

Material phenomena (*rūpa*) - definitions and informations

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Collection from Abhidhammattha Sangaha, Dhammasaṅgaṇī, Atthasālinī and Visuddhimagga in various translations (see references below)

Rūpa = matter, material phenomena, physical phenomena or quality, corporeality, materiality; (body, form)

rūpa =: a reality (*paramattha-dhamma*), which does not know, cannot perceive an object, but can be an object itself;

=: one type of *abyākata dhammas* - neither wholesome (*kusala*) nor unwholesome (*akusala*) – and also not their resultant mind (*vipāka*) or functional (*kiriya*)

=: changes and transforms by adverse physical conditions (like heat and cold...)

Number	<i>rūpa</i>	Translations	Class	Characteristic	Function	Manifestation	Proximate cause	Origination	Attributes	Appearance in <i>kalāpas</i>	Experience
1	<i>paṭhavī (-dhātu)</i>	earth-element solidity extension	<i>mahābhūta</i> great essential, great appearance <i>dhātu</i> element	hardness - softness	acting as a foundation (for other <i>mahābhūtas</i> and derivatives)	receiving	other 3 <i>mahābhūtas</i>	by all 4 causes: <i>kamma, citta, utu, āhāra</i>	external non-base, non-door, non-faculty gross, near, impinge clung-to (kamma-born) not receiving objects inseparable produced with own distinct nature	in all <i>kalāpas</i>	by touching
2	<i>āpo (-dhātu)</i>	water-element cohesion fluidity liquidity		trickling, cohesion	to intensify	holding together, sticking together, making cohere	other 3 <i>mahābhūtas</i>	by all 4 causes: <i>kamma, citta, utu, āhāra</i>	external non-base, non-door, non-faculty subtle, far, not impinge clung-to (kamma-born) not receiving objects inseparable produced with own distinct nature	in all <i>kalāpas</i>	by mind only
3	<i>tejo (-dhātu)</i>	fire-element heat temperature		heat – cold	to mature, maintain, ripen	continued supply of softness, bringing about softness	other 3 <i>mahābhūtas</i>	by all 4 causes: <i>kamma, citta, utu, āhāra</i>	external non-base non-door non-faculty gross, near, impinge	in all <i>kalāpas</i>	through body-sense
4	<i>vāyo (-dhātu)</i>	air-element wind-element motion		moving, distending, motion, pressure, vibration, support	to cause motion, holding postures or shape	conveying, bringing out	other 3 <i>mahābhūtas</i>	by all 4 causes: <i>kamma, citta, utu, āhāra</i>	clung-to (kamma-born) not receiving objects inseparable produced with own distinct nature	in all <i>kalāpas</i>	through body-sense

Number	<i>rūpa</i>	Translations	Class	Characteristic	Function	Manifestation	Proximate cause	Origination	Attributes	Appearance in kalāpas	Experience
5	<i>cakkhu</i>	eye	<i>pasāda</i> sensitivity, sense-organ	sensitivity fit for reflection of visible form	to pull the consciousness towards the visible object	based on eye-consciousness	<i>kamma</i> -born matter originated by the desire to see	<i>kamma</i>	internal base, door, faculty gross, near, impinge clung-to (<i>kamma</i> -born) receiving objects separable produced with own distinct nature	eye-decade	through mind
6	<i>sota</i>	ear		sensitivity fit for impingement of sound	to pull the consciousness towards sound	based on ear-consciousness	<i>kamma</i> -born matter originated by the desire to hear	<i>kamma</i>	internal base, door, faculty gross, near, impinge clung-to (<i>kamma</i> -born) receiving objects separable produced with own distinct nature	eye-decade	through mind
7	<i>ghāna</i>	nose		sensitivity fit for impingement of smell	to pull the consciousness towards smell	based on nose-consciousness	<i>kamma</i> -born matter originated by the desire to smell	<i>kamma</i>	internal base, door, faculty gross, near, impinge clung-to (<i>kamma</i> -born) receiving objects separable produced with own distinct nature	nose-decade	through mind
8	<i>jivhā</i>	tongue		sensitivity fit for impingement of taste	to pull the consciousness towards taste	based on tongue-consciousness	<i>kamma</i> -born matter originated by the desire to taste	<i>kamma</i>	internal base, door, faculty gross, near, impinge clung-to (<i>kamma</i> -born) receiving objects separable produced with own distinct nature	tongue-decade	through mind
9	<i>kāya</i>	body		sensitivity fit for impingement of tangible object	to pull the consciousness towards the tangible object	based on body-consciousness	<i>kamma</i> -born matter originated by the desire to touch	<i>kamma</i>	internal base, door, faculty gross, near, impinge clung-to (<i>kamma</i> -born) receiving objects separable produced with own distinct nature	body-decade	through mind

