

## **NIRVANA - THE ULTIMATE GOAL OF BUDDHISM**

Dr. Tahira Basharat \*

The article provides an overview and examines the theoretical positions in Buddhism regarding the concept of Nirvana (Salvation) which is a major concept in the Buddhists faith, and the eventual goal of their lives. It is an ideal state where the spirit is liberated from the cycles of death and rebirth. Nirvana is called a spiritual enlightenment and release from human suffering, lust, and anger. The article further explains the ideas and teachings of the Buddha about Suffering and causes of suffering, Cessation and the paths / solution towards liberation from suffering. It also throws light on the Four Noble Truths: (1) life is basically suffering, or dissatisfaction; (2) the origin of that suffering lies in craving or grasping; (3) the cessation of suffering is possible through the cessation of craving; and (4) the way to cease craving and so attain escape from continual rebirth is by following Buddhist practice, known as the Noble Eightfold Path, which includes wisdom (pañña), morality (sīla), and concentration (Samadhi). The means of achieving liberation are further developed in other Buddhist teachings. They are expressed in different terms by Theravada and Mahayana, Buddhists.

---

\*Associate Professor, Department of Islamic Studies, University of the Punjab, Lahore.

## INTRODUCTION

Before we throw light on the concept of Nirvana, the ultimate goal of Buddhism, it is better to give brief introduction about the history, beliefs and practices of Buddhism. In this way it will be easier for any reader to understand the basic philosophy (Nirvana) of Buddha which is the gist or core of the article.

Buddhism is a religion and philosophy encompassing a variety of traditions, beliefs and practices, largely based on teachings attributed to Buddha. As a high-ranking member of the Kshatriya caste, second only to the Brahmin caste, Prince Gautama was well indoctrinated with Hinduism. (1)

Jawaharlal Nehru discusses in his famous book, The discovery of India as:

“The time of the Buddha was one of social and religious change, marked by the further advance of Aryan Civilization into the Ganges Plain, the development of trade and cities, the breakdown of old tribal structures, and the rise of a whole spectrum of new religious movements that responded to the demands of the times. These movements were derived from the Brahmanic tradition of Hinduism but were also reactions against it.” (2)

J. D. Douglas throws light on suffering and nirvana in these words:

“Buddhism teaches that suffering and existence are inseparable; salvation, or more properly liberation from suffering, comes only from realizing that each person is part of this inseparable connection. That knowledge leads to an inward extinction of self and the senses until it culminates in a state of illumination that is beyond

suffering and existence. This final state of illumination is called nirvana”<sup>3</sup>

Peter Harvey writes the same view:

“Nirvana is a major concept in the Buddhist faith, and seen as an end to suffering, rebirth, and ignorance. The Four Noble Truths outline some of Buddhist soteriology, they describe suffering and its causes, the possibility of its cessation, and the way to its cessation, that is, the Noble Eightfold Path, which includes wisdom ,morality and concentration. The means of achieving liberation are further developed in other Buddhist teachings.”<sup>4</sup>

John Noss, *emphasis on ignorance rather than sin* as the roadblock to Nirvana (salvation.) That is, the belief that the world and self truly exist, keeps the illusory wheel of existence rolling--only destruction of that belief will stop the mad course of the world.<sup>5</sup>

Maheera, summarises the doctrine of Buddha and writes:

“Its doctrine is summed up in the Four Noble Truths: (1) life is basically suffering, or dissatisfaction; (2) the origin of that suffering lies in craving or grasping; (3) the cessation of suffering is possible through the cessation of craving; and (4) the way to cease craving and so attain escape from continual rebirth is by following Buddhist practice, known as the Noble Eightfold Path.” <sup>6</sup>

Walter Martin tells that it is common to divide Buddhism into two main branches:

“Buddhism was the most successful and eventually spread throughout India and most of Asia. Today it is common to divide Buddhism into two main branches. The Theravada, or "Way of the Elders," is the more conservative of the two; it is dominant in Sri Lanka, Burma, and Thailand .The Mahayana, or "Great Vehicle,"

is more diverse and liberal; it is found mainly in Taiwan, Korea, and Japan, and among Tibetan peoples, where it is distinguished by its emphasis on the Buddhist Tantras. In recent times both branches, as well as Tibetan Buddhism.” (7)

