The Bulletin of Tibetology seeks to serve the specialist as well as the general reader with an interest in this field of study. The motif portraying the Stupa on the mountains suggests the dimensions of the field.

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རིག་འཛན་ནཱ་ཞིད་མི་འདྲ་བརྨ་བསྐལ་མཁྱབ
མཛད་པོད་པ།
(1337-1409)

ཁས་! རྣམ་ཆེན་དྲི་སྐྱེས་བདེན་པ་ནང་སྡེ་མོ་ཞི་འི་ཤུག་ཡི་ཤུག་དབང་། བཙོ་བོ་བསྟན་བྱེད་ཀྱིས་རྗེས་འཛིན་ཚོགས་པ་བྱེད་པོ་ལྟར་བཏུས་ནས་དོན་འདྲ་བརྨ་བསྐལ་མཁྱབ་གྱི་བཤེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་ ཕོ་བོ་བསྟན་བྱེད་ཀྱི་བཤེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་། ཞེས་་བཅུ་བྱེད་དེ་བདེན་པ་དང་ངེས་ལགས་ཞིང་.
হ্যায় ইচ্ছিক কোথায় উপস্থিত নাহি। হে তোমাকে হে তোমাকে যেখানে যাবে সেখানে বিভ্রান্ত, তোমার জ্ঞানের শক্তি নিকটতম শক্তিতে পায় না। নিকটতম বিভ্রান্তটা তোমায় নিকটতম অঞ্চলে নিয়ন্ত্রণ দিতে পারে। তাই হৃদয়ে তুমি তোমার শক্তি চেহারাপ্রাপ্তির মধ্যে প্রবেশ কর। তারপর গুরুত্বপূর্ণ আচারপ্রদান কর। অনুশীলন কর। একটা বিশ্লেষণ কর। পরে তোমার জ্ঞানের শক্তি সুস্থ হয়।

তোমার হৃদয়ের শক্তিতে একটা প্রাকৃতিক বিশ্লেষণ কর। তুমি ভাবছো তুমি যেখানে যাবি। তোমার স্মৃতিসূচক হয় কি না। তোমার ভাষার হয় কি না। তোমার মনের হয় কি না। এই কার্য কর। যদি তোমার মনের হয় না তা হলে তোমার মনে কি হয়। তোমার ভাষার হয় না তা হলে তোমার ভাষার হয় কি না। তোমার স্মৃতিসূচক হয় না তা হলে তোমার স্মৃতিসূচক হয় কি না।

তুমি যেখানে যাবি তা হলে তুমি যাবে তোমার স্মৃতিসূচক হয় না তা হলে তুমি যাবে তোমার স্মৃতিসূচক হয় কি না। তুমি যেখানে যাবি তা হলে তুমি যাবে তোমার ভাষার হয় না তা হলে তুমি যাবে তোমার ভাষার হয় কি না। তুমি যেখানে যাবি তা হলে তুমি যাবে তোমার মনের হয় না তা হলে তুমি যাবে তোমার মনের হয় কি না।

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তুমি যেখানে যাবি তা হলে তুমি যাবে তোমার ভাষাকে আচার কর। তুমি যেখানে যাবি তা হলে তুমি যাবে তোমার মনের আচার কর। তুমি যেখানে যাবি তা হলে তুমি যাবে তোমার স্মৃতিসূচক হয়।

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থাকুলে নিশ্চিত করার জন্য প্রশংসা দেওয়া গেলে পুরাতন বিষয়কে অতিক্রম করে চোখ নানাহারিক করা হয়েছে।

মূল কথাটির পর্যালোচনা করা হলে যে একটি প্রমাণ পাওয়া যায় সেটি হলো একটি সম্পূর্ণ সমাধানের জন্য প্রধান পদক্ষেপ হিসেবে বিবেচনা করা যেতে পারে।

