

The second one is the step of Purity or Immaculate (vimala). In this step, one attains the perfection of discipline by practicing morality. Ordinary creatures may arise the Buddhisattva when he is entirely free from the limited idea of the ego by practicing the Eightfold Noble Path.

The third one is called the step of illumination (Prabha Kari). Here one gains the perfection mercy (ksanti). This is the great opportunity to us and other because the defects of life cultures (Bhavana marga) cannot touch the human being.

The fourth step is called the stage of flaming intuition or Radiant (Archismati). In this stage, one obtains the perfection of bravery. In this stage the power of intuition increased.

The fifth one is the step of utmost invincibility (sudurjaya). In this step, one attains the perfection mediative concentration (samadhi).

The sixth one is the step of Mental Presence or Turned (Abhimukti). This is the step where one obtains the perfection of wisdom or insight (prajna). He is now Arhat as well as Bodhisattva.⁶⁸

The seventh one is the step of far going (Dura Gama). In this step one achieves the perfection of advantage (upaya) and starts to exercise to help others in their troubles in this universe. He starts to exercise great sympathy to all beings.⁶⁹

The eighth one is step called the Steadfast or the step of Immovability (achala). It is the absolute knowledge of Aunatapattikadharmaksanti. In this step one is permanent in the vision of no characteristics (alaksana), wanders freely according to any opportunity. One achieves the perfection of vow (pranidhana).⁷⁰

The ninth one is the step of good wisdom (sadhupati) and Preacher of the law. In this step one has achieved the perfection of power and preaches everywhere by distinguished who are to be hopeful and those who are not. The last is the step of ideal Cloud (Dharma Megha). Here in this, one is capable to preach the Ideal to the entire universe equally. He has all the powers and characteristics of a Buddha. This is the step of the Buddha who is exhibited by such a Bodhisattva.⁷¹

These ten steps are given in the 'Wretch' text (Dasabhumi Sutra) and are special to the Mahayana.

According to Mahayana there are six Paramitas (virtues of perfection) which are resolved to duty in order to fill with Love and sympathy for whole creatures. These are:

1. The one is Dana honesty and liberality, giving and mental and spiritual giving, living one's own life as well as possible these are all Dana.
2. The second one is Sila right conduct, to annihilate all evil passions. Boon others and help others.
3. the third one is Kahanti patients, forbearance, not to increase angry.
4. The fourth one is Virya energetic and strenuous, not to become weak and discouragement, not to become attached to universally pleasures.
5. The fifth one is Dyana Contemplation or meditation for realization of paratmasamata.
6. The sixth one is Prajna or wisdom it is perfect virtue and its complete possession is the same as Nirvana. The concept of Bodhisattva implied that there will be many Budhas. Any man getting enlightenment becomes a possible Budhas, but he does not merge with the first Budha. He keeps to himself the right to be born anew and assist others attain Nirvana. Thus, concept absolutely distinguishes Mahayana from Hinayana which has a narrow view on life. What should be the position of so many Bodhisattvas then? They will be something like quasi-God's, half way between Buddha and Men. Developing from the finite concept of Arhat (in mahayana) the concept of Bodhisattva might have been affected by the concept of Yaksha, Gandhaiva etc. As found in Brahminism.⁷³

In the third chapter of the present work I have tried to make concept of Nirvana and Dukkha in Mahayana. According to mahayana there is a suffering and everything is Dukkha. According to mahayana the ideal is the Bodhisattva.

A COMPARATIVE STUDY OF THE HINAYANA AND MAHAYANA CONCEPT OF NIRVANA:

Hinayana:

