



NIBBĀNA - PARINIBBĀNA

All the suttas below have parallels in Chinese, Sanskrit and/or Tibetan.

*He always sleeps well,
the Brahmin who has attained nibbāna,
cooled off, without acquisitions,
not tainted by sensual pleasures.*

*Sabbadā ve sukhaṃ seti,
brāhmaṇo parinibbuto;
Yo na limpati kāmesu,
sītibhūto nirūpadhi.*

AN 3.35

Advancing in successive steps,
those wise ones attain nibbāna.

*Anupubbena nibbānaṃ,
adhigacchanti paṇḍitā”ti.*

AN 3.57

I understand **Nibbāna**, and the path and way leading to Nibbāna. And I also understand how one who has entered this path will, by realizing for himself with direct knowledge, here and now enter upon and abide in the deliverance from the ("*polluted*") ceto and deliverance by discernment (pañña) that are taintless with the destruction of the taints.

MN 12

“First, Susīma, comes knowledge of the stability of the Dhamma, afterwards knowledge of **Nibbāna**.”

*“Pubbe kho, susima, dhammatthitiñāṇaṃ, pacchā **nibbāne** ñāṇaṃ”ti.*

SN 12.70 (SA 347)

Having nothing, clinging to no thing: That is the island, there is no other.

That's **nibbāna**, I tell you, the total ending of aging & death.

Akiñcanaṃ anādānaṃ, etaṃ dīpaṃ anāparaṃ;

***Nibbānaṃ** iti naṃ brūmi, jarāmaccuparikkhayaṃ.*

Snp 5.10

The world is fettered by delight,
by eliciting (construing).

By completely giving up craving
there is what is called **Nibbāna**.

Nandisaṃyojano loko,

vitakkassa vicāraṇaṃ;

Taṇhāya vippahānena,

nibbānaṃ itivuccati”.

snp 5.14

In that case, be ardent

Astute (prudent) & mindful in this world.

Then, having heard my pronouncement,
train for your own **nibbāna**.

Tena hātappaṃ karohi

Idheva nipako sato,

Ito sutvāna nigghosaṃ

Sikkhe **nibbāna**mantano

Snp5.6

Here, Hemaka, with regard to things that are dear — seen, heard, sensed, & cognized —
there is the dispelling of passion & desire, the undying state of **nibbāna**.

Those knowing this, mindful, having seen a dhamma perfectly serene, are forever calmed,
have crossed over beyond entanglement in the world.

Idha ditthasutamutaviññātesu, piyarūpesu hemaka;

*Chandarāgavinodanaṃ, **nibbāna**padamaccutaṃ.*

Etadaññāya ye satā, diṭṭhadhammābhiniḃbutā;

Upasantā ca te sadā, tiṇṇā loke visattikanti.

[Snp 5.8](#)

Bhante, could a bhikkhu obtain such a state of concentration that (1) he would have no I-making, mine-making, and underlying tendency to conceit in regard to this conscious body; (2) he would have no I-making, mine-making, and underlying tendency to conceit in regard to all external objects; and (3) he would enter and dwell in that liberation from ceto, liberation by wisdom, through which there is no more I-making, mine-making, and underlying tendency to conceit for one who enters and dwells in it?”

“He could, Ānanda.”

“But how, Bhante, could he obtain such a state of concentration?”

“Here, Ānanda, a bhikkhu thinks thus: ‘This is peaceful, this is sublime, that is, the stilling of all co-actions, the relinquishing of all acquisitions, the destruction of craving, dispassion, cessation, **nibbāna**.’

AN 3.32

By being liberated, the citta is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains **Nibbāna**. He understands: ‘Destroyed is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’

SN 22.45

Through the abandoning of craving is there said to be **nibbāna**.

*Taṇhāyavippahānena, **nibbānaṃ** iti vuccati”.*

[Snp 5.13](#)

Having nothing, no attachment,
this is the island with nothing beyond,
this is called Nibbāna,
I say, the end of old age and death.

