Universal Suffering
(Dukha)

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"As of old, G. bakkhas so now I proclaim only His Suffering and the cessation of suffering"

The assertion that suffering besets life in all its ramifications is something fundamental to the world view to which any philosophy worthy of the name would subscribe. The whole creation is beset with vulnerability. If this is a platitude, it is nevertheless a platitude which it is difficult to erase, considering that all are in chains, and each link bears its own particular strain.

As it is said:

"Wandering after, solitary, huddled and lying in a cave is the mind. Those who relieve it from bondage, are forever freed".

If it is true that suffering besets life in all its ramifications, this fact has however to be viewed in its proper perspective, and not distorted into some pessimistic nihilism of despair for when an insight into the things as they really are is attained, the realization should also accompany. That the spectacle(suffering), though shattering, is nevertheless something which is neither defeatist nor fanatical, since suffering, even if universal in scope is not eternal as such.

As it is said:

"The world, Kaccayana, is for the most part attached to two extremes. Everything exists; that, Kaccayana, is one extreme. Everything does not exist; that, Kaccayana, is the other extreme. Transcending these extremes, Kaccayana, the Tathagata expounds dhamma by way of causes."
Things arise, and things perish. It is this arising and this perishing which in its fundamental amorphousness and ephemeral nature constitutes what is called suffering.

Suffering itself can be endured if it is issued in some beneficial end. But it is not worth the enduring if it is merely to issue in a perpetuation of amorphous plurality, with neither an ultimate aim nor purpose. That life should be at the mercy of this unnecessary suffering at all is the factor which is to be deplored. It is this perpetual state of being a victim which characterizes life as it is that wisdom recommends it as something to be viewed with distaste. For although it may be man's concept to conceive himself as the master of his fate, he, in reality, remains what he has always been the playing of an impulse and sport of every random contact which upsprings.

The arising of suffering is of course inextricably rooted in that of ignorance (avaita). This is because although perseverance may impel a man to indulge in activities which he knows will have deleterious repercussions, nevertheless, no sane man desires suffering merely for suffering's sake. It is thus said that ignorance is at the root of all ill for no sane man works against his own benefit. Ignorance here is tantamount to delusion (moha) and this is a general malady, a collective one.

People bound together by a delusion, as it were, form a collective cohesive mass. The cohesion of this mass is the world's evil. All the reasonable activity of humanity is directed towards the destruction of this cohesion. But the cohesion of the particles (which form the mass) is not destroyed until the inner forces pass from the mass to the particles and obliges them to separate from it. The strength of this cohesion of people lies in a falsehood. The force freeing each particle of the human cohesive mass is truth. Man can attain the truth only by deeds of truth. Only deeds of truth bring light into man's consciousness by destroying the cohesion of deception and separate men one after another from this mass bound together by the cohesion of deception.

Delusion, however, is only the negative aspect. Greed (lobha) supplies the toppling force, the acquisitive instinct, to which spatial-temporal life is subjected to, never to be assuaged the more it acquires. Accompanying greed, the ceaseless struggle for personal aggrandizement, anger and hate (dosa) comes to play a master part.

These three nucleus, representing the positive and negative ingredients which comprises personality, serve as the basis for perpetuation of amorphous plurality which characterize life wherever life is found. And its appearance proceeds along certain dependent links (Patena Sutta)...

Proceeding from ignorance (avaita) as base the aggregates (Snihkaras) of impressions appear. With the aggregates of impressions as base rebirth-consciousness
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(vimana) appears. With rebirth-consciousness as base the intangible-angibles (nana-rupas) appear. When this appears, then the sense bases (Salayatana) appear, then contact (Phassa), then feeling, (Vedana), then desire (Tanha), then grasping and attachment (Upadana), then becoming (Bhava), then birth (Jati), and then old age and death (Jarana) appears.

Ignorance is, of course, no first cause but merely the negative stratæ wherein life takes its rise. Anything endowed with consciousness is a consciousness unaware of the true nature of things and how they arise is an ideal base for the gravitation of deceptive impressions into its field. These deceptive impressions imbued as they are with the cognitive element and possessing little, if any, self-control, exist in a jumble of ill-sorts, with no direct volition over these immediate destinies.

