

A brief insight into Theravada Buddhism

The followers of Theravada Buddhism as appearing in the CIA World Fact Book of 2004 estimates that the largest populations is found in Thailand, 61 million, Myanmar, 38 million, Sri Lanka, 13 million, and Cambodia, 12 million.

Theravada means “teachings of the ancients” and the Theravadians pride themselves on keeping to the original teachings as found in the earliest Buddhist writings. Theravada Buddhism emphasizes the individual’s efforts towards the salvation and recognizes no divine help in this. It rejects all rituals and images even frowning on statues of the Buddha.

In Theravada Buddhism, Lord Buddha, “The Awakened One” is revered above all. Not as a “God” but as a Supreme sage, model of a fully “Enlightened One”, One who has attained “Nirvana”.

The Theravada Buddhists believe that they practice the original form of Buddhism as it was handed down to them by Lord Buddha.

When the teachings of Buddha were finally written in to a canon, they were written in a language derived from Sanskrit, called *Pali*. This language was spoken in the western regions of the Indian peninsular, from Sri Lanka to Burma. *Pali* was originally a spoken language with no alphabet of its own.

This canon is called the **Tripitaka**, of “The Baskets” for it is divided into three parts, the *Vinaya Pitaka*, *Basket of Discipline*, the *Sutta Pitaka*, *Basket of Discourse*. The *Abhidhamma Pitaka*, *The Basket of Ultimate Doctrine*. The second part, the “Discourses”, are the most important in Buddhism. These are discourses by the Buddha and contain the whole of Buddhist philosophy and morality.

It was not until 100 BCE, that the Tripitaka was first fixed in writing, by Sri Lankan scribe-monks who wrote the Pali phonetically using their own Sinhala alphabet since then the Tripitaka has been transliterated into many different script, Devanagari, Thai, Burmese, Roman, Cyrillic, to name a few.

Although English translations of the most popular Tripitaka texts abound, many students of Theravada find that learning the Pali language - even just a little bit here and there – greatly deepens their understanding and appreciation of the

Buddha's teachings. The Pali scriptures would become the definite canon. We cannot define precisely when they were written down, but records indicate that the canon was written down somewhere between 89 and 77 BC, that is over four hundred years after the death of Lord Buddha.

Buddhist teaching does not centre on the veneration of one person, human or divine. Buddha is not a God, nor a god sent mediator, he cannot act as a saviour or redeemer for others. His teachings are a way of life resting squarely on the shoulders of the seeker, follower and participant devotees.

Far more important than the person of Buddha is the idea of the teachings "DHAMMA". According to the Buddhist understanding this is something timeless, not linked to history or subject to change.

When Buddhists pay respect to the Buddha statue they do not pray to a Buddha in heaven, since the Lord Buddha has passed away completely. Buddhists pay respect to the Buddha statue because they think with deep reverence and gratefulness of His virtues, of His wisdom, His purity and His compassion.

The Theory on Theravada Buddhism

The basic doctrines of Theravada Buddhism correspond fairly exactly with the teachings of Buddha. Theravada Buddhism is based on the Four Noble Truths and the idea that all of physical reality is a chain of causation of *Karma and Vipaka*. This includes the cycle of birth and rebirth *Punarbhawa*. Though the practice of the Eightfold Noble Path and the Four Cardinal Virtues, and individual can eventually attain *Nibbana* as in *Pali Nirwana* as in *Sanskrit*. Theravada Buddhism, however, focused primarily on meditation and concentration, the eight of the Eightfold Noble Path. As a result, it emphasized a monastic life removed from the hustle and bustle of society and required an extreme expenditure of time in meditating. This left little room for the bulk of humanity to join in. Theravada Buddhism was, by and large, an esoteric religion.

Buddhism consists of the following main headings which capsule the concept of Buddhism evolved through the years.

