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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རྩ་བོད་ཀྱི་ཕྱི་ཕྱིར་འཇིག་རྟེན་གཅིག་གམ
མོ་བོད་པ་གཤེགས་
(1337-1409)

ལོ་གཅེས་ཀྱི་བདེ་བཅོས་རླུང་བུའི་རིག་པ་གཅིག་གམ་གཉེན་པོ་གཤེགས་
དེ་རྩོན་བཅོས་ཀྱི་ཁྱབ་ཅུར་བྱུང་བ་ཁྱབ་ཅུར་བྱུང་བ་བུད་པའི་རིག་པ
དང་བཅོམ་བོད་པ་མཁན་ངང་བུན་པའི་ར་བོད་པ་མཁན་

1
কল্যাণচিত্র কর্মকর্তার কাছে একটি অনুমোদন এমনকি নিজের কাজের জন্য তারা নিজের পক্ষে করে তাই তাদের নিজেদের কাজের উদ্যোগে তাদের কাজের জন্য তাদের নিজেদের পক্ষে করে।

ভাবনা এবং কল্যাণ কর্মসূচিতে সেই অনুমোদন শুরু করে। কল্যাণচিত্র কর্মকর্তার কাছে একটি অনুমোদন এমনকি নিজের কাজের জন্য তারা নিজের পক্ষে করে তাই তাদের নিজেদের কাজের উদ্যোগে তাদের কাজের জন্য তাদের নিজেদের পক্ষে করে।

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བུལུས་ཀོས་བཅོས་ལྷན་གྱིི་། བཤེས་བ་མེད་པ་ཐིང་བུ་ བཅོས་ལྷན་གྱིི་ཐས་ཐོན་ལྷན་གྱིི་ཐོན་ལ་ཐོན་གཅིག་ཅན་ འཐུས་པ་ཐོན་ལ་ཐོན་གཅིག་ཅན་ཐོན་ལ་ཐོན་གཅིག་ཅན་ འཐུས་པ་ཐོན་ལ་ཐོན་གཅིག་ཅན་ཐོན་ལ་ཐོན་གཅིག་ཅན་ འཐུས་པ་ཐོན་ལ་ཐོན་གཅིག་ཅན་ཐོན་ལ་ཐོན་གཅིག་ཅན
ཐོན་ལ་ཐོན་གཅིག་ཅན་ཐོན་ལ་ཐོན་གཅིག་ཅན་ཐོན་ལ་ཐོན་གཅིག་ འཐུས་པ་ཐོན་ལ་ཐོན་གཅིག་ཅན

གཤེགས་པར་ས་མཐའ་ཐེག་པ་ཁྱབ་涉及到的文本内容
BULLETIN OF TIBETOLOGY

ལོག་གུ་རྗེ་ནོར། སྟིང་པོ་དང་བཅས་པ་འགོད་པའི་བོད་ལྷག་བས་བོད་ལྷག་བས་དུ་གསར་བུ་བཅས་པ་ཡོད་མཚམས་སོ།