Buddhism, visible world or phenomenal existence is samskrta (constituted) while that which is beyond phenomena is Asamskrta (uninitiated) Nirvana, Sunyata or vijnaptimatratā. According to early Buddhism the idea of Nirvana, as found in early Pali texts and agrees with the Madhyamikas, while Vaibhasikas and Yogacharas some distinction from it. In several places in the Pali Nikayas, Nibbana is explained as unborn, unoriginated, uninitiated, undelaying, undying, and free from ailment, sorrow and impurity; it is the supreme end that is obtained by best exertion. It has also been explained as the highest perfection (accanta nittham) achievable by the utmost exertion (yogakkhemam). It is extremely subtle and as well difficult to apprehend or realize. Nibbana is absolutely separate from the world and its constituents. It is non-mental and entirely dissociated from mind (citta vippayutta). The question of origin or non- origin does not arise in the case of Nibbana, because it is firm, eternal and changeless. It is the inexpressible supreme reality. Buddha was not an agnostic; neither did he hold anything obscure, exoteric or esoteric. He had not (acariyamutthi). He did realize the reality by obtaining Bodhi. He chalked out a programmed of ascetic life to attain Bodhi, and he must have done it with a great object in view, which can never be eternal death or extinction. His main difficulty was like the Upanishadic thinkers that the Reality could not be explained in empirical terms. Buddha realized that Nibbana was inconceivable, and that any explanation of it would be conventional, and so he said that Nibbana the highest truth, could only be realized within one's own self; it was inexpressible and so on no attempt should be made to explain it; it was so deep and subtle that it could not be communicated by one person to another. All that he could say about it was by negatives. In the Mulapariyayasutra of the Majjhima Nikaya he said that no idea should be made of Nibbana or of its enjoyment by any person as that would be admitting an existence and its relation to an individual. To say that it was either existing or not existing would also be falling into the heresies of externalism or annihilation. Within these limitations, the form and nature of Nibbana had to be determined.

Yosomitra has described in the two nirodhas detail. He writes that the inflow of impurities is entirely annihilated nirodha by right knowledge of the four truths. It is the knowledge of four truths that acts as a dam to the inflow of impurities into the mind of an Arhat. His object is to explain what nirodha means such combinations as anitya nirodha, and not the interpretation of highest Truth, Nirvana, a synonym objects which have come into being (dharmasthiti) stop on account of the universal law of impermanence; that inflow of impurities ceases when a person fulfill the four truths, and that certain impurities of a spiritually advanced person stop for ever and will not re appear even if he does not acquire knowledge of the four truths. In these three compounded terms, nirodha refers to stopping of impurities and not to the Buddhist ideas of Nirvana. Arhats obtain knowledge of the cessation of impurities and realize that they would have no more rebirths. In other words, they are certain of Nirvana. According to the sarvativadins, the three asamskara dharmas are reals and not subject to flux like the samskrta dharmas. They have neither former nor future they are ever present. Hence, they cannot be attained like other fruits of satisfaction. They have neither increase nor decrease as with Akasa. They are realized by the absolutes within

themselves, as do they realize the fleeting nature of the constituted seventy-two dharmas. It is immaculated, and has no basis for its support. This is not a matter.

The man of this final stage of the Noble Eight-fold Path is called Arhat or the saint. In the Dhammapada the Buddha very clearly talks about the state of the saint or Arhat who has attained the highest ultimate Truth, that is, nirvana in the following way: "There is no suffering for him who has completed his journey, who is leberal from misery, who has liberal himself on whole sides, who has refuted off whole fetters"¹⁶ Thus the Buddha's Dharma contains the Four Noble Truths. These doctrines are preserved in the three Buddhist scriptures which are generally called the three baskets or the three "Pitakas" (Tri-Pitaka). They are "the Vinaya," the discipline; "the Sutta," the tales; and "the Abhidharmas," the doctrine. The Buddhist truths (Satya) and paths (marga) of conduct (sila), insight (prajna), and detachment (Samadhi) are the central points of Buddhism. They are the best of all the teachings of the world. The Dhammapada of the Buddha says: "Of paths the eightfold is the best; of truths the (best are) four sayings (truths); of Virtues freedom from attachment is the best; of men (literally two-footed beings) he who is possessed of sight."¹⁷ I take refuge in the Samgha (Satngam Saranam Gaccham i): The third refuge in Buddhism is Samgham Saranam Gacchami - I take refuge in the Samgha. The Buddha wanted to establish a community of the bhikkhus or truth seekers. The purpose of the first two refuges is the psycho-physical purification of the individuals. The third refuge is meant for the environmental purification of this society as a whole. The development of the self and the society is very much dependent on the environment they live in from both ethical and metaphysical point of view. The environmental goodness of peace, equality, justice and love enhances the incentive of the seekers of goodness. A child who has been brought up in the environment of love and compassion will not have to exert much to go on the path of peace, love, compassion and co-existence. If the Buddha himself would have met a Samgha or the company of enlightened bhikkhus, he did not have to go through the Ordeal of forest life. Nobody is interested to seek enlightenment with the kind of hardship the Buddha undertook. Therefore, he wanted a community of pure environment where all truth-seekers can have opportunity to attain enlightenment and experience nirvana. It was this idea of environmental purity that led to form the Buddhist community. The philosophy of the Buddha is morally and spiritually enlightening all grades of people. It is a universal truth because it has universal appeal. P.T. Raju writes: "Buddha was so sublimely human and appealed to the masses with such charm that it was easy for Buddhism to spread over the whole of Asia."¹⁸ In short, according to the Buddha, the reality can be summarized in the Three Jewels - the Buddha or the Wisdom, the Dhamma or the law and the Samgha or the pure community which are preserved in the Tripitakas Three Baskets). The ultimate reality is nirvana which is absolutely free from suffering, a state of permanent bliss. "From the etymological standpoint, Nirvana has three meanings. The first is a naturalistic interpretation. It means cooling. Metaphorically, it can be used to indicate the cooling of the cravings and passions which produce disturbance, agitation and heat. The second meaning of nirvana is also naturalistic in its origin. It means the stillness produced by the absence of wind - nirvana avate.

