

Date : 21-Aug-2022

Fundamental Knowledge of Abhidhamma (Chapter-VII) Lesson – 52 –

Compendium of the Whole:
Sabba-saṅgaha

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Recommended reading : CMA-p.285-to-291

Sabba-saṅgaha

(The compendium of the whole)

In this section the author's purpose is to collect those schemata of the *Abhidhamma* philosophy that incorporate the totality of concrete entities.

These schemata are set forth, not for the purpose of developing an abstract ontology, but to show the range of phenomena that are to be comprehended with insight.

This accords with the Buddha's statement: “***Without directly knowing the whole, without fully understanding the whole, one is incapable of destroying suffering***” (S.35:26/iv,17).

(iv) The five groups of the whole

- (1) *Pañcakkhandhā* : – the five aggregates – **5**
- (2) *Pañc' upādānakkhandhā* : – The five aggregates of clinging – **5**
- (3) *Dvādas' āyatanāni* – The twelve sense bases – **12**
- (4) *Aṭṭhārasa dhātuyo* – The eighteen elements – **18**
- (5) *Cattāri ariyasaccāni* – The Four Noble Truths – **4**

(1) *Pañcakkhandhā* : – the five aggregates – 5

The word *khandha* is understood in the sense of group, mass, or aggregate(*rāsi*).

- 1- *Rūpakkhandho* – the materiality aggregate, 28- material phenomena
- 2- *Vedanākkhandho* – the feeling aggregate, Mental factor of feeling
- 3- *Saññākkhandho* – the perception aggregate, Mental factor of perception
- 4- *Saṅkhārakkhandho* – the mental formations aggregate,
The remaining (50) mental factors (except feeling and perception)
- 5- *Viññāṇakkhandho* – the consciousness aggregate. 89 / 121 - consciousness

(Paññca-kkhandhā) – 5- Aggretates

Names	Reality		Classification of Nāma-Rūpa
1- <i>Rūpakkkhandho</i> (the materiality aggregate)	28- matters		Aggregate of materiality- 1
2- <i>Vedanākkhandho</i> (the feeling aggregate)	Feeling (mental factor)	The aggregates of mental factors	Aggregates of mentality - 4
3- <i>Saññākkhandho</i> (the perception aggregate)	Perception (mental factor)		
4- <i>Saṅkhārakkhandho</i> (the mental formations aggregate)	50 mental factors (except feeling and perception)		
5- <i>Viññāṇakkhandho</i> (the consciousness aggregate)	89 - consciousnesses		

Note: *Nibbāna*, unconditioned reality, is not included under the enumeration of aggregate (*khandhā*).
Only the conditioned realities of *Citta*, *Cetasika*, and *Rūpa* are included under the classification of aggregate.

The five aggregates:

The Buddha analyzes a living being into these five groups.

In the Suttas he states:

“Whatever kind of materiality there is,
whether **past, future or present**,
internal or external,
gross or subtle,
inferior or superior,
far or near—this is called the materiality aggregate.”

The same method is applied to the other four aggregates (S.22:48/iii,47).

The five aggregates of clinging:

These are called *upādānakkhandha*, aggregates of clinging,
— because they constitute the objects of clinging.

The Buddha states:

“Whatever kind of materiality there is, whether past, future or present, etc., connected with taints and subject to clinging— this is called **the materiality aggregate of clinging.**”
Again, the same method of definition applies to the other four aggregates (S.22:48/iii,48).

Difference between Five aggregate and Five aggregates of clinging

— all components of the five aggregates that enter into range of the four types of clinging (greed, wrong view in entity) are called aggregates of clinging.

This includes the entire aggregate of materiality and the four mental aggregates
of the mundane plane.

The four mental **aggregates of the supra-mundane plane are not aggregates of clinging** because they entirely transcend the range of clinging; that is, they cannot become objects of greed or wrong views.