འོར་སླུ་མིའི་ལོག་རིམ་རིམ་ཅུང་ཐུབ་དཔྱད་པ་ལ་ཡོན་ཏན་གསར་བུ་བཅས་པ་ཡོད་མཚམས་སོ།

གི་དམ་པོ་གཞི་དང་བོད་ལྷག་བས་བོད་ལྷག་བས་དུ་གསར་བུ་བཅས་པ་ཡོད་མཚམས་སོ།

མི་ལོག་རིམ་རིམ་ཅུང་ཐུབ་དཔྱད་པ་ལ་ཡོན་ཏན་གསར་བུ་བཅས་པ་ཡོད་མཚམས་སོ།

དུས་སླུ་མིའི་ལོག་རིམ་རིམ་ཅུང་ཐུབ་དཔྱད་པ་ལ་ཡོན་ཏན་གསར་བུ་བཅས་པ་ཡོད་མཚམས་སོ།

གི་དམ་པོ་གཞི་དང་བོད་ལྷག་བས་བོད་ལྷག་བས་དུ་གསར་བུ་བཅས་པ་ཡོད་མཚམས་སོ།
হাঁ ভুল হলে আপনাকে ভাষায় বলা দিতে পারি। আপনি কী ভাষায় স্পষ্টভাবে তথ্য দিতে পারেন?
নীহারিকা গুলায়ন এক হলো, যেখানে বিচ্ছেদকরণ বিষয়টি বিচারকদের সহযোগিতা দূর করে। জনসাধারণের মধ্যে যেখানে সমাজভাবনার উপর আরো জোর দেওয়া হয়, এতে বিচারকদের সহযোগিতা কমে যায়। বিচারকদের সহযোগিতা কমলে, সমাজীকরণের পাত্র হয় বিচারকের তালিকা। বিচারকদের সহযোগিতা কমলে, বিচারকের তালিকা বিচারকের তালিকা।

ইন্দিরা গান্ধীর সমাজঘটনীয় মন্ত্রণালয়ের সাথে নিজের কাজ করলেন নাগাদ। গান্ধীর সমাজঘটনীয় মন্ত্রণালয়ের সাথে নিজের কাজ করলেন নাগাদ।

বিচারকদের সহযোগিতা কমলে, সমাজীকরণের পাত্র হয় বিচারকের তালিকা। বিচারকদের সহযোগিতা কমলে, বিচারকের তালিকা বিচারকের তালিকা। বিচারকদের সহযোগিতা কমলে, সমাজীকরণের পাত্র হয় বিচারকের তালিকা। বিচারকদের সহযোগিতা কমলে, বিচারকের তালিকা বিচারকের তালিকা।
བདེ་བ་དུ་འོང་བའི་བོད་ཁུལ་གཟུགས་ཐོ་མཛད་པའི་ཐོང་ལྷ་ཐོགས། རྣམ་ཐབས་ཀྱི་སོ་་ོ་ཙྲ་བོད་ཁུལ་གཟུགས་ཐོ་མཛད་པའི་ཐོང་ལྷ་ཐོགས། རྣམ་ཐབས་ཀྱི་སོ་་ོ་ཙྲ་བོད་ཁུལ་གཟུགས་ཐོ་མཛད་པའི་ཐོང་ལྷ་ཐོགས། རྣམ་ཐབས་ཀྱི་སོ་་ོ་ཙྲ་བོད་ཁུལ་གཟུགས་ཐོ་མཛད་པའི་ཐོང་ལྷ་ཐོགས། རྣམ་ཐབས་ཀྱི་སོ་་ོ་ཙྲ་བོད་ཁུལ་གཟུགས་ཐོ་མཛད་པའི་ཐོང་ལྷ་ཐོགས་}
না জিনিস; অর্থাৎ আমারা কোনো না জিনিস করে যে প্রকৃতির সাথে প্রতীক প্রতিপন্ন করতে পার। প্রতীকচিত্রিতার সাথে কর্মচীতির ভাবনা হয় না কি করতে পার, যে কিছু সত্যিকারচিত্রিতার জন্য প্রতীকচিত্রিতার সাথে কর্মচীতির ভাবনা হয় না কি করতে পার।

এই কথায় উল্লেখ করতে পারি যে না জিনিসের জন্য প্রতীক প্রতিপন্ন করতে পার, যে কিছু সত্যিকারচিত্রিতার জন্য প্রতীকচিত্রিতার সাথে কর্মচীতির ভাবনা হয় না কি করতে পার।

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སྟུགས་པའི་ཐམས་ཅད་ཐུབ་བསྟོན་བཅོས་བྱས་པའི་སྟུགས་པ་སྟོན་ལོག་པའི་དབང་ཕ་བཞིན།

ལུགས་པའི་ཐམས་ཅད་ཐུབ་བསྟོན་བཅོས་བྱས་པའི་སྟུགས་པ་སྟོན་ལོག་པ་དོན་དུ་ཕྱིར་བྱས་པ།

སྟུགས་པ་སྟོན་ལོག་པ་དོན་དུ་ཕྱིར་བྱས་པ།

བོད་ཀྱི་རྒྱལ་ཡོངས་མིང་ཡིན་མེད་པའི་སྟུགས་པ་སྟོན་ལོག་པ་དོན་དུ་ཕྱིར་བྱས་པ།

སྟུགས་པ་སྟོན་ལོག་པ་དོན་དུ་ཕྱིར་བྱས་པ།
Universal Suffering
(Dukha)

P. G. Vagi

"As of old, G. bhiikkhu so now I proclaim only this 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 subdue 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 (of suffering), though shattering, is nevertheless something which is neither defeatist nor fanciful, 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 amor phousness and ephemeral nature constitutes what is called suffering. The nucleus of birth, decrepitude, disease and death pervade 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 ended 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 deployed. 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 disgust. For although it may be man’s conceit 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 (avaita). 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 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 force passes from the mass to the particles and obliges them to separate from it. The strength of the 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 delusion.