As in the amoebic phenomenon, the intangible (nama) aggregate are perpetuated by the impulsion of an amorphous momentum, beset with a tendency to split off into separate fields of existence the moment opportunity offers. This psychic form of parthenogenesis, through the very nature of its impulsions, adheres for only an indeterminate duration to a particular form (rupa) before it repels again. This form of psychic parthenogenesis goes on for a long time.

This is only to be expected, because whenever the cognitive element (Vijnana-rupas) becomes emplaced in a formative field such as the body, the tendency is always to establish immediate identity through the sense-bases (Sastapatana) and by an environmental contact (Phassa). Environmental contact sets the base for the arising of feeling, the feeling, of persistent personality. Feeling (Vedana) assailed by desire for life (Tanha) and its utilizations serves as the base for the emotions of grasping and attachment (Upadana). Once this form of possessive personality is established through environmental friction, its bundle of impulsions inevitably propels it in the direction whereby it may retain its accretions to survive. This persistent state of potential becoming (Bhava) rounds itself off in repetitions birth (Jati), which by its very nature is attended by decrepitude and death (Jara-maranas).

Although this commentary of the psycho-physical process may be grasped intellectually, it nevertheless belongs to that class of truths which Buddha himself categorized as 'profound—even in its appearance profound'. And this implies that the process is too merely the delineation of a specific personality's rebirth career, but the veiled fact of how a certain aggregate of impressions (Santhuras) begins, through environmental contact (Phassa) to develop anew and re-split into the psychic amoeba: of other completely separate sets of personality-grasping fields (Upadana-akkhanda), without any immediate knowledge of this origin or parentage.

This, however, shall be dealt with more detail in the chapter on Anatta which follows. For the present it is necessary to deal more explicitly with the factors which serve as modes for the manifestation of life in a world where even ephemerality arises by way
of conditionality, of which conditions (Paccaya) there are 24 modes: (1) Root-cause (hetupaccaya), (2) Psychic support (aramanna-paccaya), (3) Predominance (adhipasi-paccaya), (4) Contiguity (anata-paccaya), (5) Immediate contiguity (samannatana-paccaya), (6) Co-nascence (sahata-paccaya), (7) Reciprocity (samappañhappacca), (8) Characteristic dependence (nissaya-paccaya), (9) Deci-
sive dependence (apana-nissaya-paccaya), (10) Antecedence (puretatta-paccaya), (11) Consequence (pa-carataya-paccaya), (12) Frequency (a savanna-paccaya), (13) Voli-
tion (kamma-paccaya), (14) Resultant (vipaka-paccaya), (15) Instrument (sahara-
paccaya), (16) Controlling faculty (indyaya-paccaya), (17) Concentrated absorption (jhana-paccaya), (18) Path (maggapaccaya), (19) Association (sampayanta-paccaya), (20) Disassociation (vippayanta-paccaya), (21) Presence (uttii-paccaya), (22) Ab-
sence (nafii-paccaya), (23) Disappearance-abeyance (vijjata-paccaya), (24) Ap-
pearance continuity (avijjata-paccaya).

The mutable causes which combine to make anything manifest in spatio-tempo-
ral fact, even for a fraction of a second surpass all causes. Within the broad framework
of these modes, however, all things have their momentary play. Thus, to be more
explicit:

(1) ROOT CAUSE (hetupaccaya): It is the ethical root cause, ninefold in scope,
which is implied here namely as, greed (lobha), hate (dosa) and delusion (Moha)
which are adverse conditions (akusala paccaya). These are offset by their opposi-
tion greed (alobha), non-hate (adusana), and beneficial conditions (kusala paccaya).
Beyond these are the neutral (uyukata) conditions, namely-whether neither
greed nor non-greed, neither hate nor non-hate, neither delusion nor non-
delusion.