(2) *Pañc' upādānakkhandhā* : – the five aggregates – 5

- 1- *Rūpupādānakkhandho* – the materiality aggregate of clinging,
28- material phenomena
- 2- *Vedanupādānakkhandho* – the feeling aggregate of clinging,
Mental factor of feeling (Associated with mundane citta)
- 3- *Saññupādānakkhandho* – the perception aggregate of clinging,
Mental factor of perception (Associated with mundane citta)
- 4- *Sankhārupādānakkhandho* –
the mental formations aggregate of clinging,
The remaining (50) mental factors (except feeling and perception) (Associated with mundane citta)
- 5- *Viññāṇupādānakkhandho* – the consciousness aggregate of clinging.
81- mundane consciousness

Upādānakkhandhā – 5 (Clinging-aggregates - The objects of Upādānas)

Names	Reality	Classification of Nāma-Rūpa
1- Rūpupādānakkhandha Clinging Aggregate of materiality	28- matters	Aggregate of materiality- 1
2- Vedanupādānakkhandha Clinging Aggregate of feeling	Feeling (mental factor) which is associated with 81 mundane consciousnesses	Aggregates of mentality - 4
3-Saññupādānakkhandha Clinging Aggregate of perception	Perception (mental factor) which is associated with 81 mundane consciousnesses	
4- Saṅkhārupādānakkhandha Clinging Aggregate of mental formation	50-mental factors (except feeling and perception) associated with 81 mundane consciousnesses	
5- Viññāṇupādānakkhandha Clinging Aggregate of consciousness	81 - mundane consciousnesses	

Note: Supra-mundane consciousnesses –(8), associated mental factors (36), and *Nibbāna* are not included under the enumeration of clinging-aggregate (*Upādānakkhandhā*).

(3) *Dvādas' āyatanāni* – The twelve sense bases – 12

- (1) *Cakkhāyatanam* – the eye base,
- (2) *Sotāyatanam* – the ear base,
- (3) *Ghānāyatanam* – the nose base,
- (4) *Jivhāyatanam* – the tongue base,
- (5) *Kāyāyatanam* – the body base,
- (6) *Manāyatanam* – the mind base,
- (7) *Rūpāyatanam* – the visible form base,
- (8) *Saddāyatanam* – the sound base,
- (9) *Gandhāyatanam* – the smell base,
- (10) *Rasāyatanam* – the taste base,
- (11) *Phoṭṭhabbāyatanam* – the tangible base,
- (12) *Dhammāyatanam* – the mental-object base.

Five bases of
sensitive material phenomena

Five bases of
objective material phenomena
(7-materialities)

(3) *Dvādas' āyatanāni* – The twelve sense bases – 12

(1) the eye base – (Eye-sensitivity)	Five sensitivities	(7) the visible form base,	Objective materials (5/7)
(2) the ear base – (Ear-sensitivity)		(8) the sound base,	
(3) the nose base – (nose-sensitivity)		(9) the smell base,	
(4) the tongue base – (tongue-sensitivity)		(10) the taste base,	
(5) the body base – (body-sensitivity)		(11) the tangible base,	
(6) the mind base – (89-cittas)		(12) the mental-object base.	

sixty-nine states of
the mental-object base and
the mental-object element

= (fifty-two) mental factors - 52,
(sixteen kinds of) subtle matter - 16,
and *Nibbāna* - 1, (= 69 states)

Āyatana (Bases)- 12

<i>Ajjatikāyatana-6</i> (Internal-bases)	Reality		<i>Bāhirāyatana-6</i> (External-bases)	Reality
1-Cakkhāyatana The eye base	<i>Cakkhupasāda</i> (eye-sensitivity)	Rūpa-Āyatana -10	6-Rūpāyatana The visible form base	<i>Rūpa</i> (Visible form)
2-Sotāyatana The ear base	<i>Sotapasāda</i> (ear-sensitivity)		7-Saddāyatana The sound base	<i>Sadda</i> (Sound)
3-Ghānāyatana The nose base	<i>Ghānapasāda</i> (nose-sensitivity)		8-Gandhāyatana The smell base	<i>Gandha</i> (Smell)
4-Jivhāyatana The tongue base	<i>Jivhāpasāda</i> (tongue-sensitivity)		9-Rassāyatana The taste base	<i>Rasa</i> (Taste)
5-kāyāyatana The body base	<i>Kāyapasāda</i> (body-sensitivity)		10-Phoṭṭhabbāyatana The tangible base	<i>Phoṭṭhabba</i> (<i>Pathavī, Vāyo, Tejo</i>) = tangibility (three elements of earth, air, and fire)
11-Manāyatana The mind base	89-consciousness		12-Dhammāyatana The mental-object base	52- <i>Cetasikas</i> , + <i>Sukhumarūpa</i> (Subtle matter) -16 + <i>Nibbāna</i> = 69 - states

***Ettha pana cetasika-sukhumarūpa-nibbānavasena ekūnasattati
dhammā dhammāyatanaṃ dhammadhātū ti sankhaṃ gacchanti.***

Herein, sixty-nine states comprising (fifty-two) mental factors, (sixteen kinds of) subtle matter, and ***Nibbāna***, are regarded as the mental-object base and the mental-object element.

