

Handout 5: Matter (Rūpa)

Origin of Group (Temperature-born / Kamma-born / Mind-born / Nutriment-born) →							Temperature				Kamma				Mind					Nut.			
							Pure-octad group	Healthy octad	Sound	Healthy sound	Vital-nonad group	Femininity	Masculinity	Heart-base	X-Sensitivity (5)	Pure-octad group	Healthy octad	Bodily intimation	Healthy bodily int.	Verbal intimation	Healthy verbal int.	Pure-octad group	Healthy octad
	Rūpa	Pāḷi	Characteristic	Function	Manifestation	Proximate Cause																	
Four Great Elements	Hardness / Roughness / Heaviness	Pathavī (“earth”)	Hardness	Acting as a foundation	Receiving	Other 3 great elements																	
	Flowing / Cohesion	Āpo (“water”)	Trickling / Oozing	Intensifying	Holding together	Other 3 great elements																	
	Heat / Coldness	Tejo (“fire”)	Heat	Maturing / Maintaining	Continued supply of softness	Other 3 great elements																	
	Supporting / Pushing / Pressure	Vāyo (“air”)	Distending	Causing motion	Conveying	Other 3 great elements																	
Sense Objects	Visible-form	Rūpa	Striking the eye	Object of seeing process	Being the field of seeing process	4 great elements																	
	Sound	Sadda	Striking the ear	Object of hearing process	Being the field of hearing process	4 great elements																	
	Odour	Gandha	Striking the nose	Object of smelling process	Being the field of smelling process	4 great elements																	
	Taste	Rasa	Striking the tongue	Object of tasting process	Being the field of tasting process	4 great elements																	
Sense Organs	Eye-sensitivity	Cakkhu-pasāda	Sensitivity to sights	Finding object among sights	Footing of eye-consciousness	4 great elements, kamma-born, (desire to see)									X								
	Ear-sensitivity	Sota-pasāda	Sensitivity to sounds	Finding object among sounds	Footing of ear-consciousness	4 great elements, kamma-born, (desire to hear)									X								
	Nose-sensitivity	Ghāna-pasāda	Sensitivity to smells	Finding object among smells	Footing of nose-consciousness	4 great elements, kamma-born, (desire to smell)									X								
	Tongue-sensitivity	Jivhā-pasāda	Sensitivity to tastes	Finding object among tastes	Footing of tongue-consciousness	4 great elements, kamma-born, (desire to taste)									X								
	Body-sensitivity	Kāya-pasāda	Sensitivity to tactiles	Finding object among tactiles	Footing of body-consciousness	4 great elements, kamma-born, (desire to feel)									X								
	Heart-base	Hadaya-vatthu	Support for the mind	Supporting the mind	Carrying the mind	4 great elements																	
	Nutriments	Āhāra / Ojā	Nutritive essence	Feeding kinds of matter	Consolidating	Physical basis that must be fed																	
Faculties	Femininity	Itthindriya	The state of being female	Showing “This is woman”	Femininity in feature, mark, deportment	4 great elements																	
	Masculinity	Purisindriya	The state of being male	Showing “This is man”	Masculinity in feature, mark, deportment	4 great elements																	
	Life	Jīvitindriya	Maintaining conascent matter	Making conascent matter occur	Establishing presence of conascent matter	4 great elements																	
	Space	Ākāsa	Delimiting matter	Displaying the boundaries of matter	Non-touching of matter	The matter delimited																	
Modes / Manifestations	Bodily-indication	Kāya-viññatti	Communicate	Displaying intention	Bodily excitement	Mind-born motion																	
	Verbal-indication	Vacī-viññatti	Communicate	Displaying intention	Verbal excitement	Mind-born hardness																	
	Agility / Lightness / Buoyancy	Rūpassa-lahutā	Non-sluggishness	Removing heaviness	Quickness of change	Buoyant matter																	
	Pliancy / Elasticity / Malleability	Rūpassa-mudutā	Non-rigidity	Removing rigidity	Absence of opposition	Plastic matter																	
	Adaptability / Workableness	Rūpassa-kammaññatā	Workableness	Removing non-workableness	Non-weakness	Workable matter																	
Characteristics	Production	Upacaya	Setting up	Making matter emerge initially	Launching	Grown matter																	
	Continuity	Santati	Continuous occurrence	Linking / binding without a break	Unbroken series	Matter bound up without a break																	
	Decay	Jaratā	Maturing / ripening	Leading towards termination	Loss of newness	Matter that is maturing / ripening																	
	Impermanence	Aniccatā	Complete breaking up	Making matter subside	Destruction and fall	Matter that is breaking up																	
Number of Rūpa in the Group →							8	11	9	12	9	10	10	10	10	8	11	9	12	10	13	8	11