

Nibbana

- Supramundane (Lokuttara) : Beyond the 31 Planes of Existence, beyond nama-rupa (or the five aggregates).
- Realized by the knowledge of the Four Paths and the Four Fruits.
- Object of the Four Paths and the Four Fruits, (magga nana and phala nana).
- The departure from craving, which is an entanglement. When the defilements (kilesas) are completely eradicated, suffering is also annihilated. Then only bliss and peacefulness exist and this is called Nibbana.

Nibbana (Pali) or Nirvana (Sanskrit) is derived from a verb Nibbati meaning "to be blown out" or "to be extinguished". It thus signifies the extinguishing of the worldly "fires" of greed, hatred, and delusion.

But the Pali commentators prefer to treat it as the negation of, or "departure from" the entanglement of craving. As long as one is entangled by craving, one remains bound in samsara, the cycle of birth and death.

When all craving has been extirpated, one attains Nibbana, deliverance from the cycle of birth and death.

By nature or intrinsically, Nibbana is peaceful (santi). As such it is unique and is a single undifferentiated ultimate reality. It is exclusively supramundane, and has one intrinsic nature, which is that of being the unconditioned deathless element totally transcendent to the conditioned world.

Though it is single by santi-lakkhana, Nibbana is viewed as two-fold according to the way it is experienced before and after the death of arahant. The basis for distinction is the presence or absence of the five aggregates.

Two fold distinction :

1. **Sa-upadisesa** - Nibbana as experienced by Arahants is "with the residue remaining" (sa-upadisesa) because, though the defilements have all been extinguished, the "residue" of aggregates acquired by past clinging remains through the duration of the Arahant's life. (Kilesa-parinibbana).
2. **Anupadisesa** - Nibbana attained with the Arahant's demise is "without the residue remaining" (anupadisesa), because the five aggregates are discarded and are never acquired again. (Khandha-parinibbana).

Three fold distinction :

1. Sunnata-Nibbana : Nibbana is **void** (sunnata) of greed, hatred and delusion; it is also devoid of nama and rupa. Therefore, it is devoid of all that is conditioned.
2. Animitta-Nibbana : It is called **signless** (animitta) because it is free from the signs of greed, hatred and delusion, and free from the signs of all conditioned things.
3. Appanihita-Nibanna : It is called **desireless** (appanihita) because it is free from the hankering of greed, hatred and delusion, and because it is not desired by craving.

May also be characterised by the following virtues :

1. Accutam – It has past death, and thus no death occurs in Nibbana.
2. Accantam – It has passed the end called death, so it is endless.
3. Asankhatam – It is not conditioned by the four causes - kamma, citta, utu, ahara. Hence it is eternal and is neither a cause nor an effect.
4. Anuttaram – It is superior to and more noble than any Dhamma.
5. Padam – It is an objective reality that can be realized by ariyas (noble persons).