

Nirvāṇa a state of happiness

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Introduction

Today's life is mechanical. Man is accumulating materialistic things to get pleasures but he does not get happiness and mental peace.

In this competitive world stress is inevitable. Stress arises because of unpleasant situation. Happiness is rare commodity now a days.

Mental health

Man is not only rational animal but spiritual animal also. So, he is not happy in materialistic world. Because of competitive world and busy life people are suffering from many psychosomatic disorders. Because of tension people are committing suicide. People are suffering from anxiety, depression etc. Medical treatment is not sufficient and sometimes has an adverse effect on the health. Sometimes there is danger of addiction of a particular medicine.

In such conditions no doubt meditation plays a very important role in today's world. It has been proved that meditation is better than medication. Meditation is very effective in physical, mental, emotional, problems. So *Vipassanā* have tremendous importance in India and abroad.

Nīvaraṇa

They receive the name hindrances because they hinder and envelop the mind, preventing meditative developments in the two spheres of serenity and insight.

These hindrances are causes for person of blindness, causes of loss of vision, causes of unknowing, opposed to wisdom, aligned with vexation leading away from *nibbāṇa*.

Due to competition negativities arises in the mind such as ego, attachment, aversion and restlessness. In Buddhist terminology they are *rāga*, *dveṣa* and *uddhacca -kukkuca*. These obstacles are responsible for unhappiness, man loses peace of his mind.

In such situation we realise importance of Buddhism

Buddhism

“Not to do evil, to learn well and purify your heart. This is the teaching of all enlightened ones. (1)

Buddha was a great psychologist. He has compassion towards all beings, humans and animals. Buddha was neither theistic nor atheist, but agnostic. According to him life is full of suffering. (*sarvaṃdukkham*) Before the time of Buddha, there were many religious movements that prevailed. Buddha realized that such teachings were not sufficient for purification of mind. Therefore, he replaced prayer by meditation. Teachings of Buddha are, on the face of it, pessimistic because of the first 4 noble truths *sarvaṃdukkham*, but in essence are optimistic because we are assured of the path of freedom from suffering.

The middle path is generally called The Noble Eight-Fold Path because it is composed of eight categories namely Right Understanding (*sammā diṭṭhi*) Right Thought, (*Sammā saṃkappa*) Right speech, (*Sammā vācā*) Right action, (*Sammā kamantā*) Right Livelihood, (*Sammā ajivā*) Right Efforts, (*Sammā vāyāmo*) Right mindfulness, (*Sammā sati*) Right Concentration (*Sammā samādhi*).

Nīvaraṇa.

When one starts meditation there are some disturbances that makes the mind fickle. These disturbances are called *nīvaraṇa*. Due to *nīvaraṇa* mind becomes restless and concentration is difficult. They are *kāmachhanda*, *vyāpāda*, *thinamiddhā*, *udaccakukucca* and *vicikicchā*.

For spiritual knowledge, one has to make mind free from *nīvaraṇa* (*vinīvaraṇa*) then it is capable of right understanding. Just as dirty cloth cannot be dyed, first one has to clean the dirt, then it is ready for colour. Similarly, one has to clean obstacles (*nīvaraṇa*) then only concentration and meditation is possible.

Mental ill health symptoms and Buddhism

Fear: Man feels fear He will lose position or status. The most prominent fear is fear of death.

From Greed arises grief

From Greed arises fear

For him who is free from greed,

There is no grief

much less fear. (2)

Ignorance is the root cause of suffering. Ignorance means the failure to recognize one's own real nature. when we experience the mind and body without the burden of self; As a result, fear comes to an end.

Mood swings: When mental health is not good then there are ups and downs in mood. Sometimes he angry sometimes he disturbs etc.

There are obstacles to any kind of knowledge, as a matter of fact any kind of progress. When one is overpowered by them then one cannot differentiate between right and wrong, or good and bad.

By practice of vipassanā meditation one can remove this, Purpose of vipassana meditation is citta nirodha, cessation of mind itself. This is also called cessation of perception and sensation (Saññā vedayita –nirodh) this is higher stage as compared to Citta vṛtī nirodha (3)

Feeling sad: Mind is responsible for happiness and sadness. Mind is important part.

Another obstacle is *uddhacca -kukkuca* or worry and flurry. The person overpowered by worry and flurry is compared with a slave. The slave has to carry out the commands of his master notwithstanding the former's unwillingness.

The person who is free from worry and flurry is compared with a slave who has paid back the debt and gained freedom from authority of his master. Restlessness and worry are another double hindrance, restlessness (*uddhacca*) being explained as excitement, agitation or disquietude, worry (*kukkuca*) as the sense of guilt aroused by moral transgressions.

With help of wisdom one can remove worry and flurry.

Lack of consciousness: Breath is the reality of present moment. Past is dead and gone, and future is not yet born, so reality is present moment. Those who want to live in present moment must practice *ānāpānasati*.

Except the breath there is nothing else which comes out as well as goes in. Respiration is the only function which can be controlled voluntarily as well as automatically. It is natural and inherent i.e., not external or imported object. It is neither memory of past nor imagination of future but real event of present. It is free from likes and dislikes. It is foundation of spiritual practice. It is common to all. Awareness of breathing one can live in the present.