(2) PSYCHIC SUPPORT (aramanna paccaya): This is six-fold in scope, namely
the psychic support of visibility (rupaparamana), of audition (saalaramnan), of odours
(gandhararamma), of tastes (rasaratrimma), of tangibles (phoththabhararamsa),
and of intangibles (dhammaratrimma). These psychic supports are always accompa-
nied by the concomitants (cesusaka) of contact (phassa), feeling (vedana), percep-
tion (sanna), volition (cetana), concentration (ekaggata), vitality (jivindriya), and
consciousness (whether mundane or supramundane, present, past and future)
and the 14 concomitants of consciousness. Of these psychic supports, 52 are sensual
(kusmaranma), 6 of great-extent (Mahayuttarananma) involving the formless con-
centrated-absorptions of the infinity of consciousness and neither perception nor
non-perception, 21 of reuter base (pannantarananma) involving the concentrated-
absorptions of form and the formlessness of the infinity of space and voidness, 8 of
supramundane status derived from emancipation of mind (nibbana arammana), 20
of general derivation (sabbaarana) except the supernormal functional consciousness
(abhimya-cita), and mind-door emancipated consciousness (manodvavarakha
cita).

(3) PREDOMINANCE (adhipasi paccaya): Predominance is a mode of
conditionality. In view of the fact that all things are composed of numerous forces,
generally exist in a latent state, the factor which predominates at any given moment takes precedence over the rest, subordinating all other factors to the background.

(4) CONTINGENCY (ananata paccaya): Any factor which is conditioned by contiguity exists in potential energy in active force as occasion permit, and determines its perpetuity.

(5) IMMEDIATE CONTINGENCY (samannata paccaya): Any factor in immediate contiguity possesses the potentiality of direct influence, and as such is more decisive than the preceding mode of contiguity as its potentiality being in the successive contiguity.

(6) CO-NASCENCE (samajjita paccaya): That, which exists or manifests simultaneously serves as a mode for connection and interconditionality.

(7) RECIPROCITY (annamanna paccaya): That, which possesses the potential to activate another and be activated in turn thereby partners of the mode of this contiguity of reciprocity.

(8) CHARACTERISTIC DEPENDENCE (atutaya paccaya): That, which depends upon some characteristic for support manifests under the mode of this contiguity.

(9) DECISIVE DEPENDENCE (upanissaya paccaya): That, which plays a decisive part in the characteristic of any given subject is a condition for manifestation. In its psychological aspect, it is the characteristic habit of mind integrated in a specific field. The function of such character is to perform, to support, to regulate and to decide. Without such characteristic decisive dependence, the mind remains the sport of every random mutable cause that arises. In function, therefore, this mode of contiguity has great significance as being a major factor which decides.

(10) ANTecedent (pavajjata paccaya): That which is antecedent, necessarily plays an essential part in the temporality of any particular manifestation through contiguity.

(11) CONSEQUENTIAL (pavaggaya paccaya): That, which follows serve at the conditional sequence for all activity and process.

(12) FREQUENCY (asevata paccaya): The frequency of any given factor possesses great potentiality in the determination of manifestation through contiguity.

(13) Volition (Kamma paccaya): That causality which any living thing activates of its own accord, and which is either black, white, black-white, or neither black nor white. The last named applies to that kamma which is not induced and therefore tends to be a non-issue. Karmic volitions have their effect (vipaka) in the present life (dikkhakamma vedanaya-kamma), or are experienced in the next (upapajj vidanaya kamma), or continue to manifest in successive births (apinipata vedanaya kamma), or
are unconscious and unintentional. Karma is as potent as the will (cetas) behind its instigation. There are four aspects which determine its potency, whether for good or ill: (1) Premeditated intent (bharita cetas), (2) immediate intention resulting in the act (manascena cetas), (3) immediate satisfaction after the act (ayu cetas), (4) Satisfaction as a recollective remand (apariceta cetas). When all these aspects are complete, the effect for good or ill is strong, as the case may be. If only the first is present and no action follows to support it, only an impression is made or consciousness.

(14) RESULTANCY (vipaka paccaya): That which in the fruition of volitions performed, and as such, may be black, white, black-white, or neither black nor white.

