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Fundamental Knowledge of Abhidhamma **(Chapter-VII) Lesson – 50 –**

Compendium of Mixed Categories:
Missaka-saṅgaha

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Recommended reading : CMA-p.271-to-278

Introduction to the COMPENDIUM OF Mixed CATEGORIES (*Missaka-sangahavibhāga*)

The compendium of mixed categories is so called
because it presents classificatory schemes
which include wholesome, unwholesome, and morally indeterminate
factors together.

*Cha hetū pañca jhānangā maggāṅgā nava vatthuto
Soḷas'indriyadhammā ca baladhammā nav' eritā.
Cattāro' dhipatī vuttā tathāhārā ti sattadhā
Kusalādisamākiṃ vutto missakasangaho.*

By way of entity,

– six roots, five jhāna factors, nine path factors, sixteen faculties, and nine powers
have been described.

Likewise, four predominants have been stated and four nutriments.

Thus the compendium of mixed categories, **consisting of a combination of wholesome states and the rest**, has been stated in seven ways.

(ii) *The Seven Groups of Mixed Categories*

- (1) *Cha hetū* – Six roots – **6** (6)
- (2) *Satta jhānangāni* – Seven jhāna factors – **7** (5)
- (3) *Dvādasā maggangāni* – Twelve path factors – **12** (9)
- (4) *Bāvīsati' indriyāni* – Twenty-two faculties – **22** (16)
- (5) *Nava balāni* – Nine powers – **9** (9)
- (6) *Cattāro adhipatī* – Four predominants – **4** (4)
- (7) *Cattāro āhārā* – Four nutriments – **4** (4)

Missakasangahe – In the compendium of mixed categories

(1) – **Cha hetū** – there are six roots {6}:

(1) **Lobho** – greed,

(2) **Doso** – hatred,

(3) **Moho**– delusion,

Unwholesome (**Akusala**) only

(4) **Alobho** – non-greed,

(5) **Adoso** – non-hatred,

(6) **Amoho** – non-delusion.

Wholesome (**Kusala**) or
Indeterminate (**Abyākata** = Resultant and functional)

(2) – *Satta jhānangāni* – The seven jhāna factors {5}:

Jhāna (here) is referring to close contemplation (*upanijjhāyana*) of an object
– not to the meditative absorption,

Therefore the states listed here are considered jhāna factors
even when they occur outside a meditative framework.

These seven *cetasikas* are called *jhāna* factors
because they enable the mind to closely contemplate its object.

- (1) *Vitakko* – initial application,
- (2) *Vicāro* – sustained application,
- (3) *Pīti* – zest,
- (4) *Ekaggatā* – one-pointedness,
- (5) *Somanassam* – joy,
- (6) *Domanassam* – displeasure,
- (7) *Upekkhā* – equanimity.

Domanassa (Displeasure) is exclusively unwholesome}
The **other six** can be **three ethical qualities** of
wholesome, unwholesome, or indeterminate
(depending on the citta in which they occur.)

Feeling

Pañcaviññāṇesu jhānangāni na labbhanti,
The jhāna factors are not found in the
fivefold sense consciousness. (4-7)

(3) – *Dvādasā maggaṅgāni* – Twelve path factors {9}:

The word “path” is used in the sense of that which leads to a particular destination, that is, towards the blissful states of existence, the woeful states, and Nibbāna.

Paths towards the blissful states of existence and Nibbāna	Path towards the woeful states,
<p>(1) <i>Sammā-diṭṭhi</i> – right view, {Wisdom}</p> <p>(2) <i>Sammā-sankappo</i> – right intention, Initial application</p> <p>(3) <i>Sammā-vācā</i> – right speech,</p> <p>(4) <i>Sammā-kammanto</i> – right action,</p> <p>(5) <i>Sammā-ājīvo</i> – right livelihood,</p> <p>(6) <i>Sammā-vāyāmo</i> – right effort, Energy</p> <p>(7) <i>Sammā-sati</i> – right mindfulness,</p> <p>(8) <i>Sammā-samādhi</i> – right concentration, One-pointedness</p>	<p>(9) <i>micchādiṭṭhi</i> – wrong view,</p> <p>(10) <i>micchāsankappo</i> – wrong intention, Initial application</p> <p>(11) <i>micchāvāyāmo</i> – wrong effort, Energy</p> <p>(12) <i>micchāsamādhi</i> – wrong concentration. One-pointedness</p>
<p><i>ahetukesu maggaṅgāni na labbhanti.</i> The path factors are not found in those that are rootless.</p>	

(4) – *Bāvīsat' indriyāni* – Twenty-two faculties {16}:

The faculties are phenomena which exercise control in their respective domains over their associated states.

- 1 – *Cakkhundriyam* – the eye faculty,
- 2 – *Sotindriyam* – the ear faculty,
- 3 – *Ghānindriyam* – the nose faculty,
- 4 – *Jivhindriyam* – the tongue faculty,
- 5 – *Kāyindriyam* – the body faculty,

the five physical sensitivities

- 6 – *Itthindriyam* – the femininity faculty,
- 7 – *Purisindriyam* – the masculinity faculty,

the two material phenomena of sex

- 8 – *Jīvitindriyam* – the life faculty, \Rightarrow

- (1) The mental factor of life faculty
- (2) The material phenomena of of life faculty

Jīvitindriyaṃ ca rūpārūpavasena duvidham hoti.

The life faculty is twofold—physical and mental.