Walter Martin writes:

“For centuries, Buddhism has been the dominant religion of the Eastern world. Today it remains the predominant religion in China, Japan, Korea, and much of Southeast Asia. With the rise of the Asian population in the U.S., Buddhism has made a tremendous impact in the United States. Presently, there are over 300,000 Buddhists in the U.S. It remains the dominant religion in the state of Hawaii and many prominent Americans have accepted this religion, including the former governor of California” (8)

Kenneth Boa describes the main differences between the two major sects of Buddhism in his book as follow:

“Theravada holds to the Pali cannon and early accounts of Buddha’s teachings. On the other hand, Mahayana is more liberal and emphasizes Buddha’s life. Theravada is concerned with insight and wisdom. On the other hand, Mahayana is concerned with feelings and compassion. Theravada teaches that man is his own salvation and that salvation is achieved through one’s own efforts. On the other hand, Mahayana teaches that one’s salvation is dependent on the grace of others. Theravada is the path of few because it teaches renunciation and the monastic system. This is why it is called The Lesser Vehicle; only a few could hope to achieve nirvana. On the other hand, Mahayana is the path of many. This is why it is called The Greater Vehicle because layman can follow it. Theravada places emphasis upon the saint; Buddha is a

saint (*arhat*,). On the other hand, Mahayana sees Buddha as a savior. Theravada avoids cosmological speculation; Mahayana introduces graphic portrayals of heavens and hell. Theravada places emphasis upon the saint; Buddha is a saint (*arhat*,). On the other hand, Mahayana sees Buddha as a savior, not just a saint, not just a saint.”(9)

By analyzing the above commentaries we conclude that Buddhism is a religion having its own philosophy and practices. It is a reform movement within Hinduism. Buddhism arose out of the atheistic strands of Hinduism in the sixth century. Buddha discovered the life of luxury and the life of asceticism. His life of extreme asceticism did not bring spiritual fulfillment. As a result of monastic type life, he proposed the "Middle Way." Buddhism eventually became a missionary religion. Out of Buddhism developed two main sects: the *Theravada* school, and the *Mahayana* school. The Theravada school is the more austere, which flourishes in Sri Lanka, Burma, and Southeast Asia. On the other hand, the Mahayana school developed a cosmology and a pantheon of semi-deities, which is found in China, Korea, and Japan.

What Is Nirvana In Buddhism?

Buddhist nirvana is a major concept in the Buddhist faith, and the eventual goal of all Buddhists. Unfortunately, according to many Buddhists, it is something which cannot be described without experiencing it, and people who have attained nirvana have ascended above earthly concerns such as telling other people what nirvana is like. A number of philosophers and religious practitioners have explored the concept of Buddhist nirvana and what it may entail, and there have in fact been some lively debates about this idea in the Buddhist community. When someone reaches nirvana, it means that he or she has broken free of

*samsara*, the cycle of reincarnation and suffering which characterizes all life on Earth. In addition to being free from suffering, the individual is also beyond obsessions and earthly concerns. He or she has a high level of wisdom and compassion, and has reached a state of perfect peace with all life. For Buddhists, nirvana is the highest state one can attain, and it can take a very long time to reach this state.

Let us see that what has been described about Nirvana by different philosophers, commentators, dictionaries and Buddha himself:

“The word nirvana (Pali: Nibbana) was first used in its technical sense in Buddhism, and cannot be found in any of the pre-Buddhist Upanishads (It can be found in Jain texts). The use of the term in the Bhagavad-Gita Gita may be a sign of the strong Buddhist influence upon Hindu thought”.<sup>10</sup>

“Although the word nirvana is absent from the Upanishads, the word itself existed prior to the Buddha”.<sup>11</sup>