এই সংক্ষিপ্ত প্রস্তাবের প্রস্তাব ব্যাখ্যা করা যেতে পারে যে এটি একটি সমাধানের জন্য প্রধান পদক্ষেপ হিসেবে বিবেচনা করা যেতে পারে।
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জুটি বন্ধন করে হয় এবং দুর্নীতি দিতে পারে। তাই সমস্ত সময়ের জন্য সুতরাং সংগঠিত করার প্রচেষ্টা করা উচিত। কেই কিছু করার প্রতিশোধ দিতে পারে। তাই সকলের জন্য সুরক্ষার জন্য প্রচেষ্টা করা উচিত।

নীচের পরামর্শ প্রদান করা যেতে পারে যে এই সমস্যার সমাধানে সকলের কৃতিত্ব প্রয়োজন। সকলের জন্য সুরক্ষার জন্য প্রচেষ্টা করা উচিত।
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BULLETIN OF TIBETOLOGY

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Universal Suffering
(Dukha)

As of old, G. bhabha so now I proclaim only this Suffering and the cessation
of suffering.

The assertion that suffering begets life in all its ramifications is something funda-
mental to the world view to which any philosophy worthy of the name would
subscribe. The whole creation is beget 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
induce it from bondage, are forever freed!"

If it is true that suffering begets 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 of suffering, though shattering, is nec-
cessary, something which is neither defeatist nor faintsce, since suffering even if univer-
sal in scope is not eternal as such.

As it is said:
"The world, Kaccayana, is for the most part attached to two extremes. Every-
thing exists. that, Kaccayana, is one extreme, nothing 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 amorphism and ephemeralness constitutes what is called suffering. The nucleus of birth, decrepitude, disease and death private life wherever life is to be found, often though invisible to mortal sight, dormant like seeds deep in the soil, awaiting for favourable conditions to emerge.

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 in this perpetual state of being, a victim which characterises life as it is that wisdom recommends it as something to be viewed with distaste. For although it may be man's concern to conceive himself as the master of his fate, he, in reality, remains what he has always been the playing of impulse and sport of every random contact which upspring.

The arising of suffering is of course inextricably rooted in that of ignorance (avijja). This is because although perversity 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 ills 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 worldly evil. All the reasonable activity of humanity is directed toward the destruction of this cohesion. But the cohesion of the particles which form the mass is not destroyed until the inner force passes 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 humane 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 spatio-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) come to play a master part.

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

Proceeding from ignorance (avijja) as base the aggregates (Sankharas) of impressions appear. With the aggregates of impressions as base rebirth-consciousness
UNIVERSAL SUFFERING

(vinama) appears. With rebirth-consciousness as base the intangible-angibles (nana-rupa) appear. When this appears, then the sense bases (Sahatayana) appear, then contact (Phassa) appears, then feeling, (Vedana), then desire (Tanha), then grasping and attachment (Upadana), then becoming (Bhava), then birth (Jata), and then old age and death (Jara-mrana) appears.

ignorance is, of course, no first cause but merely the negative straw wherein life takes its rise. Anything endowed with consciousness is consciousness unaware of the true nature of things and how they arise is an ideal base for the plantation 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 destiny.

As in the anaemic phantom, the intangible (nana) 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 reverts again. This form of psycho parthenogenesis goes on for a longtime.

This is only to be expected, because whenever the cognitive element (Vinnanandhatu) becomes enfolded in a formative field such as the body, the tendency is always to establish immediate identity through the sense bases (Sahatayana) 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 nestlessly propel it in the direction whereby it may retain its accretions to suffer. This persistent state of potential becoming (Bhava) rounds itself off in repetitions birth (Jata), which by its very nature is attended by decrepitude and death (Jara-mrana).