Dhammārammaṇa and Dhammāyatana

The mental object is sixfold: sensitive matter, subtle matter, consciousness, mental factors, ***Nibbāna***, and concepts.

The mental-object base does not completely coincide with mental object (*dhammārammaṇa*), but includes only those entities not found among the other bases.

Thus it excludes the first five objective bases, the five types of sensitive matter, and ***citta***, which is identical with the mind base.

It also excludes concepts (***paññatti***), since the notion of base (***āyatana***) extends only to ultimate realities, i.e. things existing by way of intrinsic nature (***sabhāva***), and does not extend to things that owe their existence to conceptual construction.

Manāyatanaṃ eva sattaviññāṇadhātuvasena bhijjati. (CMA- p.290)

The mind base itself is divided into the seven elements of consciousness.

- The mind base (6), however, has a wider range than the mind door.
- It is identified with the aggregate of consciousness in its totality, comprising all eighty-nine types of citta.

<div>11-Manāyatana</div> <div>The mind base</div> <div>(89-consciousness)</div>	11- <i>Cakkhu-viññāṇa-dhatu</i> Eye-consciousness element	(eye-consciousness) - 2	<div>(<i>Dvipaṇca-viññāṇa</i>)</div> <div>Two sets of</div> <div>fifefold sense</div> <div>consciousness-10)</div>
	12- <i>Sota-viññāṇa-dhatu</i> Ear-consciousness element	(ear-consciousness) - 2	
	13- <i>Ghāna-viññāṇa-dhatu</i> Nose-consciousness element	(nose-consciousness) - 2	
	14- <i>Jivhā-viññāṇa-dhatu</i> Tongue-consciousness element	(tongue-consciousness) -2	
	15- <i>Kāya-viññāṇa-dhatu</i> Body-consciousness element	(body-consciousness) -2	
	16- <i>Mano-dhatu</i> Mind element	{Five-door-adverting-1 + Receiving – 2 = mind element consciousness – 3 }	
	17- <i>Manoviññāṇa-dhatu</i> Mind-consciousness element	76 consciousnesses (except dvipaṇca-viññāṇa-10+Manodhātu – 3)	

Dhātu(Elements) - 18	Reality			Reality
<i>1-Cakkhu-dhātu</i>	<i>Cakkhupasāda</i> (eye-sensitivity)		6-Rūpa-dhātu	<i>Rūpa</i> (Visible form)
<i>2-Sota-dhātu</i>	<i>Sotapasāda</i> (ear-sensitivity)		7-Sadda-dhātu	<i>Sadda</i> (Sound)
<i>3-Ghāna-dhātu</i>	<i>Ghānapasāda</i> (nose-sensitivity)		8-Ghandha-dhātu	<i>Ghandha</i> (Smell)
<i>4-Jivhā-dhātu</i>	<i>Jivhāpasāda</i> (tongue-sensitivity)		9-Rassa-dhātu	<i>Rasa</i> (Taste)
<i>5-kāya-dhātu</i>	<i>Kāyapasāda</i> (body-sensitivity)		10-Phoṭṭhabba-dhātu	<i>Phoṭṭhabba</i> = tangibility (three elements of earth, air, and fire)
<p>The above 10 <i>dhātus</i> are material-elements. Dhamma-dhatu same as <i>Dhammāyatana</i>. <i>Manāyatana</i> (mind base) is divided into seven mind-consciousness element (<i>Satta Viññāṇa-dhātus</i>). Thus, 12 bases become 18 elements.</p>				
11- Cakkhu-viññāṇa-dhatu Eye-consciousness element	(eye-consciousness) - 2		18-Dhamma-dhātu	52- <i>Cetasikas</i> , + <i>Sukhumarūpa</i> (Subtle matter) -16 + <i>Nibbāna</i> = 69 - states
12- Sota-viññāṇa-dhatu Ear-consciousness element	(ear-consciousness) - 2			
13- Ghāna-viññāṇa-dhatu Nose-consciousness element	(nose-consciousness) - 2			
14- Jivhā-viññāṇa-dhatu Tongue-consciousness element	(tongue-consciousness) -2			
15- Kāya-viññāṇa-dhatu Body-consciousness element	(body-consciousness) -2			
16- Mano-dhatu Mind element	{Five-door-adverting-1 + Receiving – 2 = 3 consciousness }			
17- Manoviññāṇa-dhatu Mind-consciousness element	76 consciousnesses (except dvipaṇca-viññāṇa-10+Manodhātu – 3)			