“It must be kept in mind that nirvana is one of many terms for salvation that occur in the orthodox Buddhist scriptures. Other terms that appear are 'Vimokha', or 'Vimutti', implying 'salvation' and 'deliverance' respectively”.<sup>12</sup>

“Some more words synonymously used for nirvana in Buddhist scriptures are 'mokkha/moksha', meaning 'liberation' and 'kevala/kaivalya', meaning 'wholeness'; these words were given a new Buddhist meaning”.<sup>13</sup>

“Nirvana (Sanskrit:Pali: (Nibbāna) is a central concept in Indian religions. In sramanic thought, it is the state of being free from suffering (or dukkha). In Hindu philosophy, it is the union with the Supreme Being through Moksha.”<sup>14</sup>

“The word Nirvana literally means "blowing out" — referring, in the Buddhist context, to the blowing out of the fires of greed, hatred, and delusion”. (15

Davis Taylor and Clark Offner write in their famous books, *The World's Religions*:

“Nirvana is an eternal state of being. It is the state in which the law of karma, and the rebirth cycle come to an end. It is the end of suffering, a state where there are no desires and the individual consciousness comes to an end. Although to our Western minds this may sound like annihilation, Buddhists would object to such a notion. Gautama never gave an exact description of Nirvana, but his closest reply was this. "There is disciples, a condition, where there is neither earth nor water, neither air nor light, neither limitless space, nor limitless time, neither any kind of being, neither ideation nor non-ideation, neither this world nor that world. There is neither arising nor passing-away, nor dying, neither cause nor effect, neither change nor standstill. Although no Buddhist really understands the condition of Nirvana, it is their eternal hope "16

The Buddha described Nirvāṇa as the perfect peace of the state of mind that is free from craving, anger and other afflicting states (*kilesas*). It is also the "end of the world"; there is no identity left, and no boundaries for the mind. The subject is at peace with the world, has compassion for all and gives up obsessions and fixations. This peace is achieved when the existing volitional formations are pacified, and the con

ditions for the production of new ones are eradicated. In Nirvāṇa, the root causes of craving and aversion have been

extinguished, so that one is no longer subject to human suffering (Pali: dukkha) or further rebirth in Samsāra.

The Pali Canon also contains other perspectives on Nirvāṇa; for one, it is linked to seeing the empty nature of phenomena. It is also presented as a radical reordering of consciousness and unleashing of awareness.<sup>17</sup>

Scholar Herbert Guenther states that with Nirvāṇa, "the ideal personality, the true human being" becomes reality"<sup>18</sup>

In fact the concept of Nirvana is much more wide and difficult to explain. It was originally explained by the Lord Buddha. Nirvāṇa as Moksha.

Uttaradhyana Sutra provides an account of Gautama explaining the meaning of Nirvāṇa to Kesi, a disciple of Parsva.

“There is a safe place in view of all, but difficult of approach, where there is no old age nor death, no pain nor disease. It is what is called Nirvāṇa or freedom from pain, or perfection, which is in view of all; it is the safe, happy, and quiet place which the great sages reach. That is the eternal place, in view of all, but difficult of approach. Those sages who reach it are free from sorrows; they have put an end to the stream of existence.”<sup>19</sup>

In *Aggi-Vacchagotta Sutta* Buddha explains Nirvana as following:

"There is that dimension where there is neither earth, nor water, nor fire, nor wind; neither dimension of the infinitude of space, nor dimension of the infinitude of consciousness, nor dimension of nothingness, nor dimension of neither perception nor non-perception; neither this world, nor the next world, nor sun, nor moon. And there, I say, there is neither coming, nor going, nor stasis; neither passing away nor arising: without stance,

without foundation, without support [mental object].