Akiñcanaṃ anādānaṃ,

etaṃ dīpaṃ anāparaṃ;

Nibbānaṃ iti naṃ brūmi,

jarāmaccuparikkhayaṃ.

snp 5.11

The passing away of the Buddha:

[SN 6.15](#)

[SN 6.15](#) (Pali)

.
Both this world and the world beyond
Have been revealed by him who knows:
What's within the reach of Mara,
And also what's beyond his reach.
Fully knowing all of the world,
The wise one, by awakening,
Has opened the door to non-death,
Which safely reaches **nibbana**.

MN 34

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Not by means of slack endeavour,
Not by means of feeble effort,
Is this **Nibbāna** to be achieved,
Release from all suffering.

SN 21.4 (SA2 9)

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The way that is suitable for attaining **nibbāna**:

[SN 35.147](#) (*click on*)

(Perfect paralell in SA 219).

Note:

Anicca = 無常 = ot permanent.

無

Basic Meaning: nonexistent

Nonexistence; nonbeing (Skt. asat); not having (Skt. abhāva)

常

Basic Meaning: permanent

Eternal, always (Skt. nitya; śāśvata). Prolonged, constant, always, unceasing, permanent, perpetual, ever.

Note also that the other meaning of *anicca* is "foreign", "not one's own". The latter explaining the former.

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"You have come to a place where there are many roots of trees

Arouse interest for **nibbāna**, disciple of Gotama; concentrate.

Do not be negligent. What is the use of talking all the time?" (A deity to Ananda)

SN 9.5

.

With the cessation of sensory consciousness of one released in the stopping of craving, the liberation from ceto of one released in the stopping of craving, is like the unbinding of a flame.

Viññāṇassa nirodhena, taṇhākkhayavimuttino; pajjotasseva nibbānaṃ, vimokkho hoti cetaso'ti.

AN 3.90

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NOTE

Also, in [SN 12.51](#) Buddha talks about "the fading away of ignorance and the arising of true knowledge" that preclude any more co-actions (*saṅkhārā*). *Saṅkhāra nidāna* (the second link of *patīccasamuppāda*) is extinguished. This is *Parinibbana* for Buddha. A stage where ignorance (*Avijjā*) is at such a low level, that there is no more the production of co-actions); but just a remnant of existing co-actions: "...his bodily co-actions have ceased & subsided, his verbal co-actions have ceased & subsided, his mental co-actions have ceased & subsided, his **vitality** is not exhausted, his **heat** has not subsided, & his **faculties** are exceptionally clear (*Āyu* *aparikkhīṇo*. *Usmā* *avūpasantā*. *Indriyāṇi* *vippasannāni*). ..." ([MN43](#)).

Parinibbana seems to be the veritably unconditioned. Ignorance is at it's lowest level here, and there is no more conditioning.

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Once again, a reliance on suttas with parallels, should give one, the right perspective on nibbāna.

Only SN 45.7 covers the nibbāna element (nibbānadhāthu).

It also covers the deathless (amata - अमृत amṛta >> the imperishable (RV. VS.) - the world of immortality , heaven , eternity (RV. VS. AV.) - the collective body of immortals (RV.) - .

This, bhikkhu, is a designation for the element of Nibbāna:
the removal of lust, the removal of hatred, the removal of delusion. The
destruction of the taints is spoken of in that way.
nibbānadhātuyā kho etaṃ, bhikkhu, adhivacanaṃ:
'rāgavinayo dosavinayo mohavinayo'ti. āsavānaṃ khayō tena vuccatī'ti.

The decrease of lust, the decrease of hatred, the decrease of delusion: this is
called the Deathless. This Noble Eightfold Path is the path leading to the
Deathless.

rāgakkhayo dosakkhayo mohakkhayo — idaṃ vuccati amataṃ. ayameva ariyo
aṭṭhaṅgiko maggo amataḡāmmimaggo.

Nibbāna is the removal (from one's self) [vinayo], of raga dosa, and moha.

(<https://justpaste.it/15dxx>).

Amata is about their decrease (khayo).

Note that Khaya can have both the meaning of "decrease", or "destruction".