Although this commentary of the psycho-physical process may be grasped intellectually, it nevertheless belongs to that class of truths which Buddha himself categorised as 'profound-even in its appearance profound'. And this implies that the process is not merely the delineation of a specific personality's rebirth career, but the veiled fact of how a certain aggregate of impressions (Sankhara) begins, through environmental contact (Phassa) to develop anew and re-split into the psychic amorphous of other complexly separate sets of personality-grasping fields (Upadana/kkhandhata), 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 on 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 (arammana-paccaya), (3) Predominance (adhipasi-paccaya), (4) Contiguity (anata-paccaya), (5) Immediate contiguity (samamanura-paccaya), (6) Co-nascence (sahata-paccaya), (7) Reciprocity (arammanni-paccaya), (8) Characteristic dependence (nisaya-paccaya), (9) Deci-
dence (apaniyasa-paccaya), (10) Antecedence (purenata-paccaya), (11) Consequence (pasaata-paccaya), (12) Frequency (a sevana-paccaya), (13) Voli-
tion (kanama-paccaya), (14) Resultancy (vipaka-paccaya), (15) Instrument (shara-
paccaya), (16) Controlling faculty (indriya-paccaya), (17) Concentrated absorption (Jhana-paccaya), (18) Path (magga-paccaya), (19) Association (sampañyata-paccaya), (20) Dissociation (vippapta-paccaya), (21) Presence (utthi-paccaya), (22) Ab-
sence (nulati-paccaya), (23) Disappearance-abeance (vijuta-paccaya), (24) Ap-
pearance continuance (avijuta-paccaya).

The mutable causes which combine to make anything manifest in spatio-tempo-
ral fact, even for a fraction of a second surplus all cause. 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 (kusala paccaya). These are offset by their opposi-
tion greed (alotha), non-hate (udosa), which are beneficial conditions
(busa paccaya). Beyond these are the neutral (anupadana) conditions, namely-never
greed nor non-greed, neither hate nor non-hate, neither delusion nor non-
delusion.

(2) PSYCHIC SUPPORT (arammana-paccaya): This is six-fold in scope, namely:
the psychic support of visibility (rupaparimana), of audibility (sa'darammana), of odours
(gandharanamana), of tastes (rasaranamana), of tangibles (phothabharanamana),
and of intangibles (dharmaranamana). These psychic supports are always accompa-
nied by the concomitants (cetasika) 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 50 concomitants of consciousness. Of these psychic supports, 52 are sexual
(Jumandjaranama), 6 of great-exist (Mahaguttaaramana) involving the formless con-
centrated-absorptions of the infinity of consciousness and neither perception nor
non-perception, 21 of reenter base (pannuttararumana) 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 aramanana), 20
of general derivation (sabbaaramana) except the supranormal functional conscious-
ness (abhima-cita), and mind-door emancipated consciousness (manodhvararika
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 (ananimā paccaya): Any factor which is conditioned by contiguity exists in potential energy in active force as occasion permits, and determines its perpetuity.

(5) IMMEDIATE CONTINGENCY (samatāyana 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-ASCENSC (sahāqīna paccaya): That, which exists or manifests simultaneously serves as a mode for connection and interconnection.

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

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

(9) DECISIVE DEPENDENCE (upanissāya paccaya): That, which plays a decisive part in the characteristic of any given subject is a condition for manifestation. In the 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 dependance, the mind remains in the state 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 (purejata paccaya): That which is antecedent, necessarily plays an essential part in the temporality of any particular manifestation through contiguity.

(11) CONSEQUENTIAL (paccajjhata paccaya): That, which follows serve as 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) VILITION (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 (saṁkhāra vedanā-kamma), or are experienced in the next (upapajjī vedanā-kamma), or continue to manifest in successive births (upapāgara vedanā-kamma), or
are unconscious and unintentional. Kamma is as potent as the will (cetana) behind its initiation. There are four aspects which determine its potency, whether for good or ill: (1) Premeditated intent (bhuñjita cetana), (2) immediate intention resulting in the act (mucanca cetana), (3) Immediate satisfaction after the act (ayāra cetana), (4) Satisfaction as a recollective removal (aparatiṣṭha cetana). 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 impetus is made or consciousness

(14) RESULTANCY (vipaka paccaya): That which is 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 (akālaṅkāra), contact (phalaṅkāra), volition (mānasaccināna), and consciousness (sīlaṅkāra).

