

Fundamental Knowledge of Abhidhamma

(Chapter-VI) Lesson – 42 –

Great Essentials and Derived Matters

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Suggested reading P.234 – to - 242

– Introduction to the Compendium Of Matter –

– The five chapters of the *Abhidhammattha Sangaha* analyzed the first two ultimate realities – Consciousness (*Citta*) and Mental factors (*Cetasikas*) – with their permutations, with the occurrence of consciousness in cognitive processes and at rebirth, with the plane of existence, and with the classification of **kamma** and its result.

- ❖ Enumerate the kinds of material phenomena;
- ❖ Explain the principles by which they are classified;
- ❖ their causes or means of origination,
- ❖ Their organization into groups, and
- ❖ Their modes of occurrence.
- ❖ Conclude the chapter with a brief look at the fourth ultimate reality, the unconditioned element, Nibbāna.

–Five Sections –

- 1) *Rūpa-samuddesa* – the Enumeration of material phenomena
 - 2) *Rūpa-vibhāga* – the Classification of matter
 - 3) *Rūpa-samuṭṭānanaya* – the Origination of matter
 - 4) *Rūpa-kalāpayojana* – the Grouping of material phenomena
 - 5) *Rūpa-ppapavattikkama* – the Occurrence of material phenomena
- Nibbāna* (as the conclusion of four ultimate realities)

Two General categories of Matter

- (1) **Great Essentials** (*Mahābhūta*) – 4 (Earth, Water, Fire, and Air)
- **Fundamental (inseparable) constituents of matters**
 - **enter into the composition of all material substances)**

(2) **Derived Matter** (*Upādārūpa*) – 24

The material phenomena derived from,
dependent upon, the four great essentials.

- The material phenomena do not occur singly,
but in combinations or group.)

(The **great essentials** may be compared to the earth,
the **derivative phenomena** to trees and shrubs
that grow in dependence on the earth.)

Great Essentials (*Mahābhūta*) – 4

The great essentials are called elements (*dhbātu*)

– in the sense that they bear their own natures (*Attano sabhāvaṃ dhāretīti*)

1. Earth element (*pathavī-dhātu*) – serves as a support or foundation for the coexisting material phenomena, like the earth.

Characteristic (of) – hardness / (softness)

Function – acting as a foundation

Manifestation – as receiving

Proximate cause – the other three great essentials.

2. Water element (*āpo-dhātu*) – (fluidity) the material factor that makes different particles of matter cohere, thereby preventing them from being scattered about .

Abhidhamma holds that unlike the other three great essentials,
the water element **cannot be physically sensed**
but must be known inferentially from the cohesion of observed matter.

Characteristic (of) – trickling / or oozing

Function – to intensify the coexisting material states

Manifestation – as the holding together

(or) cohesion of material phenomena

Proximate cause – the other three great essentials.

3. Fire element (*tejo-dhātu*) –

Both heat and cold are modes in which the fire element is experienced.

Characteristic (of) – heat / (cold)

Function – to mature or ripen other three material phenomena

Manifestation – as continuous supply of softness
(or) cohesion of material phenomena

Proximate cause – the other three great essentials.

4. Air element (*vāyo-dhātu*) – the principle of motion and pressure.
(It is experienced as tangible pressure.)

Characteristic (of) – distension (*Vitthambana*)

Function – to cause motion in the other material phenomena

Manifestation – as conveyance to other place

(or) cohesion of material phenomena

Proximate cause – the other three great essentials.

Taken together, the four great essentials are founded upon the earth element, held together by the water element, maintained by the fire element, and distended by the air element.

Derived Matter (*Upādā-rūpa*) - 24

- (2) Sensitive Phenomena – 5
- (3) Objective Phenomena – 7 (4)
- (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

Great Essentials
(*Mahābhūta*) – 4
= (14) ⁺



Concretely Produced Matter
(*Nippahanna-rūpa*) - 18

= (10)



Non-concretely Produced Matter
(*Anippahanna-rūpa*) - 10

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(2) Sensitive Phenomena (*Pasāda-rūpa*) – 5

Five types of matter located in each of five sense organs

The sensitivity (*Pasāda-rūpa*) is to be distinguished from the gross sense organ (which functions as its support).