9 entities

9 – *Manindriyam* – the mind faculty, eighty-nine cittas

10 – *Sukhindriyam* – the **pleasure** faculty,

11 – *Dukkhindriyam* – the **pain** faculty,

12 – *Somanassindriyam* – the **joy** faculty,

13 – *Domanassindriyam* – the displeasure faculty,

14 – *Upekkhindriyam* – the equanimity faculty,

The five faculties of feeling

15 – *Saddhindriyam* – the faith faculty,

16 – *Vīriyindriyam* – the energy faculty,

17 – *Satindriyam* – the mindfulness faculty,

18 – *Samādhindriyam* – the concentration faculty,

19 – *Paññindriyam* – the wisdom faculty,

20 – *Anaññātañ-ñassāmītindriyam* – the faculty, “I will know the unknown,”
the knowledge of the path of stream-entry

21 – *Aññindriyam* – the faculty of final knowledge,
the six intermediate kinds of (supramundane) knowledge

22 – *Aññātāvindriyam* – the faculty of one who has final knowledge.
the knowledge of the fruit of Arahantship

Indriyesu pan' ettha

Herein, among the faculties it is explained that –

sotāpattimaggañāṇaṃ anaññātaññas-sāmītindriyaṃ;

the faculty “I will know the unknown” is

the knowledge of the path of stream-entry;

arahattaphalañāṇaṃ aññātāvindriyaṃ;

the faculty of one who has final knowledge is

the knowledge of the fruit of Arahantship;

majjhe chañāṇāni aññindriyānī ti pavuccanti.

the faculty of final knowledge is

the six intermediate kinds of (supramundane) knowledge.

(5) – *Nava balāni* – Nine powers {9}:

Nine Powers = because they cannot be shaken by their opposites and
because they strengthen their adjuncts.

- 1) *Saddhā-balaṃ* – the power of faith, wholesome or indeterminate
- 2) *Viriya-balaṃ* – the power of energy, {3}
- 3) *Satibalaṃ* – the power of mindfulness, wholesome or indeterminate
- 4) *Samādhi-balaṃ* – the power of concentration, {3}
- 5) *Paññā-balaṃ* – the power of wisdom, wholesome or indeterminate
- 6) *Hirī-balaṃ* – the power of shame, wholesome or indeterminate
- 7) *Ottappa-balaṃ* – the power of fear of wrongdoing, wholesome or indeterminate
- 8) *Ahirika-balaṃ* – the power of shamelessness, {unwholesome only}
- 9) *Anottappa-balaṃ* – the power of fearlessness of wrongdoing. {Unwholesome only}

aviriyesu balāni na labbhanti,

The powers are not found in those (kinds of consciousness) that are without energy.

(6) – *Cattāro adhipatī* – Four predominants {4}:

The predominants are factors which dominate their co-nascent states
in undertaking and accomplishing difficult or important tasks.

Only one state can be a predominant at a time,
and then only when it dominates the co-nascent states.

1) *Chandādhīpati* – predominance of **desire**,

2) *Viriyādhīpati* – predominance of **energy**,

3) *Cittādhīpati* – predominance of **consciousness**,

4) *Vīmaṃsādhīpati* – predominance of investigation. ⇨

the three predominants are
of all three ethical qualities

the cetasika **wisdom**
wholesome or indeterminate

Dvīhetuka-tīhetukajāvanesv' eva yathāsambhavaṃ adhipatī eko' va labbhati.

Only one predominant is obtained at a time, according to circumstances,
and only in jāvanas with two roots or three roots.

Desire, **energy**, and **citta** become predominants only in fifty-two jāvana cittas,
(the two rooted in delusion and the Arahant's smiling consciousness being the exceptions;)
investigation becomes a predominant only in the thirty-four three-rooted jāvana cittas.

The difference between
the predominants (*Adhipati*) and the faculties (*Indriya*)
lies in the degree and range of their control.

A predominant exercises supreme control over the entire citta,
while a faculty exercises control only in its respective sphere.

Thus, whereas several faculties can be present in a single citta,
only one predominant can be present at any given time.

In this respect –

a predominant is compared to a king who, as the sole head of state, lords over
all his ministers,
while the faculties are compared to the ministers who can govern their own
districts but cannot interfere with the others.

(7) – *Cattāro āhārā* – Four nutriment {4}:

Nutriment (āhāra) = which sustains by acting as a strong supporting condition

1) *Kabalīkāro āhāro* – edible food, indeterminate

2) *Phasso dutiyo* – contact as the second,

3) *Manosañcetanā tatiyā* – mental volition as the third,

4) *Viññāṇaṃ catutthaṃ* – consciousness as the fourth.

the three mental nutriment can be
of all three ethical qualities

According to the Suttanta method of explanation,

(1) **edible food** as nutriment sustains the physical body;

(2) **contact** sustains feeling; **mental volition** sustains rebirth in the three realms of existence, because volition is kamma and kamma generates rebirth; and

(3) **consciousness** sustains the compound of mind-and-body.

According to the Abhidhamma method,

edible food sustains the material phenomena of fourfold origination in the body, and

the other three nutriment sustain all their conascent mental and material phenomena.

Notes: By way of entity

Related Categories	Descriptions	
The jhāna factors	- not found in the fivefold sense consciousness	10
The powers	- not found in those (kinds of consciousness) that are without energy	16
The path factors	- are not found in those that are rootless.	18
The path factors, The faculties, The powers	- are not found in one-pointedness associated with the consciousness accompanied by doubt,	
The predominants	Only one predominant is obtained at a time, according to circumstances, and only in javanas with two roots or three roots.	