1. Doctrine & Discipline of Lord Buddha – *Dhamma Vinaya*
2. The Triple Gems – *Tisarana*
3. The Four Noble Truths – *Chatu Ariya Sacca*
4. The Noble Eightfold Path – *Ariya Attangika Maggo*
5. Action and Reaction – *Karma & Vipaka*
6. The Three Fundamental Laws – *Tilakana*
7. Re-birth, Reincarnation – *Punabhava*
8. The Wheel of Life Pat – *Paticca Sammuppadha*
9. Enlightenment - *Nibbana*

The Dhamma Vinaya – Doctrine and Discipline of Lord Buddha

The Buddha - the “Awakened One” – called the religion he founded *Dhamma – Vinaya* “ the doctrine and discipline”. To provide a social structure supportive of the practice of *Dhamma- Vinaya* . Dhamma for short, in Sanskrit: *Dharma*. To preserve these teachings for posterity, the Buddha established the order of *Bhikkus*, monks and *Bhikkhunis*, the nuns, the *Sangha*, which continues to this day to pass his teachings on to subsequent generations of laypeople and monastics alike.

To adhere rationally to the religion and not transgress the teachings as set out in the doctrines is vital to the progression of the follower. The checklist for this is as follows.

Any behaviour:

1. that leads to passion
2. that leads to compounding of suffering
3. that leads to the accumulation of defilement
4. that leads to over weaning ambition
5. that leads to discontent with what one has – i e, having this, one wants that greed that goes beyond moderation
6. that leads to socializing (of the wrong sort)
7. that leads to laziness
8. that leads one to be a burden to others

Whatever that is already good, we should maintain with respect and reverence. Whatever is not we should seek to improve. The truest test of these teachings, of course, is whether they yield the promised result in the crucible of your own heart. Buddha presents the challenge and the teachings, the rest is up to you.

Many of today's western spiritual teachers borrow liberally from Buddha and very rarely do they place the Buddha's words in their true context.

The Triple Gems – *Tisarana*

Lord Buddha proved his great compassion to the people by teaching them Dhamma (Reality).

In Theravada Buddhism, Triple Gems refers to the Buddha, Dhamma and Sangha.

Buddha	The Enlightened one.
Dhamma	The teachings of the Enlightened One
Sangha	The teachers of the teachings of the Enlightened One. The Buddhist Monks the world over, who have maintained an Unbroken lineage that has preserved the teachings since the time of Lord Buddha, and more importantly all those who have achieved a degree of Awakening.

Buddhist followers express their inward commitment with confidence in the "Three Gems" : *Buddha, Dharma* and *Sangha* in other words they take their refuge in the "Three Gems". In Buddhist temples, we see people paying respect in front of the Buddha statue by kneeling and touching the floor three times with their hands and head. That is for the *Buddha, Dharma* and *Sangha*.

Buddha

The first Gem is the Buddha. When people take their refuge in the Buddha, they speak the following words in *Pali*. "*Buddhan saranam gacchami* ", which means " I go for refuge in the Buddha, this (name) Buddha, which signifies final liberation, is a description of the Enlightened One, the Blessed One, who has obtained omniscient knowledge. He is enlightened by omniscience, enlightened by seeing and knowing every enlightenment by seen all in their true states.

He had developed the wisdom to see and to experience the truth of all beings. Everything in life is impermanent and thus it is unsatisfactory. People suffer from old age, sickness and death. In spite of this truth people still cling to the things in and around themselves. Thus they are not able to see reality. The Lord Buddha experienced that all phenomena which arise fall away immediately he would not cling to anything at all. The art of non attachment. The more we realise how difficult it is to see things as they are, the more we understand that the Lord Buddha's wisdom must have been of the highest degree.

Dharma

The second of the Three Gems the Buddhists take their refuge in is the *Dhamma*. When they take their refuge in the *Dhamma* they say "*Dhammam saranam gacchami*", which means, "I go for refuge to the *Dhamma*." What does the word *dhamma* mean? Most people think that *dhamma* means doctrine, but the word *dhamma* has many more meanings. *Dhamma* means everything which is real, no matter whether it is good or bad. *Dhamma* comprises for example seeing, sound, greed and honesty. We cannot take our refuge in every *Dhamma*, for instance we cannot take our refuge in greed or hate. We cannot even go for refuge to our parents, to husband or wife, because we are bound to be separated from them sooner or later. Can we take our refuge in our good deeds?

Sangha

The *Sangha* is the third of the "Three Gems". When Buddhists take their refuge in the *Sangha* they say "*Sangham saranam gacchami*", which means "I go for refuge to the *Sangha*".

The word *sangha* literally means "congregation" or "community". The word *sangha* is generally used for the order of monks. When the word *sangha* denotes the third Gem it has a different meaning.

