

### **General Concept of Nirvana**

- Buddhism's nirvana
  - Has the meaning of “negation” and “dissipation.”
  - **Wholesome state of equality, freedom, and happiness.**

### **Explaining Nirvana by Beginning with Life and Death**

- Nirvana is the dissipation of life and death.
- Transcending life and death brings happiness.
- The special characteristic of nirvana is the ending of cyclic existence.

### **Ending Defilement is Attaining Nirvana**

- Ending defilement requires profound wisdom to awaken oneself and eliminate self-view.
- **Nirvana with residue** (before death)
  - Attaining nirvana when alive, one still feels physical suffering. Sages still age and get sick, but the physical pain does not bring forth other suffering.
- **Nirvana without residue** (after death)
  - Ending of karma and its results, and entry into nirvana

### **Detailed Investigation of Nirvana**

- Cessation of the aggregates; sameness of true nature (emptiness) and manifestations (notional existence); compassionate vows with no bounds.
- Fundamental error
  - Some people still attach a self-view and applying it to nirvana.

### **Nirvana in Terms of a Transformed Entity**

- “Transformed entity” is unique to Mahāyāna Buddhism.
  - Transformed entity = nirvana
- Complete transformation overcomes all defilement and accomplishes boundless virtues. Mahāyāna nirvana does have wondrous functions.
  - Thorough awakening to the truth makes all buddhas truly equal and harmonious. Selflessness has no discrimination.
- Teachings on transformed entity are for people who cannot grapple with emptiness.
- Nature of emptiness is the same for sages and worldly beings.
  - Like space is the same everywhere.
  - Ordinary beings are shrouded by defilement and this body, like clouds covering the clear sky.
  - With bodhi vow and practice we can remove the shrouding.
- Nirvana is indescribable. It can only be properly known with personal experience. To do so we must practice and gain the wisdom to penetrate selflessness.