

## Abstract No 45

# A Comparative Study of *Samsāra* and *Nibbāna* as Reflected in Early Buddhism and *Madhyamaka* Philosophy

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As Early Buddhism notes, the word *nibbāna* denotes the ultimate reality of the individual. In accordance with early Buddhist explanation, *nibbāna* explains as the end of *samsāra*. On that regard, it is explained as two separated aspects. As mentioned in *Dhammapada* (“*ḍṅobālānaṃsamsāro*”), it’s explained that damn people are far from *nibbāna* and their transmigration is lengthened. Ven. *Nagarjuna* the founder of *Madhyamaka* Tradition explained his opinion on *samsāra* and *nirvāṇa* as one aspect. That is mentioned in *Mūlamadhayamakakārikā* and that is the foundation of *Madhyamaka* Tradition. “*nirvāṇasyacayākotī – kotisaṃsataṇṣayacanatayorantaramkiñci – susukśmamitividiate*” According to the stanza, there is nothing in *samsāra* which can be distinguished from *nirvāṇa*. He further explained that; the end of *samsāra* as *the end of nirvāṇa*. He tried to explain though his new tradition the central philosophy of Buddhism. Here I am going to discuss facts regarding the above two traditions and the controversial explanations of them on *samsāra* and *nirvāṇa*. This study is a library based research and used the primary and secondary sources to complete this writing. Especially facts in *Mūlamadhayamakakarika* and Theravada Canon are discussed and the similar facts regarding the same two aspects.

Key Words: *Early Buddhism, Mulamadhayamakakārikā, Nirvāṇā, Samsāra*