Eye = the composite eye (*Sasambhāra-cakkhu*),

- A compound of various material phenomena

{ Among these is eye-sensitivity(*Cakkhu-pasada*),

the sensitive substance in the retina that registers light and colour and serve as a physical base and door for eye-consciousness }

Five Sensitive Phenomena (*Pasāda-rūpa*) –

1. Eye-sensitivity (*Cakkhu-pasada*), in the retina that registers light and colour and serve as a physical base and door for eye-consciousness

2. Ear-sensitivity (*Sota-pasada*),

It is to be found inside the ear-hole, “in the place shaped like a finger-stall and surrounded by fine brown hairs”; it is the sensitive substance that registers sounds and serves as a physical base and door for ear-consciousness.

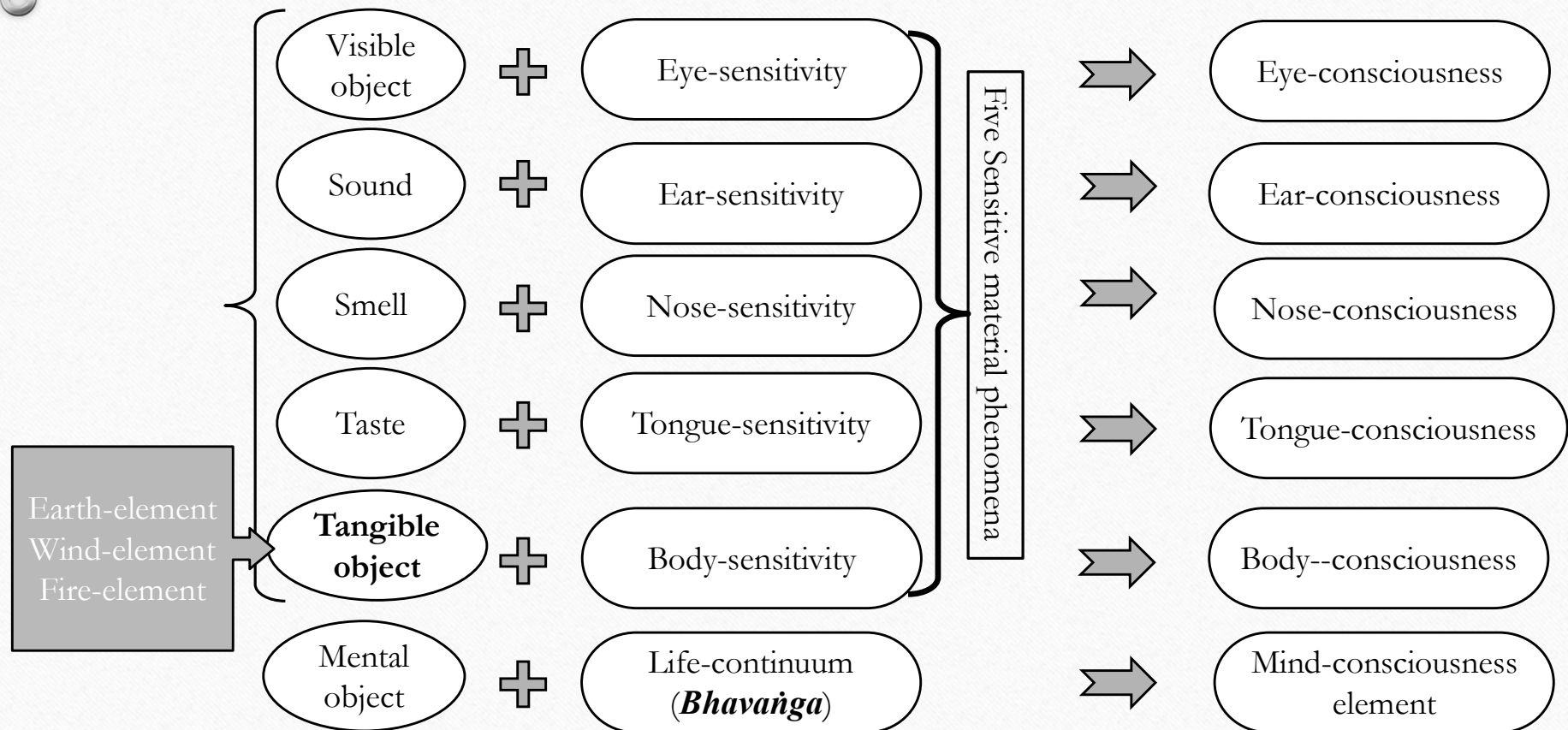
3. Nose-sensitivity (*Ghāna-pasada*), ➡

It is to be found inside the nasal orifice, as the substance that registers smell.