This, just this, is the end of stress." 20

Nirvana is the state of perfect peace reached by not wanting more than you have. It means happiness and peace; it is every Buddhist's goal to achieve Nirvana. There are many synonyms for nirvana, as shown by the following passage from the *Samyutta*

*Nikaya* (a scripture of Buddhism), which describes nirvana as:

“The far shore, the subtle, the very difficult to see, the unaging, the stable, the undisintegrating, the unmanifest, the unproliferated, the peaceful, the deathless, the sublime, the auspicious, the secure, the destruction of craving, the wonderful, the amazing, the unailing, the unailing state, the unafflicted, dispassion, purity, freedom, the unadhesive, the island, the shelter, the asylum, the refuge”,<sup>21</sup>

Analyzing all above references about the meaning and concept of Nirvana it could be concluded that Nirvana is the supreme state free from suffering and individual existence. It is a state that Buddhists refer to as "Enlightenment". It is the ultimate goal of all Buddhists. The attainment of nirvana breaks the otherwise endless rebirth cycle of reincarnation. Buddhists also consider nirvana as freedom from all worldly concerns such as greed, hate, and ignorance. No one can describe in words what nirvana is. It can only be experienced directly. Nirvana is an eternal state of being. It is the state in which the law of karma, and the rebirth cycle come to an end. It is the end of suffering, a state where there are no desires and the individual consciousness comes to an end. The Buddha's teachings are about suffering and how to overcome it. Overcoming suffering allows a person to be truly happy. Buddha taught that if people make good decisions they would be happy and have peace of mind. He taught that life is imperfect and that we will suffer. He taught that we suffer because of desire, anger and stupidity, and he showed that we could end our suffering by letting go of desires and overcoming anger and stupidity. The end of suffering, when one is fully awake (put an end to one's own ignorance) and has let go of all desire and anger, is also called Enlightenment. In Buddhism Enlightenment and Nirvana mean the

same thing. *"To avoid all evil ,To do good,To purify one's mind this is the teaching of all the Buddha's.(Dhammapāda)*, Briefly, it can be summarized in few words that when the fires of greed, hatred, delusion and psychological defilements are destroyed by wisdom, the mind becomes free, radiant and joyful and at death one is no longer subject to rebirth . "Nirvana is the ultimate happiness in Buddhism".

How Nirvana Can be achieved?

Life for Buddha was full of pain and suffering (*dukkha*). This is evident in birth, sickness, decay, and death. For Buddha, suffering is also caused by an insatiable desire for pleasure, existence, and prosperity. If one wishes to overcome suffering, then he or she must eliminate these desires. But how can this be accomplished? Buddha taught that for one to escape suffering, one must follow in the Eightfold Path, also known as "The Middle Way."

Kenneth Boa captures well this scheme of remedial treatment when he writes:

“The Eightfold Path is a system of therapy designed to develop habits that will release people from the restrictions caused by ignorance and craving. Each follower must join an order (*the sangha*) and associate with other disciples of Buddha. The Eightfold Path consists of: (1) right knowledge (the Four Noble Truths), (2) right aspirations (intentions), (3) right speech (overcoming falsehood and promoting truth), (4) right conduct, (5) right livelihood (6) right effort, (7) right mindfulness (self-analysis), and (8) right meditation “.(22)

Joseph Goldstein *describes and emphasizes the same ideas as:*

“Buddha taught a method to lead away from self-sustained suffering toward a more enlightened and compassionate life--through the pursuit of morality, meditation, and wisdom, described as eight pursuits: right speech, right action, right livelihood, right concentration, right mindfulness, right effort, right understanding and right thought.

Because it avoids the extremes of asceticism and indulgence in favour of a life of moderation, nonviolence and compassion, Buddhism is known as the "Middle Way." 23

Carlson sheds light on the Four Noble Truths as follows:

“Buddhism is constructed on the Four Noble Truths: (1) "Life is suffering, (2) Suffering is caused by desire, (3) The cessation of desire eliminates suffering, and (4) The stopping of desire comes by following ‘The Middle Way’ between the extremes of sensuousness and asceticism."24

Now we briefly evaluate the Four Noble Truth and Noble Eightfold Path which are real source of Nirvana. The question Gautama, the founder of Buddhism, sought to answer was, why is there pain and suffering? Also, he held to the Hindu belief of reincarnation: after death one returns to earthly life in a higher or lower form of life according to his good or bad deeds. This belief prompted a second question that needed to be answered, how does one break this rebirth cycle? The basic teachings of Buddhism, therefore, focus on what Gautama believed to be the answer to these questions. These basic tenants are found in the Four Noble Truths and the Eight-fold Path.

