

Fundamental Knowledge of *Abhidhamma*

**Lesson – 27 – (Chapter III)**

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**The Compendium Of Feelings & Roots**

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Suggested reading - CMA. p – 114 to 120

# Chapter III

## Compendium Of The Miscellaneous

### *(Pakiṇṇaka-saṅgaha)*

#### **{53 Associated states –**

Consciousness- (1) and  
Mental factors- (52) }

-With respect to  
their intrinsic nature -

All 89 Cittas are regarded as a single Dhamma-  
( because they all have the same characteristic of  
the cognizing of an object.)

– (52) Cetasikas are considered to be each a  
separate Dhammas-  
(-because they all have different characteristics)

They are classified by way of feelings, roots, functions, doors, objects, and bases.

## Six Types Of Compendiums / Sections

- 1) Compendium Of Feeling –(*Vedanā-saṅgaha*) – Three **or** Five kinds of Feeling
- 2) Compendium Of Roots –(*Hetu-saṅgaha*) – Six roots
- 3) Compendium Of Functions –(*Kicca-saṅgaha*) – Fourteen Functions **and** Ten Stages
- 4) Compendium Of Doors –(*Dvāra-saṅgaha*) – Six Doors
- 5) Compendium Of Objects –(*Ārammaṇa-saṅgaha*) – Six Objects
- 6) Compendium Of Bases –(*Vatthu-saṅgaha*) – Six Bases

## Types of Feeling

Fivefold feelings –

Threefold feelings –  
in terms of its affective quality =  
(1) *Sukha* - pleasant,  
(2) *Dukkha* - painful,  
(3) *Adukkha-masukha* -  
neither painful nor pleasant

by way of the governing faculty (*Indriya*)  
= (1) *Sukha* - pleasant,  
(2) *Dukkha* - painful,  
(3) *Somanassa* - joy,  
(4) *Domanassa* - displeasure,  
(5) *Upekkhā* - equanimity

*Sukha* –  
pleasant,



*Sukha* – pleasant,  
(bodily)

*Somanassa* – Joy,  
(mental)

*Dukkha* –  
painful,



*Dukkha* – painful,  
(bodily)

*Domanassa* – displeasure,  
(mental)

*Adukkha-masukha* -  
neither painful nor pleasant



*Upekkhā* - equanimity

## Differences in Characteristic

- (1) ***Sukha*** (pleasant feeling) – the characteristic of experiencing a desirable tangible object.
- (2) ***Dukha*** (painful feeling) – the characteristic of experiencing a undesirable tangible object.
- (3) ***Somanassa*** (joy) – the characteristic of experiencing a desirable object.
- (4) ***Domanassa*** (displeasure) – the characteristic of experiencing a undesirable object.
- (5) ***Upekkhā*** (equanimity) – the characteristic of **being felt as neutral**

## Another Types of Feeling

Feelings are twofold, pleasure (*Sukha*) and pain (*Dukkha*).

*Sukha* –  
pleasant,

The blameless neutral feeling is included in pleasure.

*Dukkha* –  
painful,

The blameworthy neutral feeling is included in pain.