4. Tongue-sensitivity (*Jīvhā-pasada*), ➡

It is to be found diffused over the tongue, serving to register tastes.

5. Body-sensitivity (*Kāya-pasada*), It extends all over the organic body “like a liquid that soaks a layer of cotton,” and serves to register tractile sensations.



The 28 Material phenomena – The four Great essentials (*Mahābhāta*) – 4 +
Derived material phenomena (*Upādārūpa*) – 24 = 28

1) The Objects of Five-door consciousnesses (*Paññca-dvārika-cittas*)

The five doors – the five sense objects

1- (*Cakkhu-dvārika-cittas*) ... F. E. Rc. I . D . J . J . J . J . J . J . J . Rg. Rg.....
The consciousnesses of eye-door - 46 (Present **Visible form object**)

2- (*Sota-dvārika-cittas*) ... F. E. Rc. I . D . J . J . J . J . J . J . J . Rg. Rg.....
The consciousnesses of ear-door - 46 (Present **Sound object**)

3- (*Ghāna-dvārika-cittas*) ... F. E. Rc. I . D . J . J . J . J . J . J . J . Rg. Rg.....
The consciousnesses of nose-door - 46 (Present **Smell object**)

4- (*Jivhā-dvārika-cittas*) ... F. E. Rc. I . D . J . J . J . J . J . J . J . Rg. Rg.....
The consciousnesses of tongue-door - 46 (Present **Taste object**)

5- (*Kāya-dvārika-cittas*) ... F. E. Rc. I . D . J . J . J . J . J . J . J . Rg. Rg.....
The consciousnesses of body-door - 46 (Present **Tangible object**)

6- The triple Mind element – 3 (Present **five-sense-objects**)

(3) Objective Phenomena (*Pasāda-rūpa*) – 7 (4)

The Five sense fields which serve as the objective supports for the corresponding types of sense consciousness.

(1) <i>Rūpaṃ</i>	(visible form object) - 1	} = 4
(2) <i>Saddo</i>	(sound object) - 1	
(3) <i>Gandho</i>	(smell object) - 1	
(4) <i>Rasso</i>	(taste object) - 1	
(5) <i>Potthabbam</i>	(tangible object) – 3 elements	

The tangible object is constituted by three of the great essentials:

Earth element (*pathavī-dhātu*) – (experienced as hardness or softness),

Fire element (*tejo-dhātu*) – (experienced as heat or cold), and

Air element (*vāyo-dhātu*) – (experienced as pressure).

The water element (*āpo-dhātu*) – is not included in the tangible object.

(4) Sexual Phenomena (*Bhāva-rūpa*) – 2

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1) Femininity (*Itthattam*) (*Itthindriyam* - the faculty of femininity) –

Characteristic (of) – female sex

Function – to show the femininity

Manifestation – as the reason for the mark, sign, work, and ways of the **female**

Proximate cause – the primary elements

2) Masculinity (*Purisattam*) (*Purisindriyam* - the faculty of masculinity –

Characteristic (of) – male sex

Function – to show the masculinity

Manifestation – as the reason for the mark, sign, work, and ways of the **male**

Proximate cause – the primary elements

The sexual phenomena also extend all over the organic body
like the Body-sensitivity (*Kāya-pasada*)

(5) Heart Phenomenon (*Hadaya-rūpa*) – 1

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Heart-base (*Hadayavatthu*) –

It is to be found in dependence on the blood inside the heart, and
- is **assisted** by the four great essentials and **maintained** by the life faculty.

In the canonical *Abhidhamma* the heart-base is not expressly mentioned.

Paṭṭhāna –“ that matter in dependence on which the mind element and
mind-consciousness element occur”.

The commentaries specify “that matter” to be the heart-base (*Hadaya-vatthu*),
a cavity situated within the physical heart.

Characteristic (of) – being the material support for
the mind element and the-consciousness element

Function – to uphold these elements

Manifestation – as the carrying of these **elements**

Proximate cause – the primary elements

(6) Life phenomenon (*Jīvita-rūpa*) – 1

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Life faculty (*Jīvitindriya*) – the material counterpart of the mental life faculty

Characteristic (of) – maintaining the co-existent kinds of matter
at the moment of their present.

Function – to make them occur

Manifestation – as the establishment of their presence

Proximate cause – the four great essentials that are to be maintained

Why Faculty (*indriya*)? - Life, or vitality is called a faculty
because it has a dominating influence over its adjuncts.

