

Fundamental Knowledge of Abhidhamma

(Chapter-VI) Lesson – 43 –

Classification of Matters into different types

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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)

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

Four derivative matters

Four great essentials (*Mahābhūta*) - 4

Four great essentials

& Separable
(*Vinibbhoga-rūpa*) - 20

The rest – 20

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*)”