

# **Path to Abhidhamma**

## **(Chapter Six)**

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## Chapter Six: Rūpa / Corporeality

### Lesson 6.1 Twenty-eight Corporealities

There are eighteen *nipphanna rūpas* (concretely produced matter) and ten *anipphanna rūpas* (matter that are not concretely produced).

Eighteen *nipphanna rūpas* are as follows.

1. ***Paṭhavi*** (hardness)
2. ***Āpo*** (cohesion and liquidity)
3. ***Tejo*** (heat and coldness)
4. ***Vāyo*** (pushing or bloating nature)
5. ***Cakkhuppasāda*** (eye-sensitivity)
6. ***Sotappasāda*** (ear-sensitivity)
7. ***Ghānappasāda*** (nose-sensitivity)
8. ***Jivhappasāda*** (tongue-sensitivity)
9. ***Kāyappasāda*** (body-sensitivity)
10. ***Vañṇarūpa*** (colour)
11. ***Sadda*** (sound)
12. ***Gandha*** (odour)
13. ***Rasa*** (taste)
14. ***Ittibhāva*** (femininity)
15. ***Pumbhāva*** (masculinity)
16. ***Hadayarūpa*** (base for the consciousness/heart-base)
17. ***Jīvitindriya*** (life faculty)
18. ***Ojā/āhāra*** (nutriment)

Then there are ten matters that are not concretely produced by causes. Such *rūpas* are called *anipphanna rūpa*.

1. ***Ākāśadhātu*** – gap between two rūpa kalāpas or the border of a rūpakalāpa which differentiates it from another kalāpa.
2. ***Kāyaviññatti*** – Bodily intimation.

3. *Vacīviññatti* – Verbal intimation.
4. *Rūpassalahutā* – Lightness of the four great elements.
5. *Rūpassamudutā* – Malleability of the four great elements.
6. *Rūpassakammaññatā* – Wieldiness of the four great elements.
7. *Upacaya* – Initial genesis of matter in a material process.
8. *Santati* – Repeated genesis of matter in a material process.
9. *Jaratū* – Aging or maturation of matter.
10. *Aniccatā* – Breaking up or vanishing of matter.

Altogether, there are twenty-eight rūpas (18 nipphanna + 10 anipphanna). There is no special corporeality called phoṭṭhabba. It is nothing other than the three great elements called *paṭhavi*, *tejo*, and *vāyo*. Therefore, in counting the eighteen corporealities, phoṭṭhabba should be left out. Otherwise, there will be nineteen nipphanna rūpas.

The four great elements called *mahābhūta* are the principal corporealities. The remaining twenty-four arise because of these primary corporealities. Therefore, they are called *upādāya* (*upādā*) *rūpa* – derived corporealities. The twenty-eight rūpas can also be categorized as follows:

1. Four mahābhūta
2. Twenty-four upādāya rūpa

## Lesson 6.2

### Mahābhūta (Four Great Elements)

There are four primary corporealities called *paṭhavi*, *āpo*, *tejo*, and *vāyo*. They are referred to as *mahābhūta* because they arise in *large forms* like the earth, mountains, oceans and and *in great quantities*.

#### *Paṭhavi dhātu* (earth element)

The hardness felt when an object is pressed is the *paṭhavi dhātu* (earth element). Softness is felt when certain objects are touched. Such softness is nothing but a lesser amount of hardness. The terms hardness and softness are used in comparison, just like smallness and largeness. Something referred to as small is big when compared to something smaller. Similarly, what is referred to as large becomes small when compared with something bigger. In this manner, what is referred to as soft becomes hard when compared with something softer, and what is referred to as hard becomes soft when compared with something harder. Therefore, it should be understood that both hardness and softness refer to the earth element. The hardness felt by the human body is not very subtle. The subtle hardness in some objects cannot be felt by the humans. The term *dhatu* (element) implies that *paṭhavi* is a nature or an intrinsic characteristic and not a living being. Therefore, mere hardness, which is not a self or a being, is the *paṭhavi dhātu*.

#### *Āpo dhātu* (water element)

The nature of adhesion is the *āpo dhātu* (water element). It is the nature of the water element to be spread internally and externally in the corporealities that exist together. The *āpo dhātu* drags in things that are in touch with it and prevents them from moving away from it. Objects in the world do not spread like dust but remain attached in solid form due to the bonding power of the water element. Objects with more earth element and less water element remain compact and hard. Bones, veins, flesh in bodies, as well as soil, rocks, iron, leaves, bark, roots, and wood, are things with less water element and more earth element. If there is less earth element and more water element, the object becomes fluid and starts to flow or spread over a surface. Oil and water are things with less *paṭhavi* and more *āpo*.

#### *Tejo dhātu* (heat or cold element)

Heat and coldness are the *tejo dhātu*. The *tejo dhātu* matures and ripens the co-existing *rūpas*. In the beginning, animate and inanimate objects become stronger due to the maturing caused by *tejo*. Some of them even grow. After reaching the culmination of growth, further maturing of these physical bodies results in their decaying and deterioration. The same *tejo dhātu* causes the development as well as the decay of various objects. Fire has a significant amount of the *tejo dhātu*.

### ***Vāyo dhātu* (wind element)**

The nature of bloating and pushing is the *vāyo dhātu*. An object with more *vāyo* will be bloated and light. Wind is a thing that has much of the *vāyo dhātu*. Wind moves frequently because of the excessive pushing nature of its main component, *vāyo*.

None of these four elements can occur and exist in the absence of the other three. Even iron and rock, which have much *paṭhavi*, contain the other three elements. Water, which has much *āpo*, fire, which has much *tejo*, and wind, which has much *vāyo*, also contain all four elements.



## Lesson 6.3

### *Pasāda rūpa*

### Five sensitive corporealities

There are five sensory faculties known as *cakkhuppasāda* (eye sensitivity), *sotappasāda* (ear sensitivity), *ghānappasāda* (nose sensitivity), *jivhāppasāda* (tongue sensitivity), and *kāyappasāda* (body sensitivity).

Living beings possess a strong craving for perceiving beautiful objects, hearing pleasant sounds, smelling pleasant odors, tasting enjoyable flavors, and experiencing physical contact. The *kamma* (action) that gives rise to life is connected with such craving. Consequently, when a being is born, the rebirth *kamma* associated with these desires produces the necessary faculties for experiencing these desired objects. *Pasāda rūpas* refer to these faculties present in the bodies of living beings that aid in experiencing physical objects. The term "*pasāda*" denotes the clarity of a physical surface, much like the surface of a mirror. In English, it is generally translated as "sensitivity."

#### *Cakkhuppasāda* (Eye Sensitivity)

The sensitivity present in the eye that enables the perception of visible forms is referred to as *cakkhuppasāda*. It is situated in the center of the pupil of the eye, occupying an area approximately the size of a louse's head or, according to another ancient teacher, about the size of half a green gram seed. *Cakkhuppasāda* is spread across seven physical layers in the eye, akin to oil permeating cotton wool. When images of objects that are in front of the eye fall upon it, eye consciousness arises. This arising of eye consciousness is referred to as seeing.

It's important to note that *cakkhuppasāda* is not separate from the *mahābhūta* (four great elements). Rather, it relies on the four great elements, and thus, it is known as the sensitivity of the great elements, or "*catunnaṃ mahābhūtānaṃ pasādo*." The other four sensitivities also depend on the four great elements and are known as the sensitivities of the *mahābhūta*.

#### *Sotappasāda* (Ear Sensitivity)

The sensitivity situated in the ear that facilitates the perception of sounds is referred to as *sotappasāda*. It is situated in an area shaped like a ring with copper-colored hair (body hair/*loma*). When sound waves impinge upon it, ear consciousness arises. This arising of ear consciousness is referred to as hearing. Unlike *cakkhuppasāda*, *sotappasāda* is exclusively receptive to the images of sounds and not the images of visible forms.

#### *Ghānappasāda* (Nose Sensitivity)

The sensitivity located in the nose that enables the perception of good and bad odors is known as *ghānappasāda*. It is situated in an area shaped like a goat's hoof within the nose. The nose consciousness, responsible for recognizing odors, arises depending on *ghānappasāda*.

### ***Jivhāppasāda* (Tongue Sensitivity)**

The sensitivity found in the tongue that facilitates the perception of flavors is referred to as *jivhāppasāda*. It is located at a place resembling the edge of a water lily petal on the tongue. Tongue consciousness arises when food and drinks come into contact with it, allowing for the perception of taste.

