

Fundamental Knowledge of Abhidhamma

(Chapter-VI) Lesson – 43 –

Classification of Matters into different types

Collected By *Ven.Pyinnyardhikalinkara*¹

Suggested reading CMA - p.243 – to - 246

– Matter as Singlefold –

All matter is – singlefold in the nature of –

- ❖ rootless (*ahetuka*),
- ❖ with conditions (*sappaccaya*),
- ❖ subject to taints (*sāsava*),
- ❖ conditioned (*saṅkhata*),
- ❖ mundane (*lokiya*),
- ❖ pertaining to the sense-sphere (*kāmāvacara*),
- ❖ objectless (*anārammaṇa*),
- ❖ not to be abandoned (*appahātabba*).

- 1) All matter is – rootless (*ahetuka*),**
- because it does not associate with either the wholesome, unwholesome, or indeterminate roots
(only the mental phenomena concern with the association system)
- 2) All matter is with conditions (*sappaccaya*),**
- because it arises dependent on the four causes
- 3) All matter is subject to taints (*sāsava*),**
- because it can be made an object of the four taints
- 4/5) All matter is conditioned (*saṅkhata*), and mundane (*lokiya*),**
- because there is no matter that transcends the world of the five clinging aggregates

- 6) All matter is pertaining to the sense-sphere (*kāmāvacara*),**
(though matter exists in the fine-material plane,
it pertains by its nature to the sense sphere)
- because it is the object of sensual craving
- 7) All matter is objectless (*anārammaṇa*),**
- because (unlike mental phenomena) it cannot know an object
- 8) All matter is not to be abandoned (*appahātabba*)**
- because it cannot be abandoned by the four supramundane paths
(the defilements are to be abandoned)

The Manifold Matters

1. **Internal** (*Ajjattika-rūpa*) – & **External** (*Bāhira-rūpa*)
2. **Bases** (*Vatthu-rūpa*) – & not bases (*Avatthu-rūpa*)
3. **Doors** (*Dvāra-rūpa*) – & not doors (*Advāra-rūpa*)
4. **Faculties** (*Indriya-rūpa*) – & not faculties (*Anindriya-rūpa*)
5. **Gross** (*Olārika-rūpa*) – & **Subtle** (*Sukhuma-rūpa*)
6. **Proximate** (*Santike-rūpa*) – & distant (*Dūre-rūpa*)
7. **Impinging** (*Sapaṭigha-rūpa*) – & Non-impinging (*Appaṭigha-rūpa*)
8. **Clung-to** (*Upādinna-rūpa*) – & not-clung to (*Anupādinna-rūpa*)
9. **Visible** (*Sanidassana-rūpa*) – & Non-visible (*Anidassana-rūpa*)
10. **Material phenomena that take objects** (*Gocaraggāhika-rūpa*) – &
Material phenomena **that do not take objects** (*Agocaraggāhika-rūpa*)
11. **Inseparable** (*Avinibbhoga-rūpa*) – & **Separable** (*Vinibbhoga-rūpa*)

The Manifold Matters

1. Internal (*Ajjattika-rūpa*) – (5) & External (*Bāhira-rūpa*) – (23)

Five sensitivity (*Pasāda-rūpa*) -5

The rest – 23 materiality

2. Bases (*Vatthu-rūpa*) – (6) & not bases (*Avatthu-rūpa*) – (22)

Five sensitivity (*Pasāda-rūpa*) - 5

Heart-base (*hadaya-vatthu*) - 1

The rest – 22

3. Doors (*Dvāra-rūpa*) – (7)

& not doors (*Advāra-rūpa*) – (21)

Five sensitivity (*Pasāda-rūpa*) - 5

Intimation (*Viññatti-rūpa*) - 2

The rest – 21

The five sensitive material phenomena are doors of cognition,
that is, media for consciousness and mental factors

Bodily and Vocal intimation are doors of action,
that is, channels for bodily and verbal deeds.

4. Faculties (*Indriya-rūpa*) – (8) & not faculties (*Anindriya-rūpa*) – (20)

Five sensitivity (*Pasāda-rūpa*) - 5

Sexual Phenomena (*Bhāva-rūpa*) – 2

Life Phenomenon (*Jīvita-rūpa*)– 1

The rest – 20

They have controlling power on the coexistent material phenomena
in respective function.

5. Gross (*Olārika-rūpa*) –
 6. Proximate (*Santike-rūpa*) – &
 7. Impinging (*Sapaṭigha-rūpa*) –

Five sensitivity (*Pasāda-rūpa*) - 5
 Sense objects (*Visaya-rūpa*) – 7 =(12)

The sensitive matters (eye .etc.,) - 5

- (1) *Rūpaṃ* (visible form object) - 1
- (2) *Saddo* (sound object) - 1
- (3) *Gandho* (smell object) - 1
- (4) *Rasso* (taste object) - 1
- (5) *Potthabbam* (tangible object) – 3 elements

The material phenomena which directly
 contribute to arising of sense consciousness.

Subtle (*Sukhuma-rūpa*)
 Distant (*Dūre-rūpa*)
 Non-impinging (*Appaṭigha-rūpa*)
 The rest – (16)

The water element (*Āpo-dhātu*) - 1,

- (4) Sexual Phenomena – 2
- (5) Heart-base – 1
- (6) Life Phenomenon – 1
- (7) Nutritional Phenomenon – 1
- (8) Limiting Phenomenon – 1
- (9) Communication Phenomena – 2
- (10) Mutable Phenomena – 5 (3)
- (11) Characteristics of Matter – 4,

8. Clung-to (*Upādinna-rūpa*) – (18) & not-clung to (*Anupādinna-rūpa*) – (10)

Eighteen types material phenomena
born of kamma are “clung-to”

The rest – 10

-because they have been acquired as the fruit of kamma
motivated by craving and wrong view.

Material phenomena born of kamma (*kammaja-rūpa*) - 18 (see-§15)

Heart-base (1) + faculties (8) = 9 ← Born of kamma only

Inseparables (8) + space (1) = 9 ← Born of four cause

Faculties = (8)

Five sensitivity - 5

Sexual Phenomena – 2

Life Phenomenon – 1

9. Visible (*Sanidassana-rūpa*) – (1) & Non-visible (*Anidassana-rūpa*) – (27)

Visible form – 1

The rest – 27

**10. Material phenomena
that take objects
(*Gocaraggāhika-rūpa*) - 5**

Five sensitivity (*Pasāda-rūpa*) -5

-Eye and ear,
as not reaching (their object) - 2:

Their objects are non-contiguous

-nose, tongue, and body,
as reaching (their object) = 3

Their objects are held
through directly touch.

&

**Material phenomena
that do not take objects
(*Agocaraggāhika-rūpa*) - 23**

The rest – 23

11. Inseparable

(*Avinibbhoga-rūpa*) – (8)

&

Separable

(*Vinibbhoga-rūpa*) - 20

Colour (*Vaṇṇa*), smell (*Gandha*),
taste (*Rassa*), and
nutritive essence (*Ojā*) – 4

The rest – 20

Four derivative matters

Four great essentials (*Mahābhūta*) - 4

Four great essentials

They are inseparable - **because** they are always bound together and
are present in all material phenomena from the simplest to the most complex.

The group of solely these inseparable matters – are known as

a “pure octad (*Suddhatṭhaka*)” or
a “group of nutritive essence as eighth (*Ojatṭhaka*)”