The four Noble Truths- *Chatu Ariya Sacca*

The Buddha's experience has been summed up in the Four Noble Truths. Shortly after his Awakening, the Buddha delivered his first sermon in which he laid out the essential framework upon which all his later teachings were based. This framework consists of The Four Noble Truths. Four fundamental principles of nature, *Dhamma* that emerged from the Buddha's radically honest and penetrating assessment of the human condition. He taught these truths not as metaphysical theories or as articles of faith, but as categories by which we should frame our direct experience in a way that conduces to Awakening.

Because of ignorance (*avijja*) of these Noble Truths, because of our inexperience in framing the world in their terms, we remain bound to *samsara* the wearisome cycle of birth, aging, illness, death and rebirth. Craving propels this process onward, from one moment to the next and over the course of countless lifetimes, in accordance with *kamma* (Skt. *Karma*), the universal law of cause and effect. According to this immutable law, every action that one performs in the present moment – whether by body, speech, or mind itself – eventually bears fruit according to its skilfulness: act in unskilful and harmful ways and unhappiness is bound to follow, act skilfully and happiness will ultimately ensue. As long as one remains ignorant of this principle, one is doomed to an aimless existence: happy one moment, in despair the next, enjoying one lifetime in heaven, the next in hell.

The Buddha discovered that gaining release from *samsara* requires assigning to each of the Noble Truths a specific task: the first Noble Truth is to be *comprehended*; the second, *abandoned*; the third, *realized*; the fourth, *developed*. The full realization of the third Noble Truth paves the way of Awakening : the end of ignorance, craving, suffering and *kamma* itself; the direct penetration to the transcendent freedom and supreme happiness that stands as the final goal of all the Buddha's teachings; the Unconditioned, the Deathless, Unbinding – Nibbana (Skt. *Nirvana*).

1. ***Dukkha*** : suffering, unsatisfactoriness, discontent, stress;
2. **The cause of *dukkha***: the cause of this dissatisfaction is craving (*tanha*) for sensuality, for states of becoming;
3. **The cessation of *dukkha***: the relinquishment of that craving;
4. **The path of practice** leading to the cessation of *dukkha*: the Noble Eightfold Path of right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

1. The First Noble Truth – *Dukka*

The first truth is the Universal human experience of suffering. Mental, emotional and physical. This states that all individuals' existence is miserable and painful. In Buddha's own words as found in early writings, "Birth is suffering, aging is suffering, illness is suffering, worry, misery, pain, distress and despair are all suffering, not attaining what one desires is also suffering. The effect of past Karma.

2. The Second Noble Truth – *Samudhaya*

The second truth concerns the origin of suffering. Suffering and indeed all existence, since they are the same, has its source in desire and ignorance. But what is the noble truth of the origin of the suffering? Is it that desire *Thanha* which results in rebirth, that desire bound up with longing and greed, which indulges itself now here, now there, the desire of the senses, the desire to be, the desire to destroy oneself.

The perception that the cause of such suffering is craving or grasping for the wrong things, or for the right things in the wrong way. The basic human problem is a misplaced sense of values, assigning to things or persons in the world a value that they cannot sustain. Nothing in the material world is worthy of the ultimate reverence, or can be depended upon in any ultimate sense.

The Lord Buddha became enlightened in this world. He taught so that people in this world can develop such high degree of wisdom that they can become completely free from defilements and latent tendencies.

3. The Third Noble Truth – *Magga*

The third truth deals with the destruction of suffering. Suffering must be totally extinguished. There is to be no remainders. The central aim of Buddhism is to give eternal release from suffering. This means being freed from the endless cycle of re-birth *Samsara* and entering the blessed state of *Nirvana*.

4. The four Noble Truth - *Nirrodha*

The fourth truth indicates the way to the removal of this suffering. This is by means of the Noble Eightfold path, which formed the basic teaching on Buddhist life-style. A way of Life.

The Noble Eightfold Path - *Ariyo Athangiko Maggo*

Essentially the Eightfold Path is divided into three categories under whose headings define the concept that is taught.