(15) NUTRIMENT (ahara paccaya): There are four forms of nutriment which serve as modes of conditionality: material food (kalyani-kakatukara), contact (phothaseha), volition (manussamutthara), and consciousness (sato-dhamma).

(16) Controlling faculty (icchadhi paccaya): There are twenty-two potential controlling faculties, serving as bases for conditionality. The controlling faculties of vision (cakkhakindrikha), of audition (sotindevi), of olfaction (ghavindriya), of taste (praharindriya), of tactile sensation (kayindriya), of mental impression (manindriya), of femininity (suhinindriya), of masculinity (purisindriya), of vitality (hussindriya), of pleasure (sukhindriya), of pain (dukkhindriya), of happiness (somanassindriya), of grief (domanassindriya), of equilibrium (upekkhindriya), of faith (buddha-satindriya), of energy (vasindriya), of mindlessness (samadindriya), of concentration (samagana-dana), of wisdom (Pannindriya), of aspiration to the supramundane (anatana-cassanindriya), of comprehension of the supramundane (anatana-dana), of attainment of the supramundane (anatana-satindriya). Their function is to direct, to dominate, to perpetuate, and to annul. Based on the conditionality of these potential controlling faculties, all things subjective come to rise, whether through desire, through application, or through karma. Thus because of the dynamism of the potential faculties of vision etc., there arise in rebirth the spheres (ayatanas) of eye etc., respectively that which remains only in the mode of unrealized potentials become thus an actual physicalized fact, perpetuating its function there through.

(17) Concentrated-absorption (ghanta paccaya): A factor extremely potent in the determination of psychological conditionality. There are nine such absorptions of buoyancy and case accompanied by thought of bliss, of equanimity, of one-pointedness, of spatial infinity, of conscious infinity, of voidness, of an intermediate state, which is neither perceptive nor non-perceptive, and of the cessation of perception and feeling.

(18) PATH (mata paccaya): The factor which determines the possibility of attainment leading to release.

(19) ASSOCIATION (Sampayutta paccaya): The mode of conditionality which


(20) DISOCIATION (avayutta paccaya): The mode of conditionality which disconnects.

(21) PRESENCE (nathi paccaya): The factor which exerts influence due to its potential presence.

(22) ABSENCE (nathi paccaya): The factor which also serves as a mode of conditionality by its very nature of potential absence.

(23) DISAPPEARANCE- Absence (vagata paccaya): The mode of conditionality which is characterized by disappearance and posited thus in absence.

(24) APPEARANCE-CONTINUANCE (avagata paccaya): The mode of conditionality which is characterized by appearance and conditionality which is characterized by appearance and continuing as such.

When, therefore, it is said that 'even in this very body, six feet in length, with its sense-impressions, thoughts, and ideas, is the world, the origin of the world, the cessation of the world, and the way leading to the cessation thereof.' The implicit fact is that since all things arise through conditionality, by occasion, and by way of cause, there is nothing in the phenomenal world which abides as a thing in itself, but that its consistency is forever in flux, and that, since the mind is more potent than matter, it can dominate it and, working its way out of it, be released. The support for the manifestation of the five aggregates of grasping-personality (paripudānakkhandha) comprising form (rupa), feeling (vedana), perception (sanna), impressions (sankharas), and consciousness (cittana), are a composite product of volitions (kamma). Activated by desire (tanha) and attachment (upadana) they become a formidable elements for good or ill.

The five aggregates are the personification in a specific field of three of the four absolutes (Paramattha). Form (rupadhamma) is the third absolute, feeling-perception-impressions comprise the second absolute (ettadikā) and consciousness is to the first of the absolutes (citta). The last absolute is that of release (Nibbana).

Why are they termed absolute? Because, beyond them there is nothing. They are absolute in the sense that they are to be found wherever life is found. They are not viewed as absolutes from the individual point, but universally as cosmological ultimates. It is from the fusion of these absolutes (excluding Nibbana) that the ideas of personality and identity originate.