(16) Controlling faculty (kriyā paccaya): There are twenty-two potential controlling faculties, serving as bases for conditionality. The controlling faculties of vision (cakkhuñāna), of audition (sīlañāna), of olfaction (ghevindriya), of taste (jihāna), of body sensation (kāmañāna), of emotion (manosojañāna), of voluntariness (sīlahetu), of masculinity (cittavīriya), of vitality (cittanirvīriya), of pleasure (sukhopiñāna), of pain (dukkhojīna), of happiness (sukhojīna), of grief (doṭṭha), of equity (sāma), of energy (vīriya), of mindfulness (susīlikāna), of concentration (samāvibhāsā), of wisdom (pannañāna), of aspiration to the supramundane (anānatañāna), of attainment of the supramundane (anānata), their function is to direct, to dominate, to perpetuate, and to anneal. Based on the conditionality of these potential controlling faculties, all things subjective come to rise, whether through desire, through application, or through kamma. Thus because of the dynamism of the potential faculties of vision oc, there are in re-invention of the spheres (avastava) of eye oc, respectively. That which remains only in the mode of unrealized potentialities become thus an actual physicalized fact, perpetuating its function throughout.

(17) concentrated-absorption (ghana paccaya): A factor extremely potent in the determination of psychological conditionality. There are these such absorptions of buoyancy and case accompanied by thought of bliss, of expansiveness, 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 (mīgha paccaya): The factor which determines the possibility of attainment leading to release.

(19) ASSOCIATION (Sānāgutta paccaya): The mode of conditionality which
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(20) DIPALATION (vipassana paccaya): The mode of conditionality which disconnects.

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

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

(23) DISAPPEARANCE: absence (vigata paccaya): The mode of conditionality which is characterized by disappearance and poised thus in absence.

(24) APPEARANCE: CONTINUANCE (avigata paccaya): The mode of conditionality which is characterized by appearance and conditionality which is characterized by apjvarance 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 subsists 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 (pancupadana) comprising form (rupa), feeling (vedana), perception (samma) impressions (sankharas), and consciousness (tanana), 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 (Paraanatha). Form (rupadhana) is the third absolute, feeling-perception-impresions comprise the second absolute (citta) and consciousness is 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 whereas life is found. They are not viewed as absolutes from the individual point, but universally as ontological ultimates. It is from the fusion of these absolutes (excepting Nibbana) that the ideas of personality and identity originate.

CONSCIOUSNESS (citta) is that element Vinnanathana, which by its very nature is pure awareness. However, since pure awareness never exists by itself but is always volved to/awareness of something, even if this something be nothing more than spatiality,
Consciousness is something which is to be analysed according to a whole gamut of possibilities. There are eighty-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 summarized thus: 21 beneficial (kusala), 12 adverse (akusala), 36 resultant (vipaka), and 29 functional (karya). 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 states, or concentrated absorptions; (6) Resultant thanas.

SUPRAMUNDANE: (1) Four initial attainments (stream-enterer path etc); (2) Four resultant attainment (stream-enterer fruition etc); (3) Five functional states based on happiness and equanimity, whether self-induced or otherwise; (4) Nine functional thanas.