Sila – Precepts of Morality

Right speech *Samma Vacha* (see no 3 below)

Right action *Samma Kammo* (see no 4 below)

Right Living Conduct *Samma Ajivo* (see no 5 below)

Samadhi – Spiritual Concentration

Right effort *Samma Vayamo* (see no 6 below)

Right mindfulness *Samma Sati* (see no 7 below)

Right composure of concentration *Samma Samadhi* (see no 8 below)

Panna – Wisdom Or Insight

Right insight of aspirations *Samma Sankappo* (see no 2 below)

Right understanding of attitude *Samma Ditth* (see no 1 below)

As a part of Buddha's teachings, it is worth nothing how far away this is from any form of extremeness, strictness or severity. It is the middle way, avoiding

both the extreme of self mortification or asceticism, and the extreme of sensuality of giving oneself up to every impulse. The middle way cannot be called a compromise. It offers a demanding life style that is both practical and balanced to the follower.

The Eightfold Path is as follows :

1. Right Understanding of Attitude – *Samma Ditthi*

Right knowledge or understanding. This of course means the recognition of the Four Noble Truths.

2. Right Insight of Aspirations – *Samma Sankappo*

Right attitude or thought indicates a mental attitude of goodwill. Peacefulness, keeping far from oneself all sensual desires, hate and malice.

3. Right Speech – *Samma Vacha*

Lying , useless chatter and gossip are outlawed. Instead speech must be wise, truthful and directed towards reconciliation.

4. Right Action – *Samma Kammo*

Embrace all moral behaviour. Murder stealing and adultery are strictly forbidden.

5. Right Living Conduct – *Samma Ajivo*

Right occupation means that one's way or earning a living must not be harmful to others.

6. Right Effort – *Samma Vayamo*

Evil impulses must be prevented and good ones fostered, so that the individual can develop Noble thoughts, words and deeds.

7. Right Mindfulness – *Samma Sati*

Right mindfulness or awareness means careful consideration, not giving into the dictates of desire in thought speech or emotion.

8. Right Composure Of Concentration – *Samma Samdhi*

Right composure is achieved by intense concentration, which frees the holy man from all that holds him back in this quest.

Action and Reaction – *Kamma and Vipaka*

The Pali term *Kamma*, literally means action or doing good or evil. Generally speaking all good and bad action constitute *Kamma*. It covers thought word and deed. In its ultimate sense *Kamma* means all moral violations, in Pali *Kusala kamma and Akusala Kamma*.

The Pali word, *Vipaka* is reaction which manifests itself in either good result or a bad result. The good or bad actions are often the result of the Ignorance, in Pali *avija* of interpretations of the teachings of Buddha. Associated with ignorance is the ally craving, *tanha*. All good deed associated with the three wholesome roots of generosity *alobha*, goodwill, *adosa*, and knowledge, *amoha*.

The opposites of which are, selfish, *loba*, belligerent malice, *dosa*, ignorance, *moha*.

The Three Fundamental Laws of The Buddha

The three signets refer to the three essential marks or characteristics of all “compounded” things, animate or inanimate, microscopic or macroscopic. Because of the universality of their applicability they could be considered as having the force of universal laws. These characteristics are impermanence (*anicca*), unsatisfactoriness (*dukkha*), and insubstantiality (*anathma*). These basic translations are only approximate, a further elaboration of these basic concepts of the Dhamma is necessary.

1. *Anicca - Impermanence*

The law of impermanence asserts that all phenomena are subject to constant change, to rise and fall, and no permanent states, either

physical or animate, exists. The dynamic nature of phenomena is today a commonplace of science. But until quite recently many physical law of plane the belief in enduring states or characteristics is still an article of faith in many religious systems. The law of *anicca* establishes impermanence as the basic universal law.

2. Dukkha - Suffering

The law of *dukkha* states that all complexes of phenomena, are in the final analysis unsatisfactory. It means that no compounded thing or state could be considered as a universal norm of goodness or beauty. It imparts the normative dimension into the consideration of objective reality which is the hallmark of the *Dhamma*. The law of *dukkha* is usually considered in relation to the human situation, and here dissatisfaction manifests itself as “suffering”, which is the popular rendition of the term. It is in this sense that it constitutes the first of the four Noble Truths.