(7) Edible food (*Kabaḷīkārāhāra*) – 1

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Nutriment (*āhāra*) –

- which sustains by acting as a strong supporting condition

Characteristic (of) – nutritive essence (*ojā*)

(- the nutritional substance contained in gross edible food.)

Function – to sustain the physical body

Manifestation – as the fortifying of the body

Proximate cause – the gross edible food, which is the base of nutritive essence

Four types of nutriment (*āhāra*) –

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(1) Edible food

(2) contact (3) mental volition (4) consciousness

Material nutriment

-sustains material phenomena of fourfold origination in the body

Three mental nutriments

- Sustain all their co-nascent mental and material phenomena

(8) Limiting phenomenon (*Pariccheda-rūpa*) – 1

The space element (*Ākāśadhātu*) –

Space – (in *Abhidhamma*) is the void region

that delimit and separates objects and groups of material phenomena,
enabling them to be perceived as distinct.

Characteristic (of) – delimiting matter

Function – to display the boundaries of matter

Manifestation – as the confines of matter, or as the state of gaps and apertures

Proximate cause – the matter delimited

Group (8) to (11) – Ten types of matters are “non-concretely produced matter”
(*Anipphanna-rūpa*)

(9) Intimating / Communicating phenomena (*Viññatti-rūpa*) – 2

The intimation(*Viññatti*) – that by means of which one communicates one's ideas, feelings, and attitudes to another.

Two means of intimation: **bodily** and **vocal**.

The bodily intimation(*Kāya-viññatti*) –

a special modification in the consciousness-originated air element
which causes the body to move in ways that reveal one's intentions.

The vocal intimation(*Vacī-viññatti*) – a special modification in the consciousness-originated earth element which issues in speech by which one reveals one's intentions.

Characteristic (of) – (modification)

Function – (of) displaying intention

Manifestation – as the cause of bodily movement / of verbal expression (respectively)

Proximate cause – (respectively) the air element and the earth element
born of consciousness

(10) Mutable phenomena (*Vikāra-rūpa*) – 5 (3)

– this includes the two types of intimation and three other modes of phenomena:

Lightness(*lahutā*), Malleability(*mudutā*), and Wioldiness (*kammaññatā*)

(1) The lightness (*Kāyassa-lahutā*) –

Characteristic (of) – non-sluggishness

Function – to dispel heaviness in matter

Manifestation – as light transformability

Proximate cause – light matter

(2) The malleability (*Kāyassa-mudutā*) –

Characteristic (of) – non-rigidity

Function – to dispel rigidity in matter

Manifestation – as non-opposition to any kind of action

Proximate cause – malleable matter

(3) The wioldiness (*Kāyassa-kammaññatā*) –

Characteristic (of) – wioldiness (that is favorable to bodily action)

Function – to dispel unwioldiness

Manifestation – as non-weakness

Proximate cause – wioldy matter

(11) Characteristics of phenomena (*Lakkhaṇa-rūpa*) – 4

– this includes the four types of phenomena:

(1) Production (*upacaya*), (2) continuity (*santati*),

-both terms for the genesis, arising, or birth (*jāti*)

They differ in that production is the first arising of a material process,
the initial launching or setting up of the process,
while continuity is the repeated genesis of material phenomena in the same material process

(3) decay (*jaratā*), and (4) impermanence (*aniccatā*).

(1) The Production (*upacaya*),–

Characteristic (of) – setting up

Function – to make material instances emerge
for the first time

Manifestation – as launching or as the complete state

Proximate cause – matter produced

(2) The continuity (*santati*),

Characteristic (of) – occurrence

Function – to anchor

Manifestation – as non-interruption

Proximate cause – matter to be anchored

Aspiration & Sharing Merit

*Iminā Puññakammena mā me bālasamāgamo
Sataṃ samāgamo hotu yāva Nibbānappatiyā
-Idaṃ me puññaṃ āsavakkhayā'vahaṃ hotu.
-Idaṃ me puññaṃ Nibbānassa paccayo hotu.
.....
Mama puññabhāgaṃ sabbasattānaṃ bhājemi.
Te sabbe me samaṃ puññbhāgaṃ labhantu.
.....*

Sādhū... Sādhū... Sādhū

By this action of merit,May I not be associated with fools!,

May I be associated with the wise until the attainment of Nibbāna.

May my (this) merit bring about the cessation of taints (as a result)!

May my (this) merit be the condition for (the achievement of) Nibbāna.

I share my portion of merits with all beings. May all of them achieve my portion of merit evenly.

Well-done Well-done Well-done

