

Fundamental Knowledge of *Abhidhamma*

Lesson – 27 – (Chapter III)

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

Threefold feelings –

in terms of its affective quality =

- (1) *Sukha* - pleasant,
- (2) *Dukkha* - painful,
- (3) *Adukkha-masukha* -
neither painful nor pleasant

Sukha –
pleasant,

=

Dukkha –
painful,

=

Adukkha-masukha -
neither painful nor pleasant

=

Fivefold feelings –

by way of the governing faculty (*Indriya*)

- = (1) *Sukha* - pleasant,
- (2) *Dukkha* - painful,
- (3) *Somanassa* - joy,
- (4) *Domanassa* - displeasure,
- (5) *Upekkhā* - equanimity

Sukha – pleasant,
(bodily)

Somanassa – Joy,
(mental)

Dukkha – painful,
(bodily)

Domanassa – displeasure,
(mental)

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 -

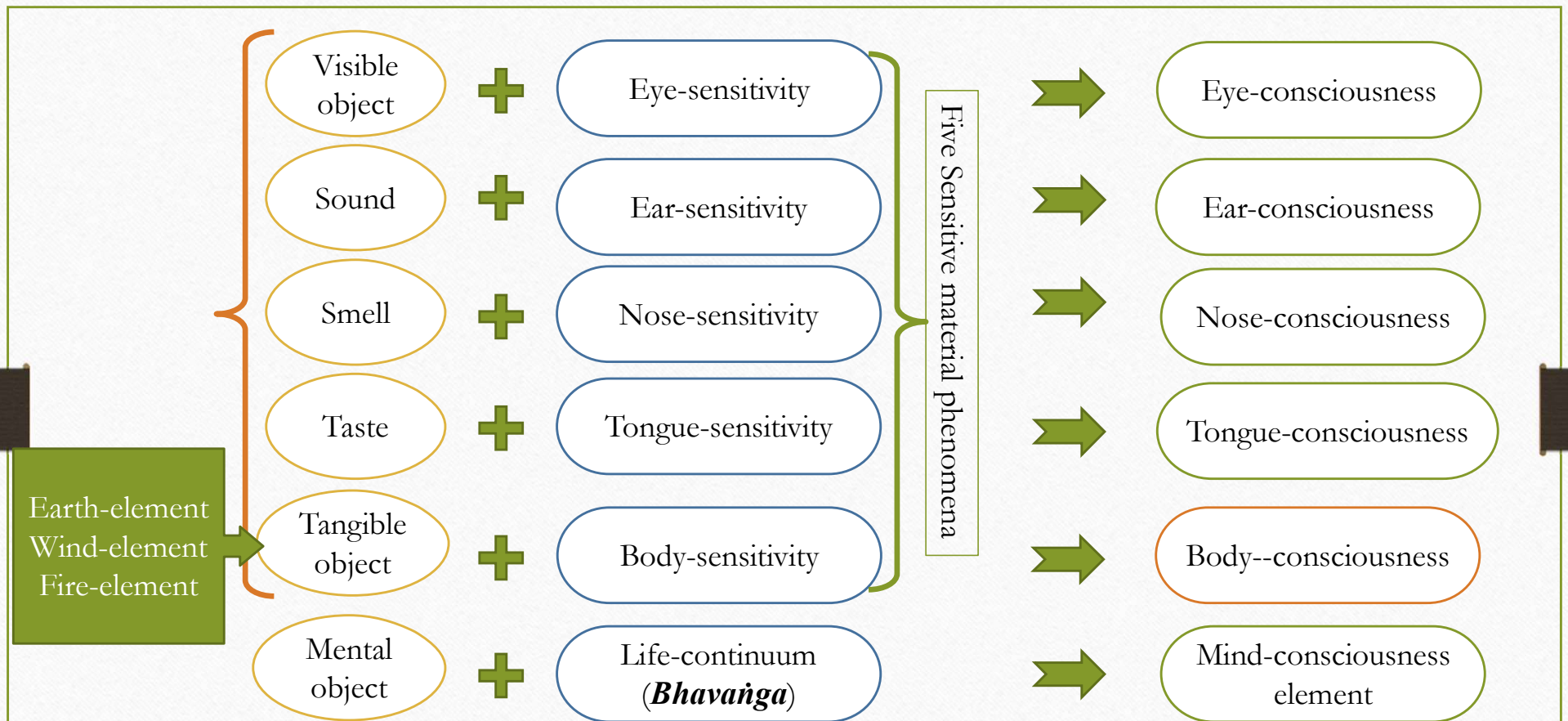
(*Yam kiñci vedayitam dukkhasmim*)

– 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
		Upekkhā - 8		
	5- Arūpāvacara (Immaterial-sphere) – 12 Ku- (wholesome) – 4 + Vi (Resultant) - 4 + Kri (Functional) – 4)	Upekkhā - 12		Mahagata -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			
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
Asobhana-Citta(not beautiful)- 30				



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*)

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