### ***Kāyappasāda* (Body Sensitivity)**

The sensitivity present throughout the body that enables the perception of physical contact is known as *kāyappasāda*. It is spread across the entire body, excluding areas such as head hair, body hair, nails, and dry skin. When an object touches the body, *kāyaviññāṇa* (body consciousness) arises at the point of contact, perceiving the earth, fire, or air elements of the object. Internal bodily pains occur as a result of the internal organs impacting each other.

## Lesson 6.4

### *Gocara Rūpa*

### Five Sense Objects / Objective Material Phenomena

There are five derived corporealities known as *rūpa* (*vaṇṇa*), *sadda*, *gandha*, *rasa*, and *phoṭṭhabba*. These corporealities are also referred to as *visaya rūpas* as they are captured by the previously explained five sensitivities.

#### ***Rūpa / Vaṇṇa (Color)***

The term *vaṇṇa* or *rūpa* here refers to the color that **impacts the eye sensitivity** and is **perceived with the help of eye sensitivity**. Only the corporeality of color impacts the eye sensitivity. What is felt by the hand cannot be seen by the eyes. Only color can be seen with the eyes. In the doctrine of aggregates, *rūpakkhandha* encompasses all 28 *rūpas*. However, in the category of *gocara rūpas*, the term *rūpa* specifically signifies the color that is sensitive to *cakkhuppasāda*. Color, referred to as *rūpa* or *vaṇṇa*, belongs to the *rūpakkhandha* as it is also a form of matter under the broader context of materiality.

All corporealities are called *rūpa* because they are subject to change due to factors such as cold, heat, and others. The element of color is called *rūpa* because it can be seen. Among the twenty-eight corporealities, only the corporeality of color is visible. Other corporealities cannot be seen with the eyes.

#### ***Sadda (Sound)***

Sound (*sadda*) is the corporeality that impacts the ear sensitivity and is recognized with the help of ear sensitivity. It arises when physical objects collide or explode (when objects that are attached to each other separate). *Sadda* disappears as soon as it arises. Its quick disappearance does not imply that its lifespan is shorter than that of other corporealities. Instead, it means that the generation of sounds does not last for a long period.

#### ***Gandha (Odor)***

The corporeality that impacts the nose sensitivity and is recognized with the help of the nose sensitivity is called *gandha* (smell/odor). It is abundant in some objects, while *gandha* in some objects is very subtle. Although odor is present to some extent in all objects that are made of four great elements, the odor in some objects may not be noticeable due to its subtlety.

#### ***Rasa (Taste)***

Taste is the corporeality that impacts the tongue sensitivity and is experienced with the help of the tongue sensitivity. It varies according to the primary elements. Although taste exists in all objects, the taste of some objects may not be perceivable because those objects do not dissolve in saliva. Subtle taste in some objects may also not be felt. In order to perceive taste, the object must dissolve and its taste must impact the tongue sensitivity.

### ***Phoṭṭhabba* (Tangible Element)**

*Phoṭṭhabba* is the corporeality that impacts the body sensitivity and is recognized with the help of the body sensitivity. It is not a separate element like *rūpa*, *sadda*, *gandha*, and *rasa*. Only the three primary elements, *paṭhavi*, *tejo*, and *vāyo*, come into contact with *kāyappasāda*. The hardness perceived by the body is the *paṭhavi dhātu*. The sensations of coldness and heat experienced by the body are the *tejo dhātu*. The sensations of movement and pressure felt by the body are the *vāyo dhātu*. The water element does not come into contact with the *kāyappasāda*.

In the lesson on *gocara rūpas*, it is necessary to include the corporealities captured by all five sensitivities. Therefore, the three primary elements captured by the body sensitivity are named as *phoṭṭhabba rūpa*. However, when counting corporealities, *phoṭṭhabba rūpa* is not considered a separate reality.

Every physical object has four *gocara rūpas*: *rūpa*, *sadda*, *gandha*, and *phoṭṭhabba*. When an object is touched, the hand perceives the *paṭhavi* element. What is seen by the eyes is the *rūpa* (*vaṇṇa*). What is seen by the eyes cannot be felt by the hand. What is felt by the hand cannot be seen by the eyes. The realities perceived by the nose and tongue are not felt by the hand or seen by the eyes. Believing that "We touch what we see" is a misconception resulting from ignorance regarding the differentiation of realities.

## Lesson 6.5

### *Avasesa nipphanna rūpa*

### The remaining *nipphanna rūpas*

#### ***Bhāva rūpa* (matter related to sex)**

There are two corporealities known as *itthibhāva rūpa* (femininity) and *pumbhāva rūpa* (masculinity) that are related to sex. The bodies of living beings exhibit masculine and feminine characteristics due to the presence of these *bhāvarūpas*. These two corporealities exert their influence on the bodies in which they are found, hence they are also referred to as *itthindriya* and *purisindriya*. *Bhāvarūpas* arise in living beings together with the *paṭisandhi citta*. All living beings have bodies composed of the four great elements. The great elements themselves do not possess any inherent "sex" distinction. However, when the bodies of living beings form, the influence of *itthindriya* and *purisindriya* leads to the development of feminine and masculine appearances, respectively. *Bhāvarūpas* are present throughout the entire body.

#### ***Hadayavatthu rūpa* (heart base)**

The five *pasāda rūpas* serve as the bases for the arising of *dvipaṇca viññāṇa*. For the remaining consciousnesses, the *hadayavatthu* is the base. It is located within the blood inside the heart muscle.

#### ***Jīvitindriya rūpa* (life faculty/life vitality)**

The corporeality that protects and sustains the generation of *rūpas* associated with it is known as *jīvitindriya*. Corporealities in the bodies of living beings arise due to four causes: *kamma*, *citta*, *utu* (*tejo dhātu*), and *āhāra* (nutriment). Among these four causes, *citta*, *utu*, and *āhāra* produce their respective *rūpas* while they are present. Therefore, no additional special reality is required to protect the *rūpas* produced by these three causes (here, "protecting" (*anupālana*) means providing support for their continued generation). On the other hand, *kammajarūpas* are produced by a *cetanā* (*kamma*) that has arisen and passed away. As a result, *kammajarūpas* require a special reality to protect and sustain their generation. The *rūpa jīvitindriya* fulfills this role by supporting the generation of *kammajarūpas*, enabling them to last for years.

#### ***Āhāra rūpa* / *ojā* (nutriment)**

*Āhāra rūpa* or *ojā* refers to the nutriment found in edible food. This corporeality gives rise to a specific group of *rūpas* known as *āhāraja rūpas*. These *rūpas* provide energy and sustenance to the bodies of living beings, allowing them to endure. *Ojā* is present in all physical objects, but not all nutriment found in objects is suitable for all beings. Beings consume food that contains the appropriate *ojā* for their bodies. Their bodies are supported and endure due to the nourishment provided by the food they consume.

These eighteen corporealities, from *paṭhavi dhātu* to *ojā*, are directly produced by the fourfold causes: *kamma*, *citta*, *utu*, and *āhāra*. Therefore, they are referred to as *nipphanna rūpas* (concretely produced matter). Additionally, they are also known as *sabhāva rūpa*, *salakkhaṇa rūpa*, and *rūparūpa*.

## Lesson 6.6

### Anipphanna rūpa

### Non-concretely produced matter

#### Ākāsa dhātu (the space element)

*Ākāsa dhātu* is divided into two types: *ajāṭākāsa* and *paricchedākāsa* (*paricchedāvākāsa*). *Ajaṭākāsa* refers to the infinite space in which all animate and inanimate things exist. According to Theravada, *ajāṭākāsa* has no limitations or borders where it ends and is sometimes referred to as the "hollow of the world." On the other hand, *paricchedāvākāsa* is the space between *rūpakalāpas* (material particles) in solid objects or any other object. *Paricchedākāsa* is considered one of the twenty-eight corporealities. While in the ultimate sense, *ākāsadhātu* does not have its own arising, it is still regarded as a corporeality because space is necessary to keep different *rūpa kalāpas* separate and unmixed.

#### Vikāra rūpa (mutable material phenomena)

This category encompasses special modes or manifestations of concretely produced matter. It includes two types of *viññatti* (intimation) and three other material phenomena known as *lahutā* (lightness), *mudutā* (malleability), and *kammaññatā* (wieldiness).