Consciousness may be classified again under 7 categories of elements (dhatu): (1) Two eye-consciousness elements (cakkhu Vinnana dhatu); (2) Two ear-consciousness elements (sota Vinnanadhatu); (3) Two nose-consciousness elements (ghana Vinnanadhatu); (4) Two tongue-consciousness elements (hiru Vinnanadhatu); (5) Two tactile-consciousness elements (kaya Vinnanadhatu); (6) One, five sense door elements (Pañcadvartti Vattana Manomlghana); and two contact recepacle elements (Sampatischana Manomlghana); (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 (Lotha), 2 states of hate (dose), 2 states of delusion (moha), 7 states of adverse resultancy (akusala Vipaka); 8 states of beneficial resultancy (kusala Vipaka); 3 states of functionality (Karya); 8 states of great benefit (Mahaakusala); 8 states of great resultancy (Maha Vipaka); and 8 states of great functionality (Maha Karya).

Form (Bhrama) plane (Bhramavacara): It is a state of consciousness comprising 5 states of benefit, 5 states of resultancy and 5 states of functionality.

Formless (Atupa-Bhrama) plane (Atupavacara): The 12 states of consciousness comprising 4 states of benefit, 4 states of resultancy, or if classified according to ethinic attainments- 20 beneficial 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).

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

Neutral constituents total thirteen: (1) Contact (Phassa), (2) feeling (vedana), (3) perception (Saha), (4) Volition (Cetana), (5) concentration (ekaggata), (6) vitality (jotiṇḍriya), (7) attention (manasikara), (8) application (etalahā), (9) sustained application (vīcāra), (10) bliss (puñña), (11) resoluteness (adhipokkhe), (12) energy (viśaya), and (13) zeal (chanda).

There are fourteen adverse constituents: (1) Greed (lobha), (2) hate (dosa), (3) delusion (moha), (4) consciousness-lessness (sahajika), (5) sense-lessness (anottappa), (6) conceit (mana), (7) bizarreness (adthi), (8) envy (issa), (9) aversion (maṣaccaya), (10) worry (kenkikacca), (11) doubt (thina), (12) torpor (Muddha), (13) agitation (uddhacca), and (14) doubt (dīttīkacca).

Beneficial constituents number twenty-five: (1) Faith (saddha), (2) mindfulness (sati), (3) modesty (ottappa), (4) non-greed (abhobha), (5) non-hate (adho), (6) non-delusion (amoha), (7) impartiality (tanramahādāna), (8) tranquility of formations (kiya passaddhi), (9) tranquility of consciousness (citta passaddhi), (10) adoptability of formations (kayamudatā), (11) adoptability of consciousness (cittamudatā), (12) buoyancy of formations (kaya fahota), (13) buoyancy of consciousness (citta fahota), (14) pliancy of formations (kayākkhandhanna), (15) pliancy of consciousness (cittaakkhandhanna) (16) proficiency of formations (kaya paṇṇayanta), (17) proficiency of consciousness (cittapaṇṇayanta), (18) rectitude of formations (kaya upakata), (19) rectitude of consciousness (citta upakata), (20) right speech (samma vaca), (21) right conduct (samma kammanta), (22) right livelihood (samma ajīva), (23) compassion (karuna), (24) sympathetic joy (muditā), and (25) wisdom (panna).

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

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

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

Spatiating is included as a derived category because the space which is apprehended by the senses is a compounded elanent and derived. Only that space which is characteristic of nibbana may be termed uncompounded and undetermined.
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 kalala-rupa, 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 ambuddha-rupa. After fourteen days it develops into the pesi-rupa, after twenty-one days into the ghana-rupa. After twenty-eight days have elapsed it develops into the Pudaka-rupa which implies that five offshoots sprout out to form the four limbs and head. After the thirty-fifth days, the optical faculties (calikhu dasaka kalapa) emerge, to be followed after the forth-sound day by the emergence of the auditory group (Sota dasakakalapa), followed after the forty-ninth day by the nasal group (ghana dasukalapa), the process of which is completed by the six-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 fore-stall identification therewith as a permanent self (atta). Forms are self-devoid, but occur wherever life is found. Therefore, although ephemeral, they are in a certain sense absolute. Ephemeral (sammute) as units, but absolute (paramadda) 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 is 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 therto” However, the cessation and the way therto must be for involving right concentration.
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