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# Fundamental Knowledge of Abhidhamma

(Chapter-VI) Lesson – 44 –

## The Origination Of Matters

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Suggested reading P. 246 – to - 252

### 3- The Origination of Matter (*Rūpa-samuṭṭhāna*)

- The four modes of origination
- What are the causes (in specification)?
- When the production starts?
- How often are these matters produced?

#### —The Four Modes Of Origination —

1) <i>Kamma</i> —	2) <i>Citta</i> —	3) <i>Utu</i> —	4) <i>Āhāra</i> —
<b>Kamma</b>	<b>Consciousness</b>	<b>Temperature</b>	<b>Nutrimen<sub>2</sub>t</b>

## –The Four causes & Four types of Matter–

1) *Kamma* – 1-*Kamma-samuṭṭhāna-rūpa* (Or) *Kammaja-rūpa*

Material phenomena originating from Kamma

Kamma-born matter

2) *Citta* – 2-*Citta-samuṭṭhāna-rūpa* (Or) *Cittaja-rūpa*

Material phenomena originating from **Consciousness**

Consciousness-born matter

3) *Utu* – 3-*Utu-samuṭṭhāna-rūpa* (Or) *Utujaja-rūpa*

Material phenomena originating from temperature

Temperature-born matter

4) *Āhāra* – 4-*Āhāra-samuṭṭhāna-rūpa* (Or) *Āhāraja-rūpa*

Material phenomena originating from nutriment

Nutriment-born matter

## – The Four Modes Of Origination –

### Four Causes of Matter

#### 1) *Kamma* – Kamma

The (25) twenty-five kinds of wholesome and unwholesome kamma

Sense sphere Kamma – 20 = (Unwholesome – 12 + Great wholesome – 8)

Fine material sphere Kamma – 5

#### 2) *Citta* – consciousness ;

The (75) Seventy-five kinds of Consciousness

-excluding the immaterial-sphere resultants – 4 (and)  
the two sets of fivefold sense consciousness – 10 = 14

#### 3) *Utu* – temperature;

The Fire element – which comprises both cold and heat

#### 4) *Āhāra* – nutriment ;

The materiality of nutriment  
– which is known as nutritive essence

## – The Four Causes of Matter –

### 1) *Kamma* –

25-Kamma

*Kamma* here refers to volition (cetanā) in past **wholesome** and **unwholesome** state of consciousness

**Volitions** associated with – Unwholesome Citta – 12 +  
Great wholesome cittas – 8 +  
Fine-material wholesome Cittas – 5 = 25

Why wholesome immaterial-sphere kamma cannot produce matter?

The volitions of the **wholesome immaterial-sphere** cittas generate rebirth  
- in the immaterial plane and **thus** cannot produce material phenomena.



2) *Citta*— (75) kinds of Consciousness – except **four** immaterial resultants  
and the two sets of fivefold sense consciousness  
– **Starting from the arising moment of first Bhavaṅga**

Why the **four** immaterial resultant consciousness cannot produce matter?

– **Since they arise only in the immaterial realms**

Why the two sets of fivefold sense consciousness cannot produce matter?

– **Since they lack the power to produce matter.**

– **Rebirth consciousness** - also cannot produce matter  
-because rebirth consciousness is a newcomer to the new existence  
( - only the kamma-born matter arise at the moment of rebirth )

–**The death consciousness of Arahants** - also cannot produce matter  
- Because the arahants have no more continuity of matter for next life

### 3) *Utu* – Temperature

Beginning from the stage of *presence* at the moment of rebirth-linking citta,

The *internal fire element* (found in the material groups born of kamma)

– combines with **the external fire element** and

- starts producing organic material phenomena originating from temperature.

– **Thereafter, the fire element (in the material groups born of all four causes) produces** organic material phenomena born of temperature the course of existence.

Externally, temperature or the fire element also produces **inorganic** material phenomena, such as climatic and geological transformations.

#### 4) *Āhāra* – Nutriment

The **internal nutritive essence** (supported by the external) (CMA – 250)  
 – produces material phenomena – at the moment of **presence**  
 – **starting from the time it is swallowed.**

**Nutritive essence** that has reached presence  
 (in the material groups originating from nutriment)  
 –**produces a further octad**; thus the occurrence of octads links up **ten** or **twelve** times..

With regard to the temperature-born rūpa,  
 it is the **internal** temperature that produces rūpa.

Handbook of Abhi.. II. 340

With regard to the nutriment-born rūpa,  
 it is the **external** temperature that produces rūpa. (with the support of internal)  
**Sub-commentary of Visuddhimagga** – It is the **internal** nutritive essence produces matter,  
**not external**. External is only a support.