This is the sense attributed to this word by Panini. It is difficult to state categorically that the word nirvana is pre-Buddhist. Even if it were pre-Buddhist, Buddha gives to it an extended interpretation. There are passages in the Buddhist literature which indicate that a third meaning of niwann as extinction is also present there. In this context nirvana means the extinction of pain and suffering. It is also interpreted to mean the extinction of the psycho-physical complex - namarupa-skandha which is regarded as responsible for pain and sorrow."¹⁹ Nirvana literally means "blowing out" or "Cooling". The phrase "blowing out" suggests extinction whereas the word "cooling" suggests not complete annihilation, but only the dying out

of hot passion. These two implications of nirvana may be considered as the negative and the positive sides of the one ultimate state of being. However, this cannot be adequately described in terms of thought. However, a great controversy came up about the nature of nirvana. Sometimes, it is regarded as a positive fulfillment and sometimes, as a negative extinction. The important reason of taking nirvana as a symbol of mere negative status seems to be its literal meaning. As mentioned earlier, nirvana literally means "blowing out" or "cooling down". This "blowing out" may again be taken in two different senses - firstly, the blowing out of the existence itself, that is, the annihilation of the body and secondly, the blowing out or cooling down of the passions and desires. Nirvana can never be taken in the first sense because Buddha himself attained the state of nirvana in this very life. There are many other Buddhist monks and Bodhisattvas who attain nirvana in this very life. In fact, cessation of the present life is not at all necessary for the attainment of nirvana. The sarvativadins concept of Nirvana as a positive reality while the Theravadins concept of Nirvana in negative terms as it is inexpressible in terms which belong to the phenomenal sphere.

Mahayana:

According to the Madhyamikas, visible universe is unreal sole a mental creation (prapanca) of the unenlightened; from this it follows that according to them, there is only one Reality, the Truth as is realized by the enlightened within one's own self, and everything else is a mere convention (samvrti/vikalpa). According to the Yogacarins, the visible universe is a mere expansion of mind of an individual (svacittadrsya). The Madhyamika conception of the Truth is nearly similar to that of the Theravadins, viz that it cannot be described Exclude by negative. Nagarjuna is important in his assertion that worldly existence (Samsara) and Nirvana are identical inasmuch as conventional terms like finite (antavan) or infinite (anantavan). or both finite and infinite, neither finite nor infinite, neither eternal nor destructible, neither both eternal and destructible or neither eternal nor non-destructible are common applicable to both worldly existence (Samsara) and Nirvana. These four propositions and also a few others are also mentioned in the Nikayas.

According to Buddha, these four propositions, are not maintainable and should be laid aside (avyakata) as whole these are questions like what are the shape and colour of a sky flower or of the son of a barren woman. All these questions cannot arise with regard to the unchangeable reality or the Truth or about anything which has no existence whatsoever. Nagarjuna needs to found that Samsara and Nirvana are both reals, and did not accept of any attribute. But, as a matter of fact, the two are distinguished by an ordinary man (prthagiana) the unenlightened, who tolerates from mental aberration. The enlightened, a Tathagata, has no such disability, and therefore he does not distinguish between Samsara and Nirvana.

To construct this article Nagarjuna has drawn support from the original sayings of Buddha.

Nagarjuna expresses his idea of the Truth by the word "Sunyata" which is applicable to both Samsara and Nirvana. By Sunyata, he means that the Truth is devoid (Sunya) of all attributes, even of sat (existence) as it would mean a negative (asat) to which according to Nagarjuna there is no identical object or being. Nagarjuna was a philosopher of dialectics. In his works he has ailed all possible views of the non-Madhyamikas by his dialectics. Buddha was not a dialectician, but he also did not give any sign about the conception of Nirvana or Tathagata (one who has obtained Nirvana).