#### Kāyaviññatti (bodily intimation)

*Kāyaviññatti* is the force or power that directs or steers the *cittakiriya vāyo dhātu* (the wind element associated with bodily movements) according to the intention of the mind (*cetanā*) to perform relevant bodily actions. When the intention arises to perform a physical action, the power of that intention causes the *vāyo dhātu* to arise in the intended limb. This newly arisen air element is called *cittakiriya vāyo dhātu*, and it facilitates the movement of the body or limb. *Kāyaviññatti* arises together with this *vāyo dhātu* and steers it according to the mind's intention. Bodily movements occur according to the desires of beings due to *kāyaviññatti*.

#### Vacīviññatti (verbal intimation):

*Vacīviññatti* is the force or power that controls sound in a way that creates letters and words intended to be uttered. Sound arises when the *cittaja vāyo* (mind-produced wind element) strikes certain places in the vocal area. The sound that arises is then modified according to the mind's intention by the *vacīviññatti*.

These two rūpas (*kāyaviññatti* and *vacīviññatti*) are called *viññatti* as they express the intentions of the being in whom they arise.

## ***Rūpassa lahutā, rūpassa mudutā, and rūpassa kammaññatā***

The three characteristics or modes of *lightness*, *malleability*, and *wieldiness* are known as *rūpassa lahutā*, *rūpassa mudutā*, and *rūpassa kammaññatā*, respectively. *Lahutā* refers to the lightness of the four great elements and is the opposite of heaviness. *Mudutā* denotes the malleability of the four great elements and is the opposite of stiffness. *Kammaññatā* represents the adaptability of the four great elements, making them suitable for work. These three corporealities are modes of other corporealities.

Sometimes our bodies feel heavy, resulting in decreased agility. At other times, our bodies feel stiff, making it difficult to move our limbs smoothly. And sometimes our bodies feel unsuitable for work. These changes can occur due to unfavorable weather conditions, a negative state of mind, or consuming unsuitable food. When the weather is favorable, the mind is in a good state, and suitable food is consumed, these physical difficulties disappear, and *lahutā*, *mudutā*, and *kammaññatā* arise in the body. With their arising, the body can be moved swiftly and smoothly and becomes adaptable to work.

The twofold intimation and three other matters, namely *lahutā*, *mudutā*, and *kammaññatā*, are modes or modifications that appear in the bodies of living beings from time to time, hence they are called *vikāra rūpa*.

## ***Lakkhaṇa rūpa***

There are four *lakkhaṇa rūpas*: *upacaya*, *santati*, *jaratā*, and *aniccatā*. The terms *upacaya* and *santati* signify the genesis or arising of matter. *Upacaya* refers to the arising of matter in an animate body before all types of *rūpas* that are supposed to arise in that body have appeared. Once all types of *rūpas* have arisen in an animate body, the generation of those *rūpas* continues. In this generation, new *rūpas* arise in the place of vanishing *rūpas*, and this process is known as *santati*. *Jaratā* refers to the decaying of corporealities, while *aniccatā* represents their breakup or vanishing.

These four *lakkhaṇa rūpas* are called so because they are mere characteristics or universal attributes of other corporealities.

The ten corporealities comprising *ākāsa dhātu*, five *vikāra rūpa*, and the four *lakkhaṇa rūpas* are called *anipphanna rūpas* because they are not directly produced by the four major causes of matter nor do they arise directly from them.

## **Lifespan of each rūpa**

The lifespan of each rūpa, as mentioned in the commentaries, is as follows:

1. Two *viññatti*: 1 *cittakkhaṇa* (one mind-moment) or 3 *anucittakkhaṇa* (1/3 of a mind-moment).
2. *Upacaya*, *santati*, and *aniccatā*: 1 *anucittakkhaṇa*.
3. *Jaratā*: 49 *anucittakkhaṇa*.
4. The remaining twenty-two rūpas: 17 *cittakkhaṇa* (17 mind-moments) or 51 *anucittakkhaṇa*.



## Lesson 6.7

### Rūpa vibhāga

### Analysis of corporeality

All rūpas share the following characteristics without any difference:

1. **Sappaccaya**: Rūpas exist together with causes.
2. **Saṅkhata**: Rūpas are formed by causes.
3. **Ahetuka**: Rūpas are not associated with roots.
4. **Anārammaṇa**: Rūpas do not perceive objects.
5. **Sāsava**: Rūpas are objects of cankers.
6. **Kāmāvacara**: Rūpas are objects of sensual craving.
7. **Lokiya**: Rūpas belong to the worldly (mundane) sphere.
8. **Appahātābba**: Rūpas are not to be abandoned.

Rūpas can be classified in the following ways:

#### 1. **Ajjhattika rūpa** and **Bāhira rūpa**

Living beings consider the **rūpas in their bodies as "I" or "mine."** Therefore, all **rūpas** in a particular living being are considered **ajjhatta** to that being. Among them, the **five pasāda rūpas** are the matter that most strongly elicits clinging, hence they are called **ajjhattika**. Among the **rūpas**, beings have the highest level of attachment towards the five sensitivities that facilitate interaction with sense objects. Self-view strongly arises towards them compared to other **rūpas**. **The remaining twenty-three rūpas (other than the five pasāda) are considered bāhira.**

#### 2. **Vatthu rūpa** and **Avatthu rūpa**

There are two types of **vatthu**: **viññāṇa vatthu** and **kilesa vatthu**. In this chapter, we focus only on **viññāṇa vatthu rūpas**.

In this regard, **rūpas** are twofold as **vatthurūpa** and **avatthurūpa**. Realities that serve as the basis for mental phenomena to arise are called **viññāṇa vatthu** or **vatthu rūpas**. There are six **vatthu rūpas**: the five **pasāda rūpas** and **hadayavatthu rūpa**. The remaining twenty-two rūpas are called **avatthu rūpa**.

#### 3. **Dvāra rūpa** and **Advāra rūpa**

There are two types of **dvāra**: **viññāṇadvāra** (door for consciousness to cognize an object) and **kammadvāra** (door for actions to be performed). Among these two types, five **pasāda rūpas** are considered **viññāṇa dvāra**, and two **viññatti rūpas** are considered **kamma dvāra**. The remaining twenty-one **rūpas** (other than the seven **dvārarūpas**) are classified as **advāra rūpa**.

#### 4. *Indriya rūpa* and *Anindriya rūpa*

*Indriyas* are realities that exercise dominance over other realities in certain spheres. For example, eye-sensitivity is dominant in the function of seeing, as the quality of eye-consciousness depends on it. When the *cakkhuppasāda* is weak or impure, *cakkhuviññāṇa* cannot clearly perceive the object, ignoring the defects of the prior. There are eight *indriya rūpas* in total. The five *pasāda rūpas* dominate over their corresponding sense consciousnesses in the acts of seeing, hearing, smelling, tasting, and feeling touch, respectively. Two *bhāva rūpas* have dominance over all other *rūpas* in animate bodies, shaping them to be either masculine or feminine. *Jīvitindriya rūpa* is an *indriya* for *kammaja rūpas* to sustain in generations in the absence of their cause, the *kamma*. The remaining twenty *rūpas* are called *anindriya rūpa* as they do not exercise such dominance over other realities.

#### 5. *Sappaṭigha rūpa* and *Appaṭigha rūpa*

Five *pasāda rūpas* and seven *gocara rūpas* clash against each other, and *paṭhavi, tejo*, and *vāyo* in a certain *kalāpa* clash with their counterparts in other *kalāpas*. Therefore, they are called *sappaṭigha rūpa*. There are twelve *sappaṭigharūpas* in total: the five *pasāda rūpas*, *vaṇṇa rūpa*, *sadda rūpa*, *gandha rūpa*, *rasa rūpa*, *paṭhavi, tejo*, and *vāyo*. The remaining sixteen *rūpas* are called *appaṭigharūpa* as they do not clash with any other reality.

#### 6. *Oḷārika rūpa* and *Sukhuma rūpa*

The twelve *sappaṭigha rūpas* that clash with other *rūpas* are also called *oḷārika rūpa* (gross matter). The remaining sixteen *rūpas* that do not clash with other *rūpas* are called *sukhuma rūpa* (subtle matter).