Delusion, however, is only the negative aspect. Greed (loha) supplies the topical force, the acquisitive instinct, to which space-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 amor phous plurality which characterise life wherever life is found. And its appearance proceeds along certain dependable links (Pattra Strappadha).

Proceeding from ignorance (avaita) as base the aggregates (Sankharas) of impressions appear. With the aggregates of impressions as base rebirth-consciousness
(samsara) appears. With rebirth-consciousness as base the intangible-imaginings (nama-rupa) appear. When this appears, then the sense bases (Sahayatana) appear, then contact (Phassa) appears, then feeling (Vedana), then desire (Tanha), then grasping and attachment (Upadana), then becoming (Dhava), then birth (Jati), and then old age and death (Tasmamana) appears.

Ignorance is, of course, no first cause but merely the negative strata wherein life takes its rise. Anything endowed with consciousness—a consciousness unaware of the true nature of things and how they arise is an ideal base for the generation 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-sort, with no direct volition over their immediate destiny.

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 reverts again. This form of psycho parthenogenesis goes on for a lifetime.

This is only to be expected, because whenever the cognitive element (Vijnanadhatu) becomes enmeshed in a formative field such as the body, the tendency is always to establish immediate identity through the sense-bases (Sahayatana) and by an environmental contact (Phassa). Environmental contact sets the base for the arising of feeling, the feeling, of persistent personality. Feeling (Vedana) assimilated 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 nestle PROFIT it in the direction whereby it may retain its accretions to store. This persistent state of potential becoming (Dhava) rounds itself off in repetitions birth (Jati), which by its very nature is attended by decrepitude and death (Jara-mirtana).

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 not merely the delineation of a specific personality's rebirth career, but the veiled fact of how a certain aggregate of impressions (Sankharas) 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/makkhandita), 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 conditioning, of which conditions (Paccaya) there are 24 modes: (1) Root-cause (Hetupaccaya), (2) Psychic support (ararnana-paccaya), (3) Predominance (adhipasis-paccaya), (4) Contiguity (anatara-paccaya), (5) Immediate contiguity (Sammanamana-paccaya), (6) Co-nascence (sahanata-paccaya), (7) Uncertainty (arnamanna-paccaya), (8) Characteristic dependence (nissaya paccaya), (9) Deci- nsive dependence (upanissaya paccaya), (10) Antecedence (puretata paccaya), (11) Consequence (pasatata paccaya), (12) Frequency (a sevana paccaya), (13) Voli- tion (Kamma paccaya), (14) Resultancy (vipakka paccaya), (15) Instrument (dhatu paccaya), (16) Controlling faculty (indriya paccaya), (17) Concentrated absorption (jnana paccaya), (18) Path (magga paccaya), (19) Association (sampayutta paccaya), (20) Disassociation (vippayutta paccaya), (21) Presence (uttha paccaya), (22) Ab- sence (athath paccaya), (23) Disappearance-abeyance (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 surpass all concepts. 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 (alobha), non-hate (adosa), which are beneficial conditions (kusala paccaya). Beyond these are the neutral (amokaya) conditions, namely- neither greed nor non-greed, neither hate nor non-hate, neither delusion nor non- delusion.