Feeling as a single Dhamma -

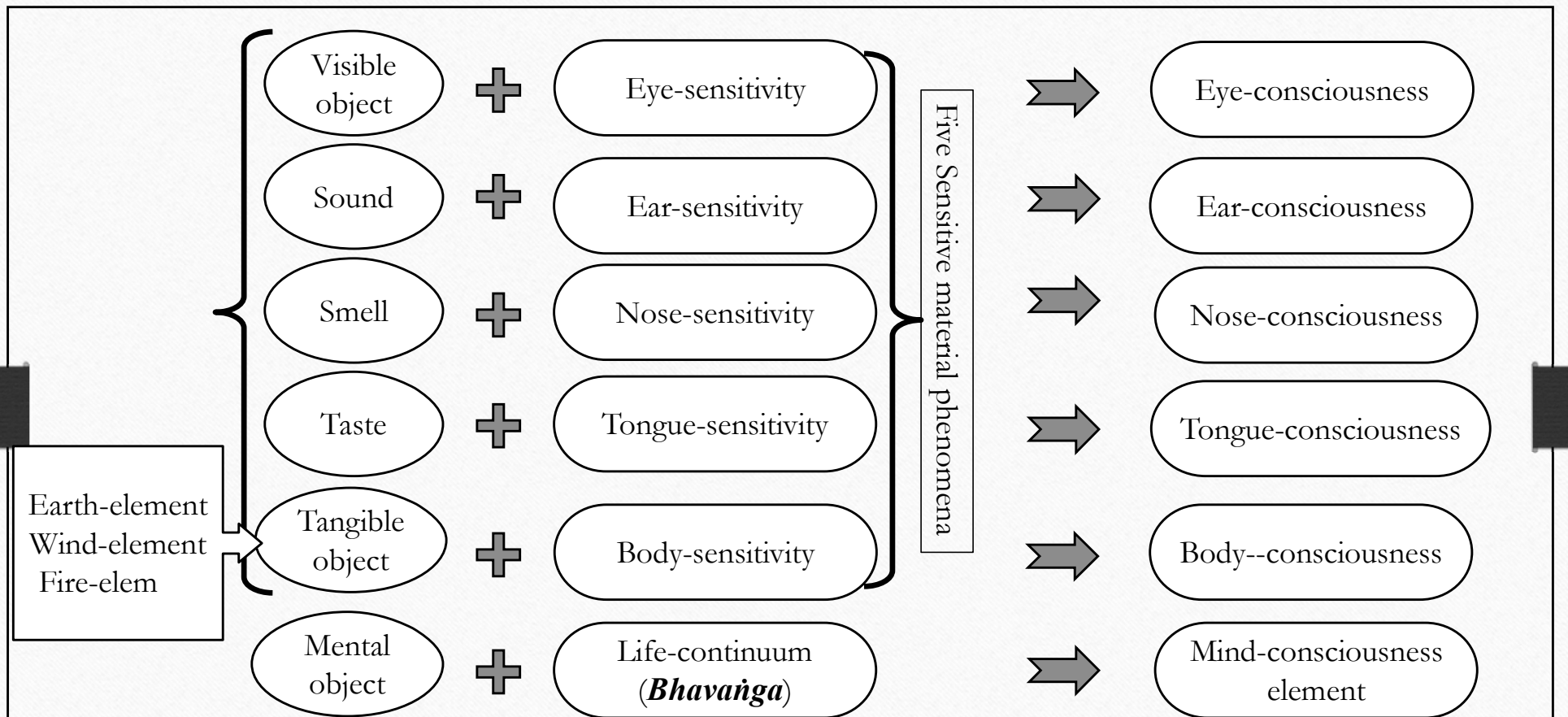
(*Yam kiñci vedayitam dukkhasmim*)

– Whatever is felt is included in suffering.

Here, the meaning of the word Dukkha (suffering) includes all conditioned things by reason of their impermanence nature.

## Consciousness – 89 / 121 (Classification by way of Feeling)

Sobhana-Citta- (Beautiful)- 59	6- Lokuttara (Supra-mundane)- 8 / 40 = (Magga (path, wholesome)- 4 + Phala (Fruition, resultant) – 4)	Somanassa - 32		Lokuttara - 8	Lokiya-Citta -81 (mundane)
		Upekkhā - 8			
	5- Arūpāvacara (Immaterial-sphere) – 12 Ku- (wholesome) – 4 + Vi (Resultant) - 4 + Kri (Functional) – 4)	Upekkhā - 12		Mahaggata -27 (sublime)	
	4- Rūpāvacara (Fine-material-sphere) – 15 Ku- (wholesome) – 5 + Vi (Resultant) - 5 + Kri (Functional) – 5)	Somanassa - 12			
		Upekkhā - 3			
	3- Kāmāvacara.Sobhana (Sense-sphere Beautiful) – 24 Ku (wholesome) – 8 + Vi (Resultant) - 8 + Kri (Functional) – 8)	Somanassa - 12	Kāmāvacara-Citta-54 (Sense-sphere)		
		Upekkhā - 12			
Asobhana-Citta(not beautiful)- 30	2- Ahetuka (Rootless)– 18 Akusala-vipāka (unwholesome resultant) - 7 + Ahetuka kusala-vipāka (Rootless wholesome resultant – 8 + Ahetuka kiriya (Rootless functional – 3)	Sukha - 1			
		Dukkha - 1			
		Somanassa - 2			
		Upekkhā -14			
	1- Akusala (Unwholesome)– 12 Lobha-Mūla (greed-rooted)-8 + Dosa-Mūla(Hatred-rooted) -2 + Moha-Mūla (Delusion-rooted)-2	Somanassa- 4			
		Domanassa- 2			
		Upekkhā -6			



The 28 Material phenomena – The four Great essentials (*Mahābhāta*) – 4 +  
 Derived material phenomena (*Upādārūpa*) – 24 = 28



❖ ( Why the four pairs are accompanied by equanimity?)

- In former four pairs, the impact of the sense object (**which is derived matter**) on the sense faculty (**which is also derived matter**) is **weak**, as when the four balls of cotton placed on anvils are struck by four other balls of cotton,  
- thus the associated feeling is neutral, i.e. equanimity.