Kenneth Boa describes the Four Noble Truth in the following way:

“The First Noble Truth is that there is pain and suffering in the world. Gautama realized that pain and suffering are omnipresent in all of nature and human life. To exist means we will all encounter suffering. Birth is painful and so is death. Sickness and old age are painful. Throughout life, all living things encounter suffering. The Second Noble Truth relates to the cause of suffering. Gautama believed the root cause of suffering is desire. It is the craving for wealth, happiness, and other forms of

selfish enjoyment which cause suffering. These cravings can never be satisfied for they are rooted in ignorance.”<sup>25</sup>

In John Noss’s words:

“The Third Noble Truth is the end of all suffering. Suffering will cease when a person can rid himself of all desires. The Fourth Noble Truth is the extinguishing of all desire by following the eight-fold path. "The eight-fold path is a system of therapy designed to develop habits which will release people from the restrictions caused by ignorance and craving." <sup>26</sup>

Above mentioned Four Noble Path can be summarized that human life is full of suffering. During his lifetime, he has to endure physical suffering such as pain, sickness, injury, tiredness, old age, and eventually death; and he has to endure psychological suffering like sadness, fear, frustration, disappointment, and depression. Although there are different degrees of suffering and there are also positive experiences in life that a person perceives as the opposite of suffering, such as ease, comfort and happiness, life in its totality is imperfect and incomplete. This means that person cannot permanently attain for what he strives.

The reasons for suffering are desire, passion, ardour, pursuit of wealth and prestige, striving for fame and popularity, or in short: *craving* and *clinging*. Because the objects of our attachment are transient, their loss is inevitable, thus suffering will necessarily follow. Objects of attachment also include the idea of a "self" which is a delusion, because there is no abiding self. What we call "self" is just an imagined entity, and we are merely a part of the ceaseless becoming of the universe.

The third noble truth expresses the idea that suffering can be ended by attaining dispassion.. This means that suffering can be overcome through human activity, simply by removing the cause

of suffering. Dispassion is a process of many levels that ultimately results in the state of *Nirvana*. Nirvana means freedom from all worries, troubles, complexes, fabrications and ideas.

The fourth path is to the end of suffering - a gradual path of self-improvement. It is the middle way between the two extremes of excessive self-indulgence and excessive self-mortification and it leads to the end of the cycle of rebirth. The path to the end of suffering can extend over many lifetimes, throughout which every individual rebirth is subject to karmic conditioning. Craving, ignorance, delusions, and its effects will disappear gradually, as progress is made on the path.

To achieve Nirvana, or the end of suffering, Buddhist followers must follow the Noble Eightfold Path as set forth by Buddha over 2,500 years ago. The eight steps of the path form the fourth truth of the Four Noble Truths, which are among the most fundamental of Buddhist teachings. The Eightfold Path is often depicted as a Dharma wheel, closely resembling a ship's wheel. The eight steps comprising the path or wheel result in a practical guide to ethics, mental rehabilitation, and mental reconditioning. By achieving these eight steps, a Buddhist follower will eliminate all suffering and reach the desired state of Nirvana. The follower does not have to complete the steps sequentially, but rather, he may obtain them simultaneously.

According to Peter Henry:

“One must accept the four noble truths. The first is the Right Views Step two is the Right Resolve. One must renounce all desires and any thoughts like lust, bitterness, and cruelty. He must harm no living creature. Step three is the Right Speech. One must speak only truth. There can be no lying, slander, or vain talk. Step four is the

Right Behaviour. One must abstain from sexual immorality, stealing, and all killing”. 27

According to Encyclopedia.of Religion:

“Step five is the Right Occupation. One must work in an occupation that benefits others and harms no one. Step six is the Right Effort. One must seek to eliminate any evil qualities within and prevent any new ones from arising. One should seek to attain good and moral qualities and develop those already possessed. Seek to grow in maturity and perfection until universal love is attained. Step seven is the Right Contemplation. One must be observant, contemplative, and free of desire and sorrow”. 28