(2) PSYCHIC SUPPORT (ararnana-paccaya): This is six-fold in scope, namely the psychic support of vigiliy (ruparamana), of audibility (saññaramana), of odour (gandhararamana), of tastings (rasararamana), of tangibles (phothhabbararamana), and of intangibles (dhammanararamana). These psychic supports are always accompa- nied by the concomitants (cetasikas) of contact (phassa), feeling (vedana), percep- tion (sanna), volition (cetana), concentration (ekaggata), vitality (piyānīdīya), and consciousness (whether mundane or supra mundane, present, past and future) and the 32 concomitants of consciousness. Of these psychic supports, 52 are sensual (kumara-paramana), 6 of great-exist (Mahākañca-paramana) involving the formless con- centrated-absorptions of the infinity of consciousness and neither perception nor non-perception, 21 of rester base (pannatisaramana) involving the concentrated-absorptions of form and the formlessness of the infinity of space and vividness, 8 of supermundane status derived from emancipation of mind (nibbana ararnana), 20 of general derision (sabbhararama) except the supernormal functional consciousness (abhinna-cita), and mind-door emancipated consciousness (manovavārakīla citta).

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

(4) CONTINUITY (ananta paccaya): Any factor which is conditioned by contiguity exerts its potential energy in active force as occasion permits, and determines its perpetuity.

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

(6) CO-NEASCENT (sabhaqata 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 conditionality of reciprocity.

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

(9) DECISIVE DEPENDENCE (upanissaya 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 dependence, the mind remains the sport of every random unstable cause that arises. In function, therefore, this mode of conditionality has great significance as being a major factor which decides.

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

(11) CONSEQUENTIAL (paggajata 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 conditionality.

(13) VIOLATION (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 violations have their effect (vipaka) in the present life (sahadhamma vedanaya-kamma), or are experienced in the next (upapajjat vedanaya kamma), or continue to manifest in successive births (apagacara vedanaya kamma), or

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(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 (kaṭhālikā ṭhāruṇa), contact (paccāvihara), volition (maṇḍamocanāhara), and consciousness (āvijñānāhara).

(16) Controlling faculty (kāyānā paccaya): There are twenty-two potential controlling faculties, serving as bases for conditionality. The controlling faculties of vision (cakkhāvijñāna), of audition (sālarajñāna), of smell (gheṇavijñāna), of taste (prāṇavijñāna), of touch (āhārajñāna), of physical sensation (kāyadhipti), of mental sensation (.mutable), of femininity (śūnānā), of masculinity (yuddhānā), of vitality (śīvānā), of pleasure (suksmaṇā), of pain (dukkhaṇā), of happiness (śukhaṇā), of grief (dhammaṇā), of excitement (vihittānā), of faith ( saddhānā), of energy (vīryaṇā), of mindfulness (samādhiṇā), of concentration (satiṇā), of wisdom (pannā), of aspiration to the supramundane (aṭṭhānā), of attainment of the supramundane (āvajjānā), of direct, to dominate, to perpetuate, and to anuvette. Based on the conditionality of these potential controlling faculties, all things subitcetera come to rise, whether through desire, through application, or through kamma. Thus because of the dynamism of the potential faculties of vision etc., there arise in rebirth the spheres (ayatana) of eye etc., respectively. That which remains in the mode of unrealized potentials becomes thus an actual physicalized fact, perpetuating its function throughout.

(17) concentrated-absorption (bhavana paccaya): A factor extremely potent in the determination of psychological conditionality. There are nine such absorptions of buoyancy and cause 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 (mādga paccaya): The factor which determines the possibility of attainment leading to release.

(19) ASSOCIATION (satiṇā paccaya): The mode of conditionality which
(20) DISSOCIATION (apayutta paccaya): The mode of conditionality which disconnects.

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

(22) ABSENCE (utha 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 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 (pancupadanaakkanda) comprising form (rupa), feeling (vedana), perception (sanna), impressions ( sankharas), and consciousness (vijnana), 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 is a specific field of three of the four absolutes (Paramatthu). Form (rupadharmas) is the third absolute, feeling-perception-impressions comprise the second absolute (cetanaka) and consciousness 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 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 Vinamayamana, 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 spatially,
consciously 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 (loka), and eight supramundane states number forty, thus totalling 121 states of consciousness in all. These states may be summarised thus: 71 beneficial (kusala), 12 adverse (akusala), 36 resultant (vipaka), and 20 functional (kiirti). 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 thanas, 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 (dhuta): (1) Two eye-consciousness elements (cakka vinnana dhutani); (2) Two ear-consciousness elements (ota vinnanaddha); (3) Two nose consciousness elements (ghana vinnanaddha); (4) Two tongue-consciousness elements (hirha vinnanaddha); (5) Two tactile-consciousness elements (kaya vinnanaddha); (6) Otu, five sense door elements (Pancadvara Vattana Manodhata) and two contact receptacle elements (Sampatiomana Manodhata); (7) Seventy-six mind-consciousness elements (Mano vinnanaddha) which may be classified according to classes of existence (bhumi): Sensual Plane (kama vacara)- 54 states of consciousness, comprising 8 states of greed (loha), 2 states of hate (dose), 2 states of delusion (moha), 7 states of adverse reslutancy (alinsala Vipaka), 8 states of beneficial reslutancy (kusala Vipaka), 3 states of functionality (kiirti), 8 states of great benefit (Mahakusala), 8 states of great resultancy (Malha Vipaka), and 8 states of great functionality (Mokha kiirti).