➤ (Why the the fifth pair is accompanied by *Dukkha* and *Sukha*?)

- But in case of fifth pair of body-consciousness,  
the impact of object (**which consists of the three primary elements**) on the body faculty (**which is derived matter**) is **strong**, as when the balls of cotton placed on anvils are struck by the hammers: the hammer breaks through the cotton ball and hits the anvil,  
- thus the accompanying feeling are bodily pain (*dukkha*) in unwholesome-resultant and bodily pleasure (*sukha*) in unwholesome-resultant .

**A desirable object** ⇔ wholesome-resultant body-consciousness accompanied by **physical pleasure**.

**An undesirable object** ⇔ unwholesome-resultant body-consciousness accompanied by **physical pain**.

( See CMA – p.41-42 / 117-118)

Classification - according to its roots,

## Six types of Roots ( *Cha Hetū* )

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1. *Lobha* – greed
2. *Dosa* – hatred
3. *Moha* – delusion
4. *Alobha* – non-greed
5. *Adosa* – non-hatred
6. *Amoha* – non-delusion

1. *Ahetuka citta* – rootless consciousness
2. *Sahetuka citta* – consciousness with roots, accompanied by roots

Three types of *Sahetuka citta* –

1. *Eka-hetuka* – consciousness with one root,
2. *Dvi-hetuka* – consciousness with two roots,
3. *Ti-hetuka* – consciousness with three roots,  
( *lesson -27* ) (p.120)

1. *Ahetuka puggala* – rootless individual, whose rebirth-linking (*paṭisandhi citta*) consciousness is not accompanied by any roots
2. *Sahetuka puggala* – individual with roots, whose rebirth-linking consciousness (*paṭisandhi citta*) is accompanied by the roots (double-rooted individual, and triple-rooted individual).

## Consciousness – 89 / 121 (Classification by way of Root)

Sobhana-Citta- (Beautiful)- 59	6- Lokuttara (Supra-mundane)- 8 / 40 = (Magga (path, wholesome)- 4 + Phala (Fruition, resultant) – 4 )	Triple-rooted – 35	<div>Triple-rooted - 47</div> <div>Double-rooted - 22</div> <div>Single-rooted- 2</div> <div>Rootless - 18</div>	Lokuttara - 8	
	5- Arūpāvacara (Immaterial-sphere) – 12 Ku- (wholesome) – 4 + Vi (Resultant) - 4 + Kri (Functional) – 4)			Mahaggata -27 (sublime)	Lokiya-Citta -81 (mundane)
	4- Rūpāvacara (Fine-material-sphere) – 15 Ku- (wholesome) – 5 + Vi (Resultant) - 5 + Kri (Functional) – 5)				
	3- Kāmāvacara.Sobhana (Sense-sphere Beautiful) – 24 Ku (wholesome) – 8 + Vi (Resultant) - 8 + Kri (Functional) – 8)	Double-rooted – 12		Kāmāvacara-Citta-54 (Sense-sphere)	
	Triple-rooted – 12				
Asobhana-Citta (not beautiful) - 30	2- Ahetuka (Rootless)– 18 Akusala-vipāka (unwholesome resultant) - 7 + Ahetuka kusala-vipāka (Rootless wholesome resultant) – 8 + Ahetuka kiriya (Rootless functional – 3)	Rootless - 18			
	1- Akusala (Unwholesome)– 12 Lobha-Mūla (greed-rooted)-8 + Dosa-Mūla(Hatred-rooted) -2 + Moha-Mūla (Delusion-rooted)-2	Single-rooted – 2			
		Double-rooted – 10			

**(1) Rootless *Cittas* – 18**

(*Ahetuka-citta*) -

**(2) Single-rooted – 2**

(*Ekahetuka-citta*)

18

(Two delusion-rooted cittas)

{As they have a single root of delusion (*moha*)}

**(3) Double-rooted – 22**

(*Dvihetuka-citta*)

Ten in unwholesome cittas: (greed-rooted cittas – 8  
and hatred-rooted cittas – 2 )

Twelve *Ñāṇavippayutta cittas* (in sense-sphere-beautiful)

**(4) Triple-rooted – 47**

(*Tihetuka-citta*)

*Ñāṇasampayutta cittas* (in sense-sphere-beautiful) – (12)

and Fine-Material-sphere-Consciousness – (15) +

Immaterial-sphere-Consciousness – (12) +

Supramundane *Cittas* – (8)

Seventy-one types of consciousness are with root. (*Sahetuka-citta*) - 71