#### 7. *Santike rūpa* and *Dūre rūpa*

*Oḷārika rūpas* can be easily known, so they are considered close – *santike rūpa*. Even when these *rūpas* are located far from the observer, they are still considered close due to their ease of cognition. *Sukhuma rūpas*, on the other hand, cannot be easily known like *oḷārika rūpas*, hence they are considered far – *dūre rūpa* - even though they exist in the body of the observer.

#### 8. *Upādinna rūpa* and *Anupādinna rūpa*

Eighteen *kamma-born* matters are called *upādinna rūpa*. The remaining ten are called *anupādinna rūpa*. The term *upādinna* implies things that are strongly clung to as "I" and "mine" with *diṭṭhi* and *taṇhā*. Generally, all *rūpas* in an animate body are considered as such by the being who possesses them. Among all *rūpas* in animate bodies, *kammaja rūpas* are the most significant. Therefore, the attachment towards them is stronger compared to other corporealities. Hence, they are called *upādinna*.

#### 9. *Sanidassana rūpa* and *Anidassana rūpa*

*Vaṇṇa rūpa* (color) is called *sanidassana rūpa* since it can be seen with eye-consciousness. All the other twenty-seven *rūpas* are called *anidassana rūpa* as they cannot be seen with *cakkhuviññāṇa*.

## 10. *Gocaraggāhika rūpa* and *Agocaraggāhika rūpa*

The five *pasāda rūpas* are called *gocaraggāhika* since they are take their corresponding sense objects. It is important to note that the phrase “taking objects” does not mean that the five *pasāda rūpas* have cognitive ability. They are sensitive to the corresponding sense objects and facilitate the cognition of those objects by their respective sense consciousnesses. The remaining twenty-three *rūpas* are considered as *agocaraggāhika* as they are not sensitive to objects like the five *pasāda*.

*Gocaraggāhika rūpa* can be further divided into *sampattagocaraggāhika* and *asampattagocaraggāhika*. Among the five *pasāda rūpas*, *ghānappasāda*, *jivhāppasāda*, and *kāyappasāda* are respectively sensitive to *gandha*, *rasa*, and *poṭṭhabba* of *rūpakalāpas* that have arisen physically touching them. So, they are called *sampattagocaraggāhika*. On the other hand, *cakkhuppasāda* and *sotappasāda* are respectively sensitive to *vaṇṇa* and *sadda* of *rūpakalāpas* that have arisen without physically touching them, hence called *asampattagocaraggāhika*.

## 11. *Vinibbhoga rūpa* and *Avinibbhoga rūpa*

Eight *rūpas* - *paṭhavi*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa*, and *ojā* - always arise together. Whenever a *rūpa kalāpa* arises, these eight are always found together. Hence, they are inseparable - *avinibbhoga*. The remaining twenty *rūpas* are *vinibbhoga*, meaning they are not found in every *kalāpa* as *avinibbhoga rūpas* does.

These categorizations help in understanding the different characteristics and classifications of *rūpas* within the Abhidhamma framework.

## Lesson 6.8

### *Rūpa Samuṭṭhāna*

### The Origination of Corporeality

There are four major causes of rūpa:

1. *Kamma* - mundane kusala and akusala *cetanā* (volition)
2. *Citta* - *citta* (consciousness) and *cetasika* (mental factors)
3. *Utu* - *tejo dhātu* (heat element)
4. *Āhāra* - nutriment (*ojā*)

#### *Kamma*

The *cetanā cetasika* of the twenty-five *kamma cittas*, including twelve *akusala cittas*, eight *mahā kusala cittas* and five *rūpāvacara kusala cittas*, can produce *rūpas*. The *rūpas* produced by these *cittas* are called *kammajarūpas*. *Kammajarūpas* arise in living beings (except those in the *arūpa* realm) from the moment of *paṭisandhi* (rebirth-linking) until the 17th mind moment preceding death. *Kammajarūpas* arise in living beings at every sub-mind moment. However, *kammajarūpas* do not arise in inanimate bodies. Divine mansions obtained by *devas* due to their past merits consist of *utujarūpas* (matter born out of *tejo dhātu*) supported by *kamma* (*kammappaccaya-utusamuṭṭhāna*). Since the *arūpa* bhūmi is not a location for *rūpas*, *arūpāvacara kusala cetanā* does not produce *kammajarūpas*.

#### *Citta*

The seventy-five consciousnesses, excluding the four *arūpāvacara vipāka cittas* and the *dvipaṇca viññāṇa*, can produce corporeality. These consciousnesses give rise to *rūpa* like a mushroom that emerges with some soil on its top. Consciousness produces corporealities during its genesis. It does not produce *rūpa* during its persisting moment and dissolving moment since it is weak during those moments. The corporeality produced by the mind is called *cittaja-rūpa* (mind-born matter). However, *arūpa vipāka cittas* do not produce *cittaja rūpas* as the immaterial sphere is not a place for *rūpa* to arise. The other consciousnesses that occur in the immaterial sphere also do not produce corporeality when they arise in those realms. The *dvipaṇca viññāṇa* do not produce corporeality because it is weak. Furthermore, the rebirth consciousness of all beings and the death consciousness of Arahants do not produce corporeality. There is a difference of opinion among some teachers regarding whether the death consciousness of all beings produces corporeality; according to them death consciousness of every being do not produce *cittaja rūpas*. Mind-produced matter begins to arise in one's life with the arising of the first *bhavaṅga* citta after the *paṭisandhi citta*. The four *arūpa vipāka cittas*, *dvipaṇca viññāṇa*, *paṭisandhi citta* of all beings, and the *cuti citta* of Arahants do not produce corporeality.

## Physical and verbal actions and maintaining the postures

The body does not move automatically, and the immaterial consciousness is also incapable of moving the body. All bodily activities such as walking, running, standing, and moving limbs occur with the power of *cittaja rūpas*.

Moreover, it is with the power of *cittaja rūpas* that the body of a standing person remains erect without falling and the body of a seated person remains in place. Among the seventy-five consciousnesses that produce corporeality, the twenty-six *appaṇā javana cittas* not only produce *cittaja rūpas* but also maintain the postures made by previous consciousnesses. The mind-born corporealities produced by *appaṇā javana* are not capable of moving the body; their function is to maintain the postures made by previously arisen *cittaja rūpas*.

The mind-produced corporeality produced by the *bhavaṅga citta*s cannot perform the function of maintaining postures. That is why a person who is seated or standing will fall if they fall asleep.

The thirty-two consciousnesses comprising the *voṭṭhapana citta*, twenty-nine *kāma javana citta*s, and the two *abhiññāṇa citta*s not only produce *cittaja rūpas* and maintain postures but also produce *kāyaviññatti* (bodily intimation) and *vacīviññatti* (verbal intimation). Deliberate physical and verbal actions occur due to physical and verbal intimation.

## Smile

Additionally, the four *somanassa saḥagata lobhamūla citta*s, four *somanassa saḥagata mahā kusala citta*s, four *somanassa saḥagata mahā kiriya citta*s, and *somanassa saḥagata hasituppāda citta* not only perform the functions mentioned above but also produce a smile.

The following describes how different beings smile using these thirteen citta.

#	Being	Smile producing consciousnesses
1	Puthujjana	Somanassa lobhamūla 4 Somanassa mahā kusala 4
2	Sekkha	Somanassa diṭṭhigata vippayutta lobhamūla 2 Somanassa mahā kusala 4
3	Arahants and Pacceka-buddhas	Somanassa mahā kiriya 4 Hasituppāda 1
4	Sammāsambuddhas	Somanassa ñāṇa sampayutta mahā kiriya 2 Hasituppāda 1

## Utu

During the persisting phase (*ṭithi kāla*), *tejo dhātu* in *rūpa kalāpas* produces new *rūpas*. These *rūpas* are called *utujarūpas*, as *utu* is a synonym for *tejo dhātu*. *Tejo dhātu* is present in every *rūpakalāpa*. Therefore, *rūpakalāpas* produced by every major cause produce *utujarūpas* during the persisting phase.<sup>1</sup> *Rūpas* are stronger during the *ṭitikāla*, so they do not produce new matter during the phase of genesis.