There is close relation between thought and breath. When any negative thought arises in the mind; two things happen. First, breath loses its normality; and second vibration throughout the body. Man can either think or watch his breath; but not both. So, he can observe his mind through observation of breath. After practice of *ānāpānasati*, his mind becomes tranquil

Vyāpāda (malevolence) Anger arises in unpleasant situation. wise a person in malevolence suffers from ethical blindness. His sense of discrimination as to what is good and what is not good is rendered altogether. The malevolent person is spiritually handicapped to practice meditation.

Buddhism emphasizes importance of universal love called *mettā* in *pali*. *Mettā* has far wider significance and more extensive application. It means great deal more than loving kindness, harmlessness and sympathy. It is not mere feeling but principle. It is active benevolence. A love which is expressed and fulfilled is active ministry for up lifting fellow being. Universal love goes hand in hand with helpfulness and a willingness to forgo self interest in order to promote welfare and happiness of mankind.

Nirvāṇa

The word *nirvāṇa* means cooled or blown out. *nibbāṇa* means desirelessness. *Nir,va* and *ta* changes into *ṇa*. root *va* to blow, to extinguished fire.

Passions are compared with fires. Passion lessness is cooling of fires. It is extinction of becoming of rebirth. (*bhava-nirodha*)

As a flame blown out because of wind cannot be recognized; even so a *muni* delivered from mind and body disappears and cannot be reckoned as existing.

nirvāṇa is the same thing as sinless calm state of mind and best may be rendered as holiness, perfect peace, goodness and wisdom. It is a state of enlightenment (*bodhi*) which removes all ignorance. It is a state of perfect equanimity which removes all attachment, aversion and delusion.

Nirvāṇa is described in many terms, such as immortality (*amṛta*), non-deceasing (*acutabhaya*) the ultimate security (*anuttara-yogakkhema*), farther shore (*parā*) the island (*dvīpa*) summumbonum (*nihsreyasa*,). It is a state of bliss, crown of happiness, perfect peace and freedom from greed, hatred and delusion.

As the lotus is unstained by water, so is *nibbāṇa* unstained by all the defilements.

The third noble truth of cessation of suffering must be realized for oneself. When one has experienced *nibbāṇa*, only then it is real to him, all doubts vanish and all arguments about it become irrelevant.

After facing all the good and bad situations of life, still the mind not disturb, not generating negativity, always feeling secure this is true bliss.

According to Buddha no birth is free from suffering; even the birth of king or God there is suffering. In every birth suffering is inevitable. Therefore, one should not desire for fortunate rebirth; because no rebirth is wholly fortunate. Therefore, the aim is liberation from all suffering.

According to Buddha no one liberates another. Buddha is '*mārgadātā*' and not *mokṣa- dātā*. He will show the way; but, not because of the grace of God or of spiritual teacher one can attain *nirvāṇa*.

"Each one of us must experience the truth by direct experience, by the practice of *meditation*; only this living experience will liberate. No one's realization will liberate us. Even the enlightenment of Buddha could liberate only one person, Siddhartha Gautama.

Nirvāṇa means freedom from afflictions. *Nirvāṇa* is possible in the human body, whereas animals and those who are born in lower realms cannot practice the teaching of Buddha. Human body form provides the best bodily basis for attaining liberation. . *Nirvāṇa* is not void and it does not mean nothingness. It is the ultimate goal of happiness. It is the fire of destruction of all negativities. It is permanent bliss

Nirvāṇa is called incomparable because its likeness exists nowhere. It is called emptiness, because it is devoid of plurality or duality, and because it is free from all fantasies and thought construction. All conceptions of *nirvāṇa* are misconceptions, because by nature it is inconceivable. That which is unconditioned and limitless cannot be conditioned and limited by intellectual and linguistic symbols. *Nirvāṇa* is beyond all terms of duality and relativity, it is beyond our conceptions good and evil, right and wrong and existence and non-existence.

Some people interpret *nirvāṇa* as end of life. Radhakrishnan interprets it as union with Brahman. But this is a wrong notion, otherwise Buddha would not have taught *dhamma* for thirty years after attainment of *nibbāṇa*

Conclusion:

Teachings of Buddha are useful even today. Generally, man will get heaven after death but *nirvāṇa* is a state which one experiences before death, here and now. Such person is known as *arhata*, liberated through alive. Buddhism is not path of renunciation but lead an active life in the world.

One who has eradicated hatred, lust and delusion is called *Bhagavā*. (4) *Bhagavāna* means not God, when we say *Bhagavāna* Buddha

nirvāṇa is no doubt spiritual goal in Buddhism but in now a day with help of noble eight-fold path one can achieve this goal and experiences bliss and mental peace. Because in *nirvāṇa* destruction of ego, attachment, aversion and fear takes place. As a result, man experiences mental peace. Buddha was *mārgadātā* and not *nirvāṇadātā*.

After facing all the ups and downs of life, still the mind remains unshaken not lamenting, not generating defilements, always feeling secure this is the greatest happiness. *Nirvāṇa* means freedom from afflictions, mental imbalance, disturbance and worry. The Buddha declares nirvana to be the highest of all things. (5)

References

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2. *kāmato jayatī soko kāmato jayatī bhayaṃ
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