CONSCIOUSNESS (citta) is that element Vinnatthana, which by its very nature is pure awareness. However, since pure awareness never exists by itself but is always yoked to awareness of something, even if this something be nothing more than spatiality,
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Consciousness is something which is to be analysed according to a whole gamut of possibilities. There are eight-nine states of consciousness; eighty-one are mundane (lokaya), and eight supramundane states number forty, thus totalling 121 states of consciousness in all. These states may be summarised thus: 21 beneficial (kusala), 12 adverse (akusala), 36 resultant (vipaka), and 20 functional (kriya). They may be subdivided again into mundane and supramundane.

MUNDANE: (1) Eight initial states based on happiness and equanimity, whether self-induced or otherwise; (2) Three functional states based on happiness and equanimity; (3) Twelve states based on greed, hate and delusion; (4) Twenty-three resultant states based on formless consciousness; (5) Nine initial dhutas; or concentrated absorptions; (6) Resultant dhutas.

SUPRAMUNDANE: (1) Four initial attainments (stream enterer path etc); 92) Four resultant attainment (stream enterer fruition etc); (3) Five functional states based on happiness and equanimity, whether self-induced or otherwise; (4) Nine functional dhutas.

Consciousness may be classified again under 7 categories of elements (dhuta): (1) Two eye-consciousness elements (cakkhu vinnanadhata); (2) Two ear-consciousness elements (sota vinnanadhatu); (3) Two nose consciousness elements (ghana vinnanadhatu); (4) Two tongue-consciousness elements (fthira vinnanadhatu); (5) Two tactile-consciousness elements (kaya vinnanadhatu); (6) Om, five sense door elements (Pancatattva vattana manodhata) and two contact receptacle elements (Sampaticchana manodhata); (7) Seventy-six mind-consciousness elements (Mano vinnanadhatu) which may be classified according to planes of existence (bhuma): Sensual Plane (kama vacara)— 54 states of consciousness, comprising 8 states of greed (lohiba), 2 states of hate (dosa), 2 states of delusion (moha), 7 states of adverse reslutancy (akusala vipaka). 8 states of beneficial reslutancy (kusala vipaka), 3 states of functionality (kriya), 8 states of great benefit (Mahakusala), 8 states of great resultancy (Mahalipa), and 8 states of great functionality (Malahariya).

Form (Brahma) plane (Bhuvanacara): It is a state of consciousness comprising 5 states of benefit, 5 states of reslutancy and 5 states of functionality.

Formless (Arupa-Brahma) plane (Arupavacara): The 12 states of consciousness comprising 4 states of benefit, 4 states of reslutancy, or if classified according to ethic attainments- 20 beneficidal and 20 resultant.

The supramundane states of consciousness are the ultimate aim of all effort, and are induced by discipline of mind, by treading the right path, which in its concentrated form is absorption in thana.

With these supramundane states of consciousness as base, the Noble One, even in
the this life, renders extinct all hindrances and unwholesome states and passes beyond (Nibbana).

Concomitants of Consciousness (cetasika): The concomitants of consciousness accompany consciousness and characterise its essence. They are fifty-two in number, and they are classified as neutral, as adverse, and as beneficial.

Neutral concomitants total thirteen: (1) Contact (Phassa), (2) feeling (vedana), (3) perception (Sahna), (4) Volition (Cetana), (5) concentration (ekaggata), (6) vitality (jivandhara), (7) attention (manasikara), (8) application (etadhika), (9) sustained application (vícara), (10) bliss (píti), (11) resolution (adhimokkha), (12) energy (sína), and (13) zeal (cháda).

There are fourteen adverse concomitants: (1) greed (lobha), (2) hate (dosa), (3) delusion (moča), (4) consciousnesslessness cahirika), (5) shamelessness (anatappa), (6) conceit (mana), (7) bizarreness (dúthu), (8) envy (issa), (9) science (maccayá), (10) worry (khanika), (11) doubt (dúthu), (12) torpor (Mídha), (13) agitation (uddhacca), and (14) doubt (dúthu).