## Āhāra

*Āhāra rūpa*, found in *kālāpas* in food and beverages, when inside the body, produce new *kālāpas* during their persisting stage. These *rūpas* are called *āhāraja rūpas*. *Ojā* (nutriment) is found in all *kālāpas* that constitute body parts such as flesh, sinews, blood, etc. *Ojā* found in food *kālāpas* and body *kālāpas* interact with each other and produce *āhāraja rūpas*. *Ojā* in food cannot produce *āhāraja rūpas* without the help of *ojā* in the animate body. Similarly, *ojā* in bodies is also unable to produce *āhāraja rūpas* without the support of *ojā* in food.

There is an opinion among some teachers that *ojā* in food taken in can only assist the *ojā* inside the body in producing corporeality but does not produce corporeality by itself.

It has been said that not only the food consumed but even food applied on the body produces corporeality, and the food consumed by the mother produces corporeality in the fetus.

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<sup>1</sup> There are few exceptions regarding this phenomenon.

## Lesson 6.9

### Rūpas Produced by Each Major Cause

There are four major causes for the origin of *rūpa*. Each *rūpa* is produced by one of these major causes. Consequently, *rūpas* can be classified into five categories based on the number of causes that can produce them:

1. *Rūpas* that can be produced by only one major cause.
2. *Rūpas* that can be produced by two major causes.
3. *Rūpas* that can be produced by three major causes.
4. *Rūpas* that can be produced by four major causes.
5. *Rūpas* that are never produced by any cause.

#### Note

*It is essential to understand that a rūpa is never produced by multiple major causes simultaneously. This categorization is based on the number of causes that can give rise to each rūpa.*

#### Rūpas produced by one major cause (11)

1. The *hadayavattu rūpa* and the eight *indriya rūpas* are always produced by *kamma*.
2. The two *viññatti rūpas* are always produced by *citta*.

#### Rūpas produced by two major causes (1)

3. Sound is produced by both *citta* and *utu*. The sound produced while speaking is mind-produced, while the sound produced by external factors such as wind blowing is *utu*-produced.

#### Rūpas produced by three major causes (3)

1. The three *vikāra rūpas*—*lahutā*, *mudutā*, and *kammaññatā*—can be produced by *citta*, *utu*, and *āhāra*. Corporealities such as *lahutā* are formed through favorable *utu*, *citta*, and *āhāra*. These three *rūpas* are not found in *kalāpas* arising from unpleasant consciousness, unfavorable *utu*, or unsuitable food. When corporealities such as *lahutā* are absent, the body becomes heavy, stiff, and unsuitable for activity.

#### Rūpas produced by four major causes (9)

2. The eight *avinibbhoga rūpas* and the *ākāsa dhātu* arise due to all four causes. Even in the atom, which is considered very small, there are multiple *rūpa kalāpas*. Space separates these *kalāpas* from each other. Although it should be noted that the space element does not arise as such, the *ākāsa dhātu* is considered to arise

from all four major causes, including *kamma*, as it separates and is situated between the corporeality groups arising from these causes.

### ***Rūpas that are never produced by any cause (4)***

3. The four *lakkhaṇa rūpas* do not arise from any cause. They are referred to as corporealities that do not arise from any cause because they are merely characteristics of the genesis, decay, and vanishing of corporealities that arise from major causes. The *Dhammasaṅgaṇī* and its commentary consider the pair *upacaya* and *santati* as arising from major causes.

Now let's analyze the *rūpas* in terms of their causes of origin:

### ***Kammaja rūpas – 18***

1. *Avinibbhoga rūpas*: 8
2. *Ākāsa dhātu*: 1
3. *Hadaya rūpa*: 1
4. *Indriya rūpas*: 8

### ***Cittaja rūpas – 15***

1. *Avinibbhoga rūpas*: 8
2. *Ākāsa dhātu*: 1
3. *Sadda rūpa*: 1
4. *Viññatti*: 2
5. *Lahutā, mudutā, and kammaññatā*: 3

### ***Utuja rūpas – 13***

1. *Avinibbhoga rūpas*: 8
2. *Ākāsa dhātu*: 1
3. *Sadda rūpa*: 1
4. *Lahutā, mudutā, and kammaññatā*: 3

### ***Āhāraja rūpas – 12***

1. *Avinibbhoga rūpas*: 8
2. *Ākāsa dhātu*: 1
3. *Lahutā, mudutā, and kammaññatā*: 3



## Lesson 6.10

### *Rūpa Kalāpa* (I)

### Corporeality Clusters (I)

Corporealities do not arise individually; they lack the strength to arise independently without combining with other corporealities. Instead, they arise and exist as groups, forming clusters known as *rūpa kalāpas*. Each *rūpa kalāpa* consists of a minimum of eight corporealities.

*Rūpa kalāpas* possess specific boundaries, unlike individual corporealities within them. The corporealities in a group appear interconnected, as if they are attached or have merged with one another. While no simile fully captures this phenomenon, an analogy can help in understanding it to some extent. Consider the following analogy:

Imagine mixing small quantities of rice flour, wheat flour, corn flour, and barley flour together with water, forming a ball. Upon analyzing this ball, if asked, "Where is the rice flour?" one would answer that it is dispersed within the other three portions. Similarly, if asked about the wheat flour, it is also present throughout the mixture. The same applies to the corn flour and barley flour. By observing the overall combination, one can realize that the four types of flour have blended together, seemingly swallowing one another. Likewise, the corporealities within a *kalāpa* mix in a way that resembles the four types of flour in the lump. However, unlike the separate pieces of flour within the lump, there is no such separation among the *rūpas* in a *kalāpa*. They completely blend with each other without distinct boundaries.

The size of a corporeal group cannot be estimated, as it is much smaller than an atom and not visible to the naked eye.

There are four characteristics, or *lakkhaṇas*, of a *rūpa kalāpa*:

1. ***Ekuppāda***: All *rūpas* in a *kalāpa* arise together.
2. ***Ekanirodha***: All *rūpas* in a *kalāpa* vanish together.
3. ***Ekanissaya***: All *rūpas* in a *kalāpa* share the same dependence.
4. ***Sahavutti***: All *rūpas* in a *kalāpa* exist together.

## Lesson 6.11

### ***Rūpa Kalāpa* (II)**

### **Corporeality Clusters (II)**

*Rūpa kalāpas* are formed according to a specific pattern, resulting in a total of twenty-three different types. These twenty-three *kalāpas* are classified as follows:

1. *Nine kammaja kalāpas*
2. *Eight cittaja kalāpas*
3. *Four utuja kalāpas*
4. *Two āharaja kalāpas*

### ***Kammaja Kalāpa***

1. ***Cakkhudasakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *cakkhuppasāda*.
2. ***Sotadasakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *sotappasāda*.
3. ***Ghānadasakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *ghānappasāda*.
4. ***Jivhādasakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *jivhāppasāda*.
5. ***Kayadasakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *kāyappasāda*.
6. ***Itthibhāvasakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *itthibhāvarūpa*.
7. ***Pumbhāvasakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *pumbhāvarūpa*.
8. ***Vatthudasakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *hadayavatthurūpa*.
9. ***Jīvitānavakakalāpa:*** This material cluster consists of nine *kammaja-avinibbhoga rūpas*.

## Cittaja Kalāpa

1. **(Cittaja) Ojā-aṭṭhamakakalāpa:**<sup>2</sup> This cluster consists of eight *avinibbhogarūpas* that arise due to mentalities.
2. **(Cittaja) Saddanavakakalāpa:** This cluster consists of eight *avinibbhogarūpas*, along with *saddarūpa*, that arise due to mentalities.
3. **Kāyaviññattinavakakalāpa:** This cluster consists of eight *avinibbhogarūpas*, along with *kāyaviññatti*, that arise due to mentalities.
4. **Vacīviññattisaddadasakakalāpa:** This cluster consists of eight *avinibbhogarūpas*, *vacīviññatti*, and *saddarūpa* that arise due to mentalities.
5. **(Cittaja) Lahutādi-edādasakakalāpa:** This cluster consists of eight *avinibbhogarūpas* and *lahutādi* triad that arise due to mentalities.
6. **(Cittaja) Saddalahutādidvādasakakalāpa:** This cluster consists of eight *avinibbhogarūpas*, *saddarūpa*, and *lahutādi* triad that arise due to mentalities.
7. **Kāyaviññattilahutādidvādasakakalāpa:** This cluster consists of eight *avinibbhogarūpas*, *kāyaviññatti*, and *lahutādi* triad that arise due to mentalities.
8. **Vacīviññattisaddalahutādīterasakakalāpa:** This cluster consists of eight *avinibbhogarūpas*, *vacīviññatti*, *saddarūpa*, and *lahutādi* triad that arise due to mentalities.