3. Anatta - Egotism

The third law states that there is no permanent essence, “ self”, ego, or soul in phenomena. The term originates as the negation of the concept of *atta*, which was the equivalent in the old Brahmanical religion of the Buddha’s day to what other religions have called the “soul”. The Buddha advanced psycho-physical explanation of the individual which leaves no room for a soul. The Buddha recognised that the delusion of self or ego was one of the most powerful of human instincts, and at the same time one of the most potent sources of ignorance and wrong action. In applying the *anatta* doctrine to the phenomena of the external world some care must be exercised. Early Buddhism did not deny the reality of the external world. It argued that the phenomena of the external world could be broken down into its constituent components, and that nothing else other than these components existed. It was only in this sense that the phenomena of the external world were declared to be empty. Buddhism has taken the doctrine of emptiness to imply a denial of the reality of the external world.

Rebirth – *Punabbhava*

Buddhism teaches that when a person dies they are reborn and that this process of death and rebirth will continue until *Nirvana* is attained. Buddhism teaches that the person is made up of thoughts, feelings and perceptions interacting with the body in a dynamic and constantly changing way. At death this stream of mental energy is re-established in a new body. Thus Buddhism is able to explain the continuity of the individual without recourse to the belief in an “eternal soul”, an idea which contradicts the universal truth of impermanence. However, the circumstances into which one is reborn is conditioned by the sum total of the *kamma* created in the previous life.

Critics of the Buddhist doctrine of rebirth say that if there is no soul, only a changing stream of mental energy, then there could be no identity and thus to talk of a person being reborn or experiencing the results of good or bad actions done in the past, is meaningless.

However this criticism fails to understand the phenomenon of identity in change. Even within a single life we can notice a person change, sometimes quite dramatically, and yet still be able to recognise them as the same person. This is possible because different aspects of the person changes at different velocities. Again a person may change their beliefs while holding them with the same intensity as they held their former ones or perhaps retain the same beliefs but in a more moderate way than before.

To use a simile – the Ganges River is changing every moment and over the centuries its width, its course, the quantity and quality of the water it contains have all changed and yet it can still be recognised as the same river. Thus the idea of a dynamic personality does not contradict the idea of identity.

The doctrine of rebirth is an integral part of the earliest records of the Buddha’s teachings as preserved in the *Pali Tripitaka*.

Wheel of Life – Process of Rebirth – *Paticca – Samuppada*

The process of Rebirth has been fully explained by the teachings of Buddha in the *Patica Sammuppada* the Wheel Of Life. *Paticca – Samuppada*, is a discourse on the process of birth and death, and not a philosophical theory of the evolution of the world. It deals with the cause of rebirth and suffering with a view to helping men to get rid of the ills of life. It makes no attempt to solve the riddle of an absolute origin of life.

The Wheel of life is divided into 12 smotion,egments or links, each having a knock on effect on the other. This effect has two motions, one is the forward motion and the other is the reverse motion, retrograde. For example, a seedling gives rise or birth to the sapling which grows into a tree which producers more seeds. On the retrograde version if there were no seedlings there would be no trees.

1. **Avijja – Ignorance**

Ignorance *Avijja* is the first link or cause of the wheel of life. Ignorance of the truth of suffering, its cause, its end, and the way to its end, is the chief cause that sets the wheel of life in motion. It clouds all right understanding.

2. **Sankhaara – Activities – Moral And Immoral**

Dependent on ignorance of the Four Noble Truths arise activities *Sankhara* – both moral and immoral and unshakeable violation which constitutes *Kamma* that produces rebirth. All moral and immoral thoughts, words and deeds are included in *samkhara*. The activities whether good or bad rooted in ignorance which must necessarily have their due effects, only tend to prolong life’s wandering. Nevertheless, good actions, good deeds, freed from greed, hate, jealousy and delusion are essential to get rid of the ills of life.

3. Vinnana – Consciousness

Patrisandi – Vinnana, Is the Rebirth Consciousness as described in the *Tripitaka* under the heading Abhidhamma .

Dependent on activities, moral or immoral, arise the rebirth-consciousness *Vinnana*. This links the past with the present.

4. Nama – Rupa – Mind and Matter

In the compound from of *Nama Rupa* it is understood that *nama* is the mind alone and *rupa* is matter alone. *Nama*, here means the three aggregates of feeling, *vedana*, perception, *samma* and mental state which is *samkhara*. These arise simultaneously with the re-linking consciousness.

Rupa means the three segments, body – *kaya*, sex, *bhava*, and seat of consciousness, *vatthu*. All these arise simultaneously with the re-linking consciousness conditioned by past *karma*, and this then activates, the rising of the rebirth – consciousness, which comes into being of the mind and body *Nama – Rupa*.