Beneficial concomitants number twenty-five: (1) faith (saddha), (2) mindfulness (sattá), (3) modesty (ottappa), (4) non-greed (adhojha), (5) non-hate (adóse), (6) non-delusion (amohá), (7) impartiality (tanumahjattata), (8) tranquility of formations (khán pasaddhā), (9) tranquility of consciousness (cittapassadu), (10) adaptability of formations (kayamudatta), (11) adaptability of consciousness (cittamudatta), (12) buoyancy of formations (khásapaccaya), (13) buoyancy of consciousness (citta paccaya), (14) pliancy of formations (kayakittamittata), (15) pliancy of consciousness (cittakattamittata) (16) proficiency of formations (kaya pâyyanattu), (17) proficiency of consciousness (citta pâyyanattu), (18) tractability of formations (kaya upakuta), (19) tractability of consciousness (citta upakuta), (20) right speech (samma vaca), (21) right conduct (samma kammanta), (22) right livelihood (samma ajiva), (23) compassion (karuna), (24) sympathetic joy (muditá), and (25) wisdom (pañña).

Formations (Rupa): There are twenty-eight apprehensible categories of formations whether undivided or derived.

Undivided: The four primaries of earth, water, fire, and air.

Derived: The sensitivities of eye, ear, nose, tongue, body, perceptsibles, sounds, odours, tastes, femininity, masculinity, vitality, heart-base, bodily intimation, verbal intimation, spatiality, buoyancy of formations, pliancy of formations, adaptability of formations and nutritive.

Spatio-temporal is included as a derived category because the space which is apprehended by the senses is a compounded element and derived. Only that space which is characteristic of nibbana may be termed uncompounded and undivided.
Regarding how the five aggregates of rebirth-personality take relinking (patissandhi) in the human womb, it is important to note that no rebirth fusion is possible if the aggregates do not gravitate and sink to the pit of the mother's diaphragm (in line with the navel), for this is the point of contact between parent and embryo, which originates at this seat permeating the ovum. At this initial stage, the formation is termed kala-raupa, and is as minute as a speck of oil suspended at a needle's point. After seven days it develops into what is called the amhuddha-raupa. After fourteen days it develops into the pesu-raupa, after twenty-one days into the ghanu-raupa. After twenty-eight days have elapsed it develops into the Paramu-raupa which implies that five offshoots sprout out to form the four limbs and head. After the thirty-fifth days, the optical faculties (calidasa dasaka kalaga) emerge, to be followed after the fortieth day by the emergence of the auditory group (Sota dasakalakala), followed after the fortieth day by the nasal group (ghana dasakalala), the process of which is completed by the sixty-third day. The embryo then develops in dimensions until its delivery.

This formation, in its completeness, is termed, "Kaya". And it is so called to forestall identification therewith as a permanent self (atta). Forms are self-devoid, but recur wherever life is found. Therefore, although ephemeral, they are in a certain sense absolute. Ephemeral (sammate) as units, but absolute (paramatta) as universal modes. To borrow Whitehead's terminology regarding colour: "They haunt time like a spirit. They come and they go, but when they come they are the same. They neither survive nor do they live. They appear when they are wanted".

"They haunt time like a spirit", because they are part to process lacking definite or permanent base. They come and go, because, like wind they rise and subside, having no constant abode. "When they come they are the same" because they are common to type, possessing the same appearance and shape. "They neither survive nor live" because nothing that is compounded (whether by matter or mind) survives or lives in the sense of to endure. "They appear when they are wanted" because desire is their motif and when thus desired thus they appear.

Form, therefore, is termed the third absolute. As an absolute 'self' is abandoned but form is retained.

The assertion that 'even in this body the world and the origin of the world', therefore possesses vast significance, involving in terms of conditionality, profound possibilities. However, since suffering is not the be-all of existence, in the aftermath of enlightenment, the spectacle of origins in all its complexity, though shattering, nevertheless brings with it a new perspective and the prospect that, for the earnest man at least, the certainty of a way to emancipation exists and the attainment of eventual release assured.

"Even in this body, the cessation of the world, and the way thereto."
However, the cessation and the way thereto must be for involving right concentration.