All that he said about it is that it was an end of all impurities (klesa) of which the origins were attachment, hatred and delusion (raga, dvesa and moha) as also an end of beliefs in the existence of soul (satkayadrsti) in the efficacy of ritualistic observances (sila vrataparamarsa) and doubts about the teaching of Buddha

(vicikitas). Whenever he was questioned about the beginning or end of existence, about finiteness or infinity of the world, about eternity or non-eternity of the world, or about the existence or non-existence of soul or about the nature of Tathagata after his Parinirvana he remained silent, saying only, that the problems were indeterminable. Nagarjuna, being a dialectician, had recourse to dialectics to assail all these problems and to establish that all of them were untenable from the Buddhist conception of the ultimate Truth. Nagarjuna's views therefore can be regarded as the true interpretation of the doctrine of early Buddhism: the Theravada

In the fourth chapter of this present work, I have tried to make comparative study between Hinayana and Mahayana sects of Buddhism. In this chapter I have discussed the difference between Hinayana and Mahayana. Like Hinayana's important is Arhat and Mahayana's important is Bodhisattva.

CONCLUSION:

The fifth chapter of the present work I have tried to conclude the above discussed in sects of Buddhism. To conclude, in my opinion After conducting research about the sects of Buddhism I came across various theories which are in opposition to each other. In this comparative study of two schools of Buddhism, namely Mahayana and Hinayana, it has been found that the Mahayana school possesses larger scope to accommodate a greater humanitarian and universalist philosophy and religion in contrast to the stance of Hinayana Buddhism which is relatively individualistic. The situation of this present world necessitates a philosophy which is based on universalism where humanitarian values are given proper freedom to be expressed and acted upon. Based on this Universalist stance, the ideals and philosophy of Mahayana Buddhism can be deemed fit and is the reason behind upholding this school of Buddhism in this study. Mahayana was one of twenty schools of belong from the Indian Buddhism. It is regarded as the most progressive school in thought and practice. Of thought Hinayanists only mention the relative truth and recognized the transience, pain and selflessness of all phenomenal things, whereas, Mahayanists manifest both, the relative truth and the absolute truth. According to them, the absolute truth or absolute Sunyata is origin of all existences and all things spring up from the absolute, exist in it and come back to it later their dissolution. The absolute Sunyata is forever but all things reveal from it are transient and destructible. Of the practice, Hinayanists only interpret the practice of Eightfold Path and attainment of Arhatship, whereas, infinite means are opened in the Mahayana doctrine. Away from the practice of Sila, dyana, and Prajna or ten paramitas, Mahayanists too practice devotion (bhakti) and impartial service (anabhogacharya) towards beings. Mahayanists hold that it is the devotion and impartial service that clarify the mind and attain the knowledge of the absolute Sunyata. It means that, through the observance of devotion and impartial service, one can origin out all attachments and defilements from one's mind thereby one can unite with one's Buddha nature. The purpose of Hinayana is individual Liberation; whereas, the end of Mahayana is established on universal liberation. The ideal of Bodhisattva is regarded as the kernel of Mahayana. Hinayanists authorize in one Bodhisattva, who was before the enlightenment of Buddha. While Mahayanists believe in an endless number of Bodhisattva whoever propose to enter into the sorrow world in order to save living beings could become Bodhisattvas. There is the difference between Arhat and Bodhisattva in the Mahayana doctrines. After obtaining Arhatship, the Hinayanic Saint enjoys happiness of Nirvana and never turns back to the suffering world salving creatures. Though a Bodhisattva may be not conduct by Karma into rebirth, out of sympathy, he denies the happiness of Nirvana and enter into the suffering world to save living beings. According to Mahayana, Nirvana is not nihilism. It is an enlightened existence neither positive nor passive, neither agelessness nor non agelessness nor both nor neither. So,

samsara is not separate from Nirvana. Enlightenment, according to Mahayana, does not mean simply the knowledge of four Noble Truths in their positive states, but the experience of the absolute Sunyata that makes the original enlightenment of all living beings. The images of Buddha, Bodhisattva, God, and Goddess have become the adore objects of Mahaynists. Likewise, the doctrine of Virtue, mediation and wisdom a doctrine of salvation by belief is emphasized in the Mahayana sutra; especially Mahayanists do not authorize in Arhatship as the final Liberation. An Arhat only obtains partial liberation and he must have something more acquire.

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