If we refer to the pre-Buddhist's Vedic texts:

1. Vinaya (fr . vi + √नी nī), has the meaning of "wishing to exclude from" (AitBr.), and "remove from one's self" (AV. - TĀr. - MBh.)
2. Khaya (from Sk . √क्षी kṣī) means
 - "to be diminished, to decrease" (RV. - AV. - ŚBr. - MBh.), or
 - or "to destroy, ruin , make an end of" (RV. AV. MBh.)

MN1 confirms this progression:

Knowing directly all the world,
The Enlightened One who understands
Opened the door to the deathless state

By which the safety of Nibbāna may be reached;
Sabbam lokam abhiññāya,
sambuddhena pajānatā;
Vivaṭam amatadvāram,
khemaṃ nibbānapattiyā.

It is through the decrease of [raga dosa, and moha](#), that one enters the deathless state. It is through the complete removal from one's self of raga dosa, and moha - and (through) the destruction of the taints (craving for sensual pleasures, craving for existence, and ignorance), that one attains nibbāna.

It is through the deathless state, that nibbāna can be reached.

Again:

The wise one, by awakening,
Has opened the door to non-death,
Which safely reaches nibbana.

MN 34

What does "sabbam lokam abhiññāya" ("Knowing directly all the world") really mean?
How does the deathless fit into this?

There was indeed, in Buddha's time, the belief that there was a part of the "world" (as per Buddhist definition of "world" - SN 35.82 & SN 12.44), that was devoid of time (eternal) .

I would like to reconsider the meaning of khaya in SN 43.12; which has almost everyone believe that asankhata (the unconditioned,) means nibbāna.

Instead, we can see that asankhata is closer to the deathless than to nibbāna.

Having khaya taking the meaning of "to be diminished, to decrease" (RV. - AV. - ŚBr. - MBh.) - instead of "to destroy, ruin , make an end of" (RV. AV. MBh.), makes quite a significant difference. (once again, looking at the roots of words, in the pre-Buddhist Vedic texts).

What is the rationale behind that?

The fact that one of the path leading to asankhata (the unconditioned,) is the four courses to acquire (a liberated citta) [*cattāro [satipatthānā](#)*] (SN 43) - and what is said in SN 47.41:

“Bhikkhus, fetch distinctively with your citta well established in the four four courses to acquire (it). Do not let the deathless be lost on you.

“Catūsu, bhikkhave, satipaṭṭhānesu suppatitṭhitacittā viharatha. Mā vo amataṃ panassa.

SN 47.41

The deathless is attainable through asankhata.

So, up to here, we have: Asankhata (unconditioned) >> Amata (the deathless) >> Nibbāna

How Paribanna is defined is in SN 12.51 - <https://justpaste.it/p8p3>

Again, if one refers to the meaning of "pari-" in pre-Buddhist Vedic texts (as well as in the PTS, where it also means "quite"), one finds that pari- means "about" (in space and time) (RV. AV.), or "in the direction of" , "towards" (ib.).

Indeed, the meaning of parinibbāna seems to be "towards" nibbāna - And not "beyond" nibbāna, as it is usually interpreted.

Could the progression be:

Asankhata >> Amata >> Parinibānna >> Nibbāna ?

And further more:

Asankhata >> Amata >> Parinibānna >> Nibbāna >> Avyakata (undeclared - SN 44)

People are confounding parinibbāna (towards or near extinction), and parinibbuto (at rest, at peace), in "sambuddho parinibbuto"ti" [SN 6.15 (Buddha's death)].

Parinibbuta : [pp . of parinibbāti]

[pari+nibbuta]

- completely calmed , at peace , at rest.

Nibbuta >> Sk. निर्वृत nirvṛta [pp. nirvṛ]

- at rest (MBh.)

निर्वृ nirvṛ [nir (nis)-√vr]

√ वृ vr

(Nis - not)

- obstructed or hindered (RV. MBh. AV.)
- hinder , restrain (RV. AV.)
- obstruct (RV.)
- to cover , conceal , hide , keep back , hold captive (RV.)
- to close (a door) (AitBr.)

It seems prevalent that most people confound nir + √vā (Nibbāna), with nir(nis) + √vr̥ (nibbuta). This seems to be quite a mess, particularly as far as dictionaries are concerned.