Form (Brahma) plane (Bhavacara): 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 heroic 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 treating 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 (Nibbāna).

Concomitants of Consciousness (cetasikā): The concomitants 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 concomitants total thirteen: (1) Contact (Phassa), (2) feeling (vedaqa), (3) perception (Saha), (4) Volition (cetana), (5) concentration (ekaggata), (6) vitality (jīvendriya), (7) attention (manasikara), (8) application (etabāba), (9) sustained application (vīcara), (10) bliss (pīti), (11) resolution (adhimokkha), (12) energy (sīna), and (13) zeal (chanda).

There are fourteen adverse concomitants: (1) Greed (lobha), (2) hate (dosa), (3) delusion (moha), (4) consciousnesslessness (caturīśa), (5) shamelessness (anunāsika), (6) conceit (mana), (7) bizarreness (ādittī), (8) envy (issa), (9) aversion (maccariya), (10) worry (kāya-ṇaṇa), (11) doubt (vinna), (12) torpor (mādha), (13) agitation (cūḷaṭhāca), and (14) doubt (stimāca).

Beneficial concomitants number twenty-five: (1) faith (saddha), (2) mindfulness (sati), (3) modesty (ottappa), (4) non-greed (ahobha), (5) non-hate (udose), (6) non-delusion (amoha), (7) equipoise (taranāṭhātā), (8) tranquility of formations (kaya passaddhi), (9) tranquility of consciousness (citta passaddhi), (10) adoptability of formations (kayādhistha), (11) adoptability of consciousness (cittakādhistha), (12) buoyancy of formations (kaya mahanimitta), (13) buoyancy of consciousness (citta mahanimitta), (14) pliancy of formations (kaya kammagāra), (15) pliancy of consciousness (cittakammagāra), (16) proficiency of formations (kaya pannassita), (17) proficiency of consciousness (citta pannassita), (18) rectitude of formations (kaya ukkeka), (19) rectitude of consciousness (citta ukkeka), (20) right speech (sammā vaca), (21) right conduct (sammā kammānta), (22) right livelihood (sammā ajīvita), (23) compassion (karuṇa), (24) sympathetic joy (mudita), and (25) wisdom (panna).

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

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

Derived: The sensitives of eye, ear, nose, tongue, body, perceptsibles, sounds, odours, flavours, femininity, masculinity, vitality, heat-base, bodily intimation, verbal intimation, spatiality, buoyancy of formations, pliancy of formations, adoptability of formations and nutriment.

Spatiāla is included as a derived category because the space which is apprehended by the senses is a compounded elegant and derived. Only that space which is characteristic of Nibbāna may be termed uncompounded and undeveloped.
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Regarding how the five aggregates of rebirth-personality take relinking (patisandhi) 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 Parisastra-rupa which implies that five offshoots sprout out to form the four limbs and head. After the thirty-fifth days, the optical faculties (calākār dasaka kalapa) emerge, to be followed after the forth-third day by the emergence of the auditory group (Sota dasaka kalapa), followed after the forty-ninth day by the nasal group (ghana dasaka kalapa), 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, "Kayārth. And it is so called to fore-stall identification therewith as a permanent self (atma). Forms are self-devoid, but recur wherever life is found. Therefore, although ephemeral, they are in a certain sense absolute. Ephemeral (sannute) as units, but absolute (parama) 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".

'Hey 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 thereto"

However, the cessation and the way thereto must be for involving right concentration.

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