(*Cattāri Saccāni*) – 4 – Noble Truths

1-Dukkha-saccā The Noble of suffering	Mundane consciousness-81, 51-mental factors(except <i>lobha</i>), 28 – matters
2-Samudaya-saccā The Noble of the origin of suffering	<i>Lobha</i> (greed)
3-Nirodha-saccā The Noble of the cessation of suffering	<i>Nibbāna</i>
4-Magga-saccā The Noble of the way leading to cessation of suffering	Noble eightfold path (associated with 4 path-consciousnesses) (<i>Realities of Noble Eightfold-path: Paññā, Vitakka, Sammāvācā, Sammākamanta, Sammā-ājīva, Vīriya, Sati, Ekaggatā</i>)

(Exclusions of noble-truth) = ***Maggacittuppāda- 29*** = (Magga-consciousness-1 + mental factors -28),
and ***Phala-cittuppāda- 37*** (phala-consciousness-1+ mental factors-37)

Additional: ***Magga*** and ***Phala*** consciousnesses are associated with 36 mental factors.

Magga or ***phala*** consciousnesses are counted as one due to their same function of knowing object.

Then, they are enumerated as 37 (36 mental factors + consciousness-1).

This group of mentalities is called as ‘***Magga-cittuppāda*** or ***Phala-cittuppāda***)

When the Realities of Noble Eightfold-path are substituted, the number of ‘***Magga-cittuppāda***’ becomes 29 (37-8=29).

Catu-Sacca – Four Noble Truths

Names of the Noble Truths	Ultimate Realities
1-Dukkha-saccā The noble truth of suffering	Mundane consciousness-81, 51-mental factors(except <i>lobha</i>) , 28 – matters
2-Samudaya-saccā The noble truth of the origin of suffering	<i>Lobha</i> (greed) (craving – <i>taṇhā</i>)
3-Nirodha-saccā The noble truth of the cessation of suffering	<i>Nibbāna</i>
4-Magga-saccā The noble truth of the path leading to the cessation of suffering	Noble eightfold path (associated with 4 path consciousnesses) (Realities of Noble Eightfold-path: <i>Paññā</i> , <i>Vitakka</i> , <i>Sammāvācā</i> , <i>Sammākammanā</i> , <i>Sammā-ājīva</i> , <i>Vīriya</i> , <i>Sati</i> , <i>Ekaggatā</i>)

Because they are penetrated by the noble ones;
 Because they are the truths taught by the supreme Noble one (Buddha);
 Because their discovery leads to the state of a noble one; and
 Because they are the real, unalterable, undeceptive truths about existence. (p.289)

(1) The noble truth of suffering is expounded as twelvefold:
the suffering of **birth, aging, death, sorrow, lamentation, pain, grief, despair**, association with the unpleasant, separation from the pleasant, not to get what one wants, and the five aggregates of clinging.

Concisely, the noble truth of suffering comprises all phenomena of the three mundane planes of existence except craving.

(2) The noble truth of the origin of suffering is a single factor, namely, craving (*taṇhā*), which is identical with the *cetasika* of greed (*lobha*).

- Craving, however, has three aspects:

- 1) craving for sense pleasures (*kāma-taṇhā*),
- 2) craving for continued existence (*bhavataṇhā*), and
- 3) craving for annihilation (*vibhavataṇhā*).

- (3) The noble truth of the cessation of suffering is also singlefold:
it is *Nibbāna*, which is to be realized by the eradication of craving.

(4) The noble truth of the way to the cessation of suffering is **the Noble Eightfold Path**.

In the teaching of the four truths, this is the collection of eight *cetasikas* corresponding to the eight path factors arisen in the *cittas* of the four supramundane paths.

Note – It should be noted that while in the section on the requisites of enlightenment, the eight path factors may be either mundane or supramundane, in the teaching of the Four Noble Truths they are exclusively supramundane.