5. Salayatana – Six Sense Spheres

During the embryonic period the six sense bases, *salayatana*, gradually evolve from these psycho – physical phenomena in which latent infinite potentialities. The insignificant infinitesimally small speak now develops into a complex six – sense machine, eye, ear, nose, tongue, body and mind and thus the human being.

6. Phassa – Touch – Contact

It should not be understood that mere collision is contact or touch.

Na sangatimatto eva phasso.

The conjunction of the sense – bases, sense – objects and the resultant consciousness is contact, *phassa*, which is purely subjective and impersonal.

7. Vedana - Feelings

Depending on *Phassa*, feelings *Vedana* arises. Feelings are a mental state common to all types of consciousness. Chiefly there are three kinds of feeling, pleasurable, *somnassa*, unpleasurable, *domanassa*, and the neutral *adukkhamasukha*. According to the *Adukkhamasukha* there is one type of consciousness accompanied by pain and two accompanied by happiness.

8. Tanha - Greed - Craving

Depending on feelings *Tanha* arise, also defined as greed and or craving. This in turn is divided into three segments of sensual pleasures. *Kamatanaha*, craving for sensual pleasures with a view of externalism. *Bhavatanha* enjoying pleasures thinking they are imperishable and craving for sensual pleasures. *Vibhavatanha* enjoying pleasures thinking that everything perishes after death. This is a materialistic standpoint.

9. Upadana - Grasping - Attachment

The most powerful factors in the wheel of life are ignorance and craving, the two main causes of the Dependent Origination. Ignorance is shown as the past cause that conditions the present and craving the present cause that conditions the future. *Upadana* corresponds to the actual grasping of the object *tanha*.

10. Bhava - Action or Becoming

Dependent on grasping arises *bhava*, which literally means becoming. It is explained as both moral and immoral actions which constitutes *Kamma (Khammabhava)* active process of becoming and the different planes of existence *upapattibhava*, passive process of becoming.

11. Jati - Birth

Dependent on becoming, arises birth, *jati*, in a subsequent life.

12. Jara – Marana Decay And Death

Old age sickness and death, *jara - marana*, are the inevitable results of the impending birth. And so the Wheel of life continues in its never ending cycle.

The reverse order of the *Paticca – Samuppada* will make the matter clear. Old age and death are only possible in and with a psycho – physical organism, that is to say, a six senses – machine. Such an organism must be born, therefore it presupposes birth. But birth is the inevitable result of *Kamma* or action , which is conditioned by grasping due to craving. Such craving appears when feelings arise. Feelings are the outcome of contact between the senses and objects.

Therefore, it presupposes organs of sense which cannot exist without mind and body. Mind originates with a rebirth – consciousness, conditioned by activities, due to ignorance of things as they truly are.

Nibbana as in Pali or Nirvana as in Sanskrit – Enlightenment

It is said that the Ultimate Goal of Buddhism is beyond the scope of logic.

The highest aim of Buddhists is to attain *Nibbana*. It is not an abode. It is regarded as the highest stage of mental purity. The nature of its great peace cannot be fully expressed in words., in thoughts, or in the form of similes. Yet, some scholars have presented it as something positive.

Nibbana is, the destruction of lust, the destruction of hatred, the destruction of delusion. It can be attained through the practice of the noble path; right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

The Western mind finds it hard to grasp this doctrine of non-self *An-atman*; nevertheless it has been described as the most important contribution of Buddhism to the field of religious thinking.

Inextricably bound up in the idea of *An- atman* is that of the *Nibbana*. The word is derived from a word meaning “to waft away” and it indicates the goal of all religious effort in Buddhism. The *Tipitaka* , an early Buddhist scripture describes *Nibbana thus*:

“Nibbana is the area where there is no earth, water, fire and air. It is not the region of infinite space, nor that of infinite consciousness: it is not the region of nothing at all, nor the border between distinguishing and not distinguishing, not this world nor the other world, when there is neither sun nor moon. I will not call it coming and going, nor standing still, nor fading away nor beginning. It is without foundation, without continuation and without stopping. It is the end of suffering. “

Nibbana, can be experienced by meditation. This is however not a full experience of *Nibbana* since there are still some *Dhammas* at work.