### Text study

- (1) The material phenomena of the heart and the (eight) faculties are born of **kamma**. (9) One cause
- (2) The two media of intimation are born only of **consciousness**. (2) One cause
- (3) **Sound** is born of **consciousness** and **temperature**. Two causes: 1,
- (4) The triple qualities of lightness, (malleability, and wieldiness) arise from **temperature**, **consciousness**, and **nutriment**. Three causes: 3,
- (5) The inseparable material phenomena and the element of space arise from **four causes**. (9) Four causes: 9, Causeless: 4
- (6) Characteristic material phenomena do not arise from any causes.

One cause: **11**, Two causes: **1**, Three causes: **3**, Four causes: **9**, Causeless: **4**

## Analysis by way of Origins

### (1) Kamma-born Matters – (*Kammaja-rūpa*) – 18

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

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

**Faculties** (8) = Five sensitivity - 5 + Sexual Phenomena – 2 + Life Phenomenon– 1

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

**Inseparables** (8) = Colour, Smell, Taste, and Nutritive essence (*Ojā*) – 4 +  
Four great essentials (*Mahābhūta*) – 4 = 8

-starting with the arising sub-moment of rebirth-linking consciousness  
– at each sub-moments : arising, presence, and dissolution (p.247)

### Analysis by way of Origins

## (2) Consciousness-born Matters – (*Cittaja-rūpa*) – 15

The two media of intimation are born only of consciousness.

mutable-matters (5) + Sound (1) = 6

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**Mutables** (*vikāra-rūpa*) (5) =

{Intimations- (2) + lightness, malleability, and wieldiness}

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

-starting from the **arising** sub-moment of the first *bhavanga* citta  
 (which arises immediately after the rebirth consciousness).  
 – (rebirth-linking citta does not produce consciousness-born matter.) p - 248

## Analysis by way of Origins

### (3) Temperature-born Matters – (*Utuja-rūpa*) – 13

Lightness triad (3) + Sound (1) = 4

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**Lightness triad** (*Lahutādittaya*) (3) = {lightness, malleability, and wieldiness}

Inseparables (8) + space (1) = 9 ⇐ Born of four causes

-starting from the **presence** sub-moment of the rebirth-linking consciousness.

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According to the commentators,

- ❖ mental phenomena are strong at the moment of **arising**,
- ❖ material phenomena strongest at the moment of **presence**. <sup>12</sup>

### Analysis by way of Origins

#### (4) Nuteriment-born Matters – (*Āhāraja-rūpa*) – 12

Lightness triad (3) = 3

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**Lightness triad** (*Lahutādittaya*) (3) = {lightness, malleability, and wieldiness}

Inseparables (8) + space (1) = 9 ⇐ Born of four causes

- starting from the time when it is swallowed. Just an expression
- (rebirth-linking citta does not produce consciousness-born matter.) p - 250

- Notes:** The nutriment taken by a pregnant mother pervading the body of the embryo, originates materiality in the child.
- Even nutriment smeared on the body is said to originate materiality.
  - The nutritive essence in the internal groups born of the other three causes also originates several occurrences of pure octads in succession.
  - The nutriment taken on one day can support the body for as long as seven days.

## Functions in the producing of Matter by Consciousness

{1} The Sublime *javana* – 26 perform –

**the maintenance or upholding function of the bodily postures.**

{2} The (32) *cittas* produce the **bodily and vocal intimations** –

Determining consciousness(1), Sense-sphere *javana* (29), and direct-knowledge (2)

**The thirteen (sense-sphere) *javanas* accompanied by joy produce smiling too.**

**Thirteen *javanas* accompanied by joy** (*Somanassa-javana*) (13) =

**Four** in greed-rooted *cittas* + smile-producing (1) +

**Four** in great wholesomes + **Four** in great functionals

Among the 75 *Cittas* – 26 *cittas* – uphold the bodily postures – and (49 – cannot do the same)

32 *cittas* – produce the **bodily and vocal intimations** – (43)

Among the 32 *Cittas*– 13 *cittas* – produce the smiling

- Two produce the intimations and uphold the posture – direct-knowledge (2)
- Thirteen produce the intimations and smiling – (*Somanassa-javana*) (13)
- Remaining Seventeen *Cittas* produce only the intimation – (17)



**The thirteen (sense-sphere) *javanas* accompanied by joy produce smiling too.**

**Thirteen *javanas* accompanied by joy (*Somanassa-javana*) (13) =**

**Four** in greed-rooted citta + smile-producing (1) +

**Four** in great wholesome + **Four** in great functional

### **Consciousness of smile or laugh according to Individuals**

**An ordinary person** may smile or laugh by **Eight** Cittas (accompanied by joy) –

Four greed-rooted cittas + Four great wholesomes (accompanied by joy) = 8

**An trainee** may smile or laugh by **Six** Cittas –

Two greed-rooted cittas (Dissociated from wrong view) + Four great wholesomes = 6

**An arahant** may smile or laugh by **Five** Cittas –

smile-producing (1) + **Four** great functionals = 5

## Aspiration & Sharing Merit

**Iminā Puññkammena ..... 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.**

.....

**Sādhu... Sādhu... Sādhu**

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**