Geshe Kelsang Gyatso expresses his views about right concentration in this way:

“The eighth principle of the path, right concentration, refers to the development of a mental force that occurs in natural consciousness, although at a relatively low level of intensity, namely concentration. Concentration in this context is described as one-pointedness of mind, meaning a state where all mental faculties are unified and directed onto one particular object. Right concentration for the purpose of the eightfold path means *wholesome concentration*, i.e. concentration on wholesome thoughts and actions”. 29

Hirakawa Akira says:

“Through Right Meditation, freeing of all desires and evil, a person must concentrate his efforts in meditation so that he can overcome any sensation of pleasure or pain and enter a state of transcending consciousness and attain a state of perfection. Buddhists believe that through self

effort one can attain the state of peace and eternal bliss called Nirvana.<sup>30</sup>

The Noble Eightfold Path describes the way to the end of suffering, as it was laid out by Siddhartha Gautama. It is a practical guideline to ethical and mental development with the goal of freeing the individual from attachments and delusions; and it finally leads to understanding the truth about all things. Together with the Four Noble Truths it constitutes the gist of Buddhism. Great emphasis is put on the practical aspect, because it is only through practice that one can attain a higher level of existence and finally reach Nirvana.

The Eightfold path leads, ultimately, to a life free of suffering. This is the fruit the most dedicated follower of the teachings might hope to enjoy, however along the way to this goal the Eightfold path helps Buddhists in other ways.

The Path develops character and personality by showing the way to live a virtuous life, then to cultivate concentration, develop wisdom and finally to blossom into an individual complete with compassion and wisdom — one of the highest qualities of a human being in Buddhism. The Path is specifically aimed at developing behavior, mind and knowledge.

The Path develops character and personality by showing the way to live a virtuous life, then to cultivate concentration, develop wisdom and finally to blossom into an individual.

## **CONCLUSION**

If we study the article deeply we come to conclusion that Buddhism is a reform movement within Hinduism. Buddha's' luxurious life did not bring spiritual fulfillment to him. So he adopted monastic life. During his way of life, his personal experiences and observations made him know that life is not that straight but full of sufferings and cause of sufferings is human

desires. As a result he suggested the people middle way. His teachings are about suffering and how to overcome it .Overcoming suffering allows a person to be truly happy. Buddha taught that if people make good decisions they would be happy and have peace of mind. He further taught that life is imperfect. Moreover we suffer because of desire, anger and stupidity, and he showed that we could end our suffering by letting go of desires and overcoming anger and stupidity. The complete letting go of these negative influences is called Nirvana, meaning "to extinguish", like putting out the flame of a candle. The end of suffering, when one is fully awake and has let go of all desires and anger, is also called Enlightenment. In Buddhism Enlightenment and Nirvana mean the same thing.

Buddhism teaches people how to reduce their suffering by understanding themselves better. Often, people do bad things, and Buddha didn't like that. Some see it as a religion other people think it is a philosophy and for others, Buddhism is a way of finding reality The teachings of Gautama Buddha tell us how to live a 'good' life.

. Buddhism as a religion of salvation is not so much concerned with the question of heaven and hell as much as with the existential question of suffering. It is, thus, the text of human suffering that has determined the safe goal of Buddhism, which is characterized as to how to obtain release from human suffering itself. Since suffering is a fact of life, so the aim has been to search for such ways and means by the application of which suffering may be overcome. For this he suggested Noble Eightfold Path.

Whatever the Buddhists have spoken about suffering, it must be seen as a practical devise of reaching the goal of Nirvana (salvation).

Buddhism teaches that suffering and existence are inseparable; salvation, or more properly liberation from pain, comes only from realizing that each person is part of this inseparable connection. That knowledge leads to an inward extinction of self and the senses until it culminates in a state of illumination that is beyond suffering and existence. This final state of illumination is called Nirvana.