## Utuja Kalāpa

1. **(Utuja) Ojā-aṭṭhamakakalāpa:** This cluster consists of eight *avinibbhogarūpas* that arise due to *tejo dhātu*.
2. **(Utuja) Saddanavakakalāpa:** This cluster consists of eight *avinibbhogarūpas*, along with *saddarūpa* that arise due to *tejo dhātu*.
3. **(Utuja) Lahutādi-edādasakakalāpa:** This cluster consists of eight *avinibbhogarūpas* and *lahutādi* triad that arise due to *tejo dhātu*.
4. **(Utuja) Saddalahutādidvādasakakalāpa:** This cluster consists of eight *avinibbhogarūpas*, *saddarūpa*, and *lahutādi* triad that arise due to *tejo dhātu*.

## Āharaja Kalāpa

1. **(Āhāraja) Ojā-aṭṭhamakakalāpa:** This cluster consists of eight *avinibbhogarūpas* that arise due to *āhāra rūpa*.
2. **(Āhāraja) Lahutādi-edādasakakalāpa:** This cluster consists of eight *avinibbhogarūpas* and *lahutādi* triad that arise due to *āhāra rūpa*.

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<sup>2</sup> This cluster is so-called, because when enumerating, the *ojārūpa* is counted as the eighth *rūpa*.

Out of these twenty-three *rūpa kalāpas*, *utuja ojā-aṭṭhamaka kalāpa* and *utuja sadda navaka kalāpa* are found outside the bodies of living beings. The remaining twenty-one *kalāpas* are found only within the bodies of living beings and not outside.

Objects such as soil, rocks, fire, water, wind, flowers, leaves, fruit, bark, and roots are all made out of *aṭṭhamaka kalāpas*. The bodies of living beings are also mostly composed of *aṭṭhamaka kalāpas*. Physical objects vary in terms of color, shape, taste, softness, roughness, smoothness, and weight due to the variation in the four great elements that make up the *aṭṭhamaka kalāpas*. Some *aṭṭhamaka kalāpas* are predominantly composed of the earth element while lacking in the other three elements. Others may have a predominant composition of the earth and water elements, lacking in the other two elements. Thus, there are thousands of types of *aṭṭhamaka kalāpas* due to the variation in *mahābhūta* (great elements) present in them. It is this variation in the *mahābhūta* that causes objects made up of *aṭṭhamaka kalāpas* to differ from one another.

The space element (*ākāsa dhātu*) is not considered a part of the *kalāpas* as it remains separate from the material clusters, maintaining the gap between them. Similarly, the four *lakkhaṇa rūpas* are not considered parts of the *kalāpas*, as they are mere characteristics of the material clusters.

## Lesson 6.12

### Rūpappavattikkama (I)

### Occurrence of Matter (I)

According to Theravada teachings, beings have four modes of birth, which classify them into four groups:

1. ***Aṇḍaja* (egg-born):** Beings such as serpents, birds, and fish that are born from eggs belong to this group.
  2. ***Jalābuja* (womb-born):**<sup>3</sup> Humans and four-legged animals that are conceived in the womb are classified as *jalābuja* beings.
  3. ***Saṃsedaja* (moisture-born):** Beings that are born on dead bodies, dirty water, leaves, or flowers are considered *saṃsedaja*.
  4. ***Opapātika* (spontaneously born):** *Devas*, *brahmas*, and hell beings who arise according to *kamma* without having parents or relying on moisture are called *opapātika*.
- Among them, *aṇḍaja* and *jalābuja* beings are collectively referred to as *gabbhaseyyaka*, as they both appear in the mother's womb at the moment of rebirth (*paṭisandhi*).

#### Note

*All four modes of birth are found in the kāma realm. In the rūpa and arūpa realms, all beings are opapātika. Arūpa beings, however, do not possess any rūpa (physical form).*

The following describes the occurrence of various *rūpas* and *rūpa kalāpas* in living beings.

### Kāma Realm

Generally, all *rūpas* can be found in all four types of beings in the *kāma* realm during the *pavatti kāla* (course of life).

#### *Saṃsedaja* and *Opapātika* Beings

1. *Cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, *bhāva* (only one), and *vatthu dasaka kalāpas* arise in *saṃsedaja* and *opapātika* beings of the *kāma* realm at the moment of rebirth (*paṭisandhi*).

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<sup>3</sup> Some translate as born in *placenta* or *viviparous*.

2. On some occasions, they may not acquire certain *indriyas* (faculties) from *paṭisandhi*, such as *cakkhu*, *sota*, *ghāna*, and *bhāva dasaka kalāpas*.

The deficiencies of faculties in *saṃsedaja* and *opapātika* beings in the *kāma* realm can be understood as follows:

- a. *Duggati ahetuka* and *sugati ahetuka* *saṃsedaja* beings may not obtain *cakkhu*, *sota*, *ghāna*, and *bhāva dasaka kalāpas*. Some may even lack all four faculties.
- b. Some *duggati opapātikas* do not acquire *cakkhu*, *sota*, and *bhāva dasaka kalāpas*. It is mentioned that there are no *opapātika* beings in the *kāma* realm without the *ghāna dasaka kalāpa*.

- Those beings in the *kāma* realm who did not obtain *cakkhu dasaka kalāpa* are called *andha*.
- Those who did not obtain *sota dasaka kalāpa* are called *badhira*.
- Those who did not obtain *ghāna dasaka kalāpa* are called *aghānaka*.
- Those who did not obtain *bhāva dasaka kalāpa* are called *napuṃsaka*.

### Note

*Certain beings may not acquire specific physical faculties (indriya) due to two reasons: either due to the weakness of the paṭisandhi kamma or as a result of a past akusala kamma hindering the arising of those faculties.*

3. *Sugati opapātikas* acquire all faculties by birth. They do not have any deficiencies in faculties. *Opapātika* humans born at the beginning of a *kappa* (*ādikappika manussā*) do not have the *bhāva dasaka kalāpa* by birth. However, this is not considered a deficiency caused by weak *paṭisandhi kamma* or hindrance from past *akusala*.

Both *saṃsedaja* and *opapātika* beings acquire all their faculties at the moment of rebirth, but there is a difference in their physical bodies and appearances. *Opapātika* beings are born with fully developed bodies and do not grow after birth. On the other hand, *saṃsedaja* beings acquire all faculties at the moment of rebirth but are born with undeveloped bodies, so they physically grow during their course of life.

### Gabbhaseyyaka Beings

The occurrence of *rūpas* and *rūpa kalāpas* in *gabbhaseyyaka* beings in the *kāma* realm is as follows:

1. Unlike *saṃsedaja* and *opapātika* beings, *gabbhaseyyaka* beings do not acquire many *kammaja rūpa kalāpas* at the moment of rebirth. They only obtain *kāya*, *bhāva*, and *vatthu dasaka kalāpas*. Some beings may lack the *bhāva dasaka kalāpas*, and they are called *napuṃsaka*.

2. *Cakkhu, sota, ghāna, and jivhā dasaka kalāpas* arise in *gabbhaseyyaka* beings during the *pavatti kāla* while they are in the mother's womb. Typically, the time a being spends in the mother's womb is proportionate to their entire lifespan. Beings with longer lifespans spend more time in the mother's womb compared to those with shorter lifespans. Similarly, the time it takes for the four faculties of *cakkhu, sota, ghāna, and jivhā* to arise in them is also dependent on the duration of their time in the mother's womb. It is said that all four faculties arise in humans on the seventy-seventh day in the mother's womb (the last day of the eleventh week). However, different teachers have varying opinions on this matter.

## **Rūpa Realm**

All beings in the rūpa realms are *opapātika* and can be divided into two groups:

1. Ordinary *brahmas*
2. *Asaññasatta brahmas*.

### **Ordinary Brahmas**

The occurrence of *rūpas* and *rūpa kalāpas* in ordinary *brahma* beings is as follows:

1. Ordinary brahmas do not have *ghāna, jivhā, kāya, and bhāva dasaka kalāpas*. They acquire the four *kammaja kalāpas*, namely *cakkhu, sota, and vatthu dasaka kalāpas*, and *jīvita navaka kalāpas*.
2. They do not possess *āhāraja kalāpas*.
3. During their course of life, they acquire *cittaja* and *utuja kalāpas*.

### **Asaññasatta Brahmas**

The occurrence of *rūpas* and *rūpa kalāpas* in *asaññasatta* beings is as follows:

1. *Asaññasatta* beings only possess the *jīvita navaka kalāpa* among the *kammaja kalāpas*. They do not have *cakkhu, sota, ghāna, jivhā, kāya, bhāva, and vatthu dasaka kalāpas*.
2. They do not have any *cittaja rūpas* since they lack consciousness.
3. They also do not possess any *āhāraja rūpas*.
4. However, they do have all *utuja rūpas* except for the *sadda rūpa* (sound).

## **Lesson 6.13**

### **Rūpappavattikkama (II)**

### **Occurrence of Matter (II)**

Here are the key points regarding the occurrence of four types of rūpas in living beings:

1. *Kammaja rūpas* start to arise in all beings from the moment of *paṭisandhi citta* (first consciousness in the life).
2. *Cittaja rūpas* start to arise from the arising moment of the second citta (first *bhavaṅga citta*).
3. *Utujja rūpas* start to arise from the persisting moment (*ṭhiti kāla*) of the *paṭisandhi citta*.
4. *Āhāraja rūpas* start to arise from the moment essence of food starts to circulate in the body.
5. The specific timing of when *jīvita navaka kalāpas* start to arise in the bodies of living beings is not mentioned.

## Occurrence of *Kammaja Rūpas*

In all living beings, *kammaja rūpas* start to arise from the moment of *paṭisandhi*, occurring during every sub mind moment. Let's explain this process in relation to *gabbhaseyyaka beings*:

1. At the moment of conception (*paṭisandhi*), *kāya*, *bhāva*, and *vatthu dasaka kalāpas* arise in *gabbhaseyyaka* beings. These three *kalāpas* continue to arise in every subsequent sub mind moment. At the dissolving moment of the seventeenth consciousness of the life (sixteenth *bhavaṅga*), there are a total of 151 types of *kalāpas*: 51 sub mind moments old *kāya dasakan kalāpas*, 51 sub mind moments old *bhāva dasaka kalāpas*, 51 sub mind moments old *vatthu dasaka kalāpas*, 50 sub mind moments old *kāya dasaka kalāpas*, 50 sub mind moments old *bhāva dasaka kalāpas*, 50 sub mind moments old *vatthu dasaka kalāpas*, and so on. Among these 151 types of *kalāpas*, three are at the moment of genesis, three at the moment of vanishing, and 146 types are at the *ṭhiti* moment.
2. Starting from the seventeenth citta of the life, three types of *kalāpas* vanish for every three types of *kalāpas* that arise. Thus, the number of types of *kammaja kalāpas* in *gabbhaseyyaka* beings remains unchanged until the arising of *cakkhu*, *sota*, *ghāna*, and *jivhā kalāpas*.
3. The process in *samsedaja* and *opapātika* beings is similar, with the only difference being the number of *kammaja kalāpas* arising at the *paṭisandhi* moment. For example, at the moment of *paṭisandhi*, an ordinary *opapātika* or *samsedaja* being in the *kāma* realm (without any deficiency in physical faculties) receives seven *kammaja kalāpas*: *cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, *bhāva*, and *vatthu*. These rūpas continue to arise in every sub mind moment. At the vanishing moment of the seventeenth mind of the new life, the body of that being will contain 357 types of *kammaja kalāpas*.
4. The gradual increase in the number of *kammaja kalāpas* in *rūpa* beings should be understood accordingly.



**Number of *Kammaja Kalāpas* in all types of beings during the *pavatti kāla* after all *kammaja* generations have occurred:**

1. A fully grown *gabbhaseyyaka* being has 408 types of *kammaja kalāpas* [after the *jīvita navaka kalāpas* have arisen] ( $8 \text{ kammaja kalāpas} \times 51 = 408$ ).
2. The number remains the same in *saṃsedaja* and *opapātika* beings of the *kāma* realm throughout their lives [after the *jīvita navaka kalāpas* have arisen] ( $8 \text{ kammaja kalāpas} \times 51 = 408$ ).
3. Ordinary *brahma* beings possess 204 types of *kammaja kalāpas* during their lives ( $4 \text{ kammaja kalāpas} \times 51 = 204$ ).
4. *Asaññasatta* beings possess only 51 types of *kammaja kalāpas* during their lives ( $1 \text{ kammaja kalāpas} \times 51 = 51$ ).

Please note that the above list represents the number of *kammaja kalāpas* in beings who do not have any physical deficiencies.

These numbers gradually decline starting from the seventeenth mind moment before one's death, which will be discussed in a future lesson.

**Occurrence of the other three types of *rūpas***

1. *Cittaja rūpas* start to arise from the arising moment of the second *citta* in the life and continue until the arising of the final consciousness.
2. At the *īhiti* moment of each *kalāpa*, *utuja kalāpas* are produced.
3. While in the mother's womb, *āhāraja kalāpas* arise in the body due to the food consumed by the mother. After birth, such *kalāpas* arise due to the food consumed by the being. *Āhāraja rūpas* do not arise after the being's death.

## Lesson 6.14

### *Rūpas in Each Realm*

It is also important to classify the *rūpas* in each realm.

#	Realm	Rūpas that arise in the realm
1	Kāma bhūmi	<b>All 28 <i>rūpas</i></b>
2	Ordinary rūpa bhūmi	<b>23 <i>rūpas</i></b> except <i>ghānappasāda</i> , <i>jivhāppasāda</i> , <i>kāyappasāda</i> and 2 <i>bhāvarūpas</i> ,
3	Asaññasatta bhūmi	<b>17 <i>rūpas</i></b> except 5 <i>pasāda rūpas</i> , 2 <i>bhāva rūpas</i> , 2 <i>viññatti</i> , <i>hadayavatthu</i> and <i>sadda rūpa</i> .
4	Arūpa bhūmi	<b>No <i>rūpa</i></b>

Moreover, following eight *rūpas* do not arise in any being during the moment of *paṭisandhi*.

1. *Sadda rūpa* (1)
2. Two *viññatti rūpas* (2)
3. *Lahutā*, *mudutā* and *kammaññatā* (3)
4. *Jaratā* (1)
5. *Aniccatā* (1)

## Lesson 6.15

### *Rūpa Nirodha*

### Cessation of Matter in Living Beings

The process of the generation of *rūpas* ends at the conclusion of each life in the following manner:

1. For a living being, the last *kammaja rūpas* arise simultaneously with the seventeenth mind moment preceding death. *Kammaja rūpas* do not arise at the *thiti* moment of the seventeenth mind moment before death and thereafter. The *kammaja rūpas* that arose together with the seventeenth mind moment before death cease to exist after the final consciousness of that life (*cuti citta*).<sup>4</sup> This cessation of the arising of *kammaja rūpas* is not a result of any power or effect of the *cuti citta*. Once the *kammaja rūpas* have ceased to arise, only sixteen new *cittas* can arise based on the physical body. The final *citta* among the sixteen is known as the *cuti citta*.
2. Following the *cuti citta*, no consciousness arises within the body since there are no *vatthu rūpas* for the consciousness to arise depending upon. When consciousness is not arising, *cittaja rūpas* also do not arise. The final *cittaja rūpas* of the body, which arose with the *cuti citta* of a non-Arahant, cease to exist after sixteen mind moments subsequent to the vanishing of the *cuti citta*.
3. As there is no *jīvitindriya rūpa* after death, no *āhāraja rūpa* emerges in the deceased body.
4. Only the *utuja rūpa* generations persist for a longer duration within the corpse.

Thus, the generation of *rūpas* occurs and disappears throughout the cycle of existence while wandering in *saṃsāra*.

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<sup>4</sup> Those *kammaja rūpas* vanish together with the *cuti citta*.

## Lesson 6.16

### The Nibbāna

Nibbāna is the everlasting reality that never decays or vanishes. It can only be realized through the wisdom associated with the supramundane path. It transcends the world and is the highest form of bliss.

Bliss can be categorized into two types: *vedayita sukha* (pleasure through experience) and *vimutti sukha* (deliverance from suffering). *Vedayita sukha* refers to the pleasure experienced through the senses, such as seeing beautiful things or hearing pleasant sounds. It encompasses all the mental and physical pleasures derived from sensory experiences, such as encountering good people, enjoying delicious food, and acquiring material possessions like vehicles, houses, or ornaments. On the other hand, *vimutti sukha* represents the release from suffering that one has already confronted or will face in the future. The bliss of Nibbāna falls under the category of *vimutti sukha* and is not based on sensory experiences.