After throwing light on gist of this article we come to conclusion that Buddha's ultimate goal(Nirvana) revolves around the Four Noble truth and Eightfold Path.

---

## REFERENCES

1. Earl Schipper, *Religions of the World* (Grand Rapids: Baker, 1982), 68.
2. Jawaharlal Nehru, *The discovery of India* Calcutta ; Signet Press 1946 p- 137
3. J. D. Douglas, general editor, *New 20<sup>th</sup> - Century Encyclopedia of Religious Knowledge*, Second Edition, (Grand Rapids: Baker, 1991), 127, s.v. "Buddhism," by Terry C. Muck.
4. Peter Harvey, *The Selfless Mind* Curzon Press 1995, p. 87
5. John Noss, *Man's Religions* (New York: Macmillan Company, 1968), p. 182.
6. Maheera, *Buddha, His life and Teachings*, Published by: The Buddhists Society, pp-1-2.
7. *Encyclopedia of Religion*, Macmillan, New York, vol 2, p 440
8. Walter Martin, *Kingdom of the Cults* Minneapolis: Bethany House 1985, p. 261.
9. Kenneth Boa, *World Religions and the Occult* USA: Victor Press, 1996, p 19.
10. Edward Craig, *Encyclopedia of Philosophy Origins and etymology of the word Nirvana*, Taylor & Francis, Routledge, 1998, p 9
12. Paul Williams, *Buddhism: The early Buddhist schools and doctrinal history ; Theravāda doctrine*. Taylor & Francis, 2005, p147.
13. Routledge Encyclopedia of Philosophy, Edward Craig, 6. Synonyms for Nirvana , pp 11, Published by Taylor & Francis, 1998
14. Verma, Rajeev, *Faith and Philosophy of Hinduism* (vol-1 of Indian Religions Series: 1) 2009, Gayan Publishing House p- 69
15. Richard Gombrich, *Theravada Buddhism: A Social History from Ancient Benāres to Modern Colombo*. Routledge and Kegan Paul, 1988, p. 63.
16. Davis Taylor and Clark Offner, *The World's Religions*, Norman Anderson, ed. (Grand Rapids: InterVarsity, 1975), p. 177

- 
17. Karel Werner, *The Yogi and the Mystic; Studies in Indian and Comparative Mysticism*. Routledge, 1995, p 82
  18. Herbert Guenther, *The Problem of the Soul in Early Buddhism*, Curt Weller Verlag, Constanz, 1949, pp. 156-157.
  19. Jacobi, Hermann; Ed. F. Max Müller (1895). *Uttaradhyayana Sutra*, Jain Sutras Part II, Sacred Books of the East, Vol. 45. Oxford: The Clarendon Press.
  20. *Tripitaka. Aggi-Vacchagotta Sutta*
  21. *Samyutta Nikaya* 43:14
  22. Kenneth Boa, *Cults, World Religions and the Occult USA*: Victor Press, 1996, 19.
  23. Joseph Goldstein and Jack Kornfield, *Seeking the Heart of Wisdom: The Path of Insight Meditation* (Boston: Shambhala, 1987). Pp.45-46
  24. C.C. Carlson, *Invasion of Other God: The Seduction of New Age Spirituality* (Dallas: Word, 1995 p-29.
  25. Kenneth Boa, *Cults, World Religions, and the Occult* (Wheaton: Victor Books, (1977)  
p. 32
  26. John Noss, *Man's Religions* (New York: Macmillan Company, 1968), p. 182
  27. Brian Peter Harvey, *An introduction to Buddhism: teachings, history, and practices*, University press Cambridge, 1990,, pp.47-48
  28. Routledge *Encyclopedia of Buddhism*, 2000, p. 781
  29. Geshe Kelsang Gyatso , *Introduction to Buddhism: An Explanation of the Buddhist Way of Life*, PP.41-42, Tharapa publications, 2002.
  30. Hirakawa Akira- *A History of Indian Buddhism* - Motilal Banarsidass Publishers, Delhi, 1993, p 9- 14.

\*\*\*\*\*