Humans exert great effort and even make significant sacrifices, including selling land or spending wealth, in order to free themselves from certain sufferings they encounter. This highlights the high value placed on deliverance from suffering. If liberation from suffering were not worthwhile, people would not invest so much in its pursuit. In addition, individuals undergoing immense suffering cannot derive true pleasure from wealth, possessions, or relationships. In order to experience *vedayita sukha*, one must first be free from suffering. Therefore, *vimutti sukha* is considered the highest form of bliss in the world.

Living beings trapped in the cycle of birth and death (*samsāra*) are subjected to repeated births, decay, and death. They also experience the suffering of seeking necessities for survival and the need to protect themselves and their possessions from enemies. Sickness and natural disasters like earthquakes, floods, hurricanes, and droughts further contribute to their suffering. The greatest suffering arises when beings are born into the awful realms. The suffering one would endure in future existences without attaining Nibbāna is immeasurable and incomprehensible. It encompasses countless cycles of birth, decay and death, and unimaginable amount of suffering. Attaining Nibbāna provides liberation from all forms of future suffering and is indeed the greatest bliss.

Nibbāna extinguishes an immeasurable amount of suffering upon its realization. However, it is a subtle reality that cannot be comprehended by those indulging in sensual pleasures without engaging in spiritual practice. Only those who have attained supramundane knowledge and purified their minds through right practice can directly perceive Nibbāna. The true understanding of Nibbāna is accessible only through the *lokuttara* wisdom. The general populace can infer the existence of this profound reality known as Nibbāna through the explanations provided by noble beings who have experienced it.

Nibbāna is incredibly close to us, but it remains concealed by the five aggregates. When the process of continually acquiring the five aggregates ceases, Nibbāna is attained. This continuous acquisition is driven by *avijjā* (ignorance) and *taṇhā* (craving).

Imagine a person living in an area where rainfall is scarce, food and water are scarce, epidemics are frequent, serpents, insects and mosquitoes are abundant, and there is a high presence of thieves, and rebels due to a lack of proper governance. If this person eventually moves to a good area with comfortable homes, abundant food, drinks, clothing, ornaments, and fewer illnesses or threats, the stark contrast between the two locations will completely eliminate the person's attachment and delusion towards the previous area. Similarly, through the proper realization of Nibbāna with supramundane knowledge, the delusion and attachment towards the five aggregates will disappear. This disappearance is what is referred to as the eradication of defilements (*kilesappahāna*). Such a person will not be subjected to further rebirths due to the removal of *avijjā* and *taṇhā*, which cause the cycle of repeated births. That person will become the possessor of the bliss of deliverance, Nibbāna, because he or she no longer have the five aggregates that conceal it.

## Lesson 6.17

### Classification of Nibbāna

*Saṅkhāras*, which have their own genesis, vanishing, location of existence, and shapes,<sup>5</sup> are different from each other. Each *saṅkhāra* is distinct from the others, resulting in numerous variations of *saṅkhāras*. On the other hand, Nibbāna does not have a genesis, vanishing, location of existence, or any shape. Furthermore, Nibbāna lacks any distinguishing sign (as in *saṅkhāras*) that enable beings to recognize it. Therefore, there are no multiple Nibbānas. Arahants, Paccekabuddhas, and Sammāsambuddhas of the past, present, and future all attain the same Nibbāna, characterized by peacefulness, calmness, and tranquility (*santi lakkaṇa*) and the nature of extinguishing (*nibbuti*).

### Twofold Nibbāna

The nature of Nibbāna can be understood by considering the aggregates (*khandhas*) or *saṅkhāras* that become extinguished while attaining it. When looking at Nibbāna in terms of the *khandhas* that extinguish, it can be classified into two types:

1. *Sopādisesa* Nibbāna
2. *Anupādisesa* Nibbāna

*Upaḍi* is a term for aggregates (*khandhas*) that are clung to by craving and wrong view. *Sopādisesa* Nibbāna refers to the Nibbāna attained by a person whose defilements and non-arisen *khandhas* have extinguished, while the aggregates of the present life still remain. It is called *sopādisesa* because some *khandhas* are still present. *Anupādisesa* Nibbāna, on the other hand, refers to the Nibbāna attained by an Arahant after the *parinibbāna*, when there are no remaining *khandhas*.

### Threefold Nibbāna

Nibbāna is sometimes described as threefold:

1. *Suññata* Nibbāna.
2. *Animitta* Nibbāna.
3. *Appaṇihita* Nibbāna.

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<sup>5</sup> Shapes are seen when corporeal realities existing groups or clusters.

## ***Suññata Nibbāna***

Defilements cause various troubles for beings in whom they are not eradicated. These troubles and hardships, resulting from defilements, are called *paḷibodha*. Some of the *paḷibodha* caused by *kilesa* are as follows:

1. *Paḷibodha* of engaging in evil deeds such as killing and stealing. As long as defilements are present, beings cannot be completely free from such actions.
2. *Paḷibodha* of falling into the four awful realms due to having committed evil deeds.
3. *Paḷibodha* for wise individuals who strive to restrain from evil and cultivate virtuous practices.
4. *Paḷibodha* of relentless practice to suppress and eradicate defilements.

When defilements are eradicated, one becomes free from all these *paḷibodhas*. Nibbāna, as the cessation of defilements and non-arisen aggregates, removes all these *paḷibodhas*. It is the state where all these troubles are absent, and therefore, it is called *suññata*, meaning the place without *paḷibodha*. Another perspective is that Nibbāna is the cessation of all *paḷibodhas*.

## ***Animitta Nibbāna***

*Saṅkhāras*, which arise, exist in generations, and vanish, possess a distinct nature that sets them apart from each other. This distinguishing nature is referred to as "*nimitta*" in Pāli. Due to the presence of *nimittas*, *saṅkhāras* can be recognized as individual entities, and their qualities can be categorized as "good," "better," "best," and so forth. Moreover, *saṅkhāras* with *nimittas* are susceptible to decay, death, and various other sufferings. They also become objects of defilements. If there is any suffering in the world, it is solely due to things that have *nimittas*, namely *saṅkhāras*. All suffering arises from *saṅkhāras* and is inherent within *saṅkhāras*.

There is no difference in the liberation, the Nibbāna, in terms of the person who has attained it. The Nibbāna attained by Sammāsambuddhas, Paccekabuddhas, Arahants, lay devotees, *devas*, and *brahmas* is the same. It is the same Nibbāna attained by all noble beings in the past and present, and it will be attained by all noble beings in the future. The reason is that Nibbāna does not possess any *nimitta* that creates variety, as is the case with *saṅkhāra*: hence is called *animitta*. Nibbāna always remains as one single reality.

*Saṅkhāras* become objects of *kilesa* due to the presence of *nimittas*. As *nimittas* give rise to variations in *saṅkhāras*, they can be categorized as good or bad. This diversity serves as one of the main sources of defilements. Nibbāna, however, does not possess any *nimitta* that becomes a cause for defilements; hence, it is called *animitta*.

## ***Appaṇihita Nibbāna***

"*Paṇihita*" is a term for desire. Every *saṅkhāra* eventually vanishes, as vanishing (*nirodha*) is one of the characteristics of *saṅkhāra*. Beings have a desire to repeatedly acquire *saṅkhāras* as they go into extinction, regardless of the quantity acquired. This desire to acquire *saṅkhāras* repeatedly is the root cause of all suffering. Nibbāna, being the cessation of non-arisen *saṅkhāras*, does not possess the characteristic of vanishing. Therefore, it endures eternally. Since Nibbāna does not vanish, it does not engender desire in beings as *saṅkhāras* do. Furthermore, such desire is not found within Nibbāna. Hence, Nibbāna is called *appaṇihita* – the reality that does not give rise to craving and in which craving is not found.

*Suññata*, *animitta*, and *appaṇihita* are names given to Nibbāna based on certain qualities it possesses. There are many other names that refer to Nibbāna, with Nibbāna being the top most bliss in Buddhism. The word Nibbāna signifies the reality that is separate from craving. Nibbāna cannot be captured by craving, and there is no craving within Nibbāna – "*vāṇato nikkhantaṃ nibbānaṃ*."