Number	<i>rūpa</i>	Translations	Class	Characteristic	Function	Manifestation	Proximate cause	Origination	Attributes	Appearance in kalāpas	Experience
10	<i>rūpa</i>	visible object colour form	<i>gocara</i> (sense-) object	striking the eye, reflecting in the eye	being the object of eye-consciousness	being the field of visual cognition	4 <i>mahābhūtas</i>	by all 4 causes: <i>kamma, citta, utu, āhāra</i>	external non-base, non-door, non-faculty gross, near, impinge clung-to (kamma-born) not receiving objects inseparable, produced, with own distinct nature	in all <i>kalāpas</i>	by seeing
11	<i>sadda</i>	sound		striking the ear, impinging on the ear	being the object of ear-consciousness	being the field of auditory cognition	4 <i>mahābhūtas</i>	<i>citta utu</i>	external non-base, non-door, non-faculty gross, near, impinge not clung-to (not kamma-born) not receiving objects separable, produced, with own distinct nature	vocal intimation decad, vocal intimation tridecad with mutability, sound-nonad, sound-dodecad with mutability	by hearing
12	<i>gangha</i>	smell odour		striking the nose, impinging on the nose	being the object of nose-consciousness	being the field of olfactory cognition	4 <i>mahābhūtas</i>	by all 4 causes: <i>kamma, citta, utu, āhāra</i>	external non-base, non-door, non-faculty gross, near, impinge clung-to (kamma-born) not receiving objects inseparable, produced, with own distinct nature	in all <i>kalāpas</i>	by smelling
13	<i>rasa</i>	taste flavour		striking the tongue, impinging on the nose	being the object of tongue-consciousness	being the field of gustatory cognition	4 <i>mahābhūtas</i>	by all 4 causes: <i>kamma, citta, utu, āhāra</i>	external non-base, non-door, non-faculty gross, near, impinge clung-to (kamma-born) not receiving objects inseparable, produced, with own distinct nature	in all <i>kalāpas</i>	by tasting
	<i>phoṭṭhabba</i>	tangible object, tangibility, touchable object	= earth-, fire-, air-element								by touching

Number	<i>rūpa</i>	Translations	Class	Characteristic	Function	Manifestation	Proximate cause	Origination	Attributes	Appearance in kalāpas	Experience
14	<i>Itthibhāva, itthindriya</i>	femininity faculty of ~	<i>bhāva</i> sex material quality or source of sex	of womanhood	to show 'this is a female'	as the cause for the signs and ways of the female	4 <i>mahābhūtas</i>	<i>kamma</i>	external non-base, non-door, faculty subtle, far, not impinge clung-to (kamma-born) not receiving objects separable, produced, with own distinct nature	female decad	by mind
15	<i>pumbhāva, purisindriya</i>	masculinity faculty of ~		of manhood	to show 'this is a male'	as the cause for the signs and ways of the male	4 <i>mahābhūtas</i>	<i>kamma</i>		male decad	by mind
16	<i>hadaya (-vatthu)</i>	heart (-base)		mind-element (<i>manodhātu</i>) + mind- consciousness- element (<i>manoviññāṇa- dhātu</i>) which depend on it	being the seat or base of these elements (<i>dhātus</i>)	carrying these elements (<i>dhātus</i>)	4 <i>mahābhūtas</i>	<i>kamma</i>	external base, non-door, non-faculty subtle, far, not impinge clung-to (kamma-born) not receiving objects separable, produced, with own distinct nature	(heart-)base decad	by mind
17	<i>jīvita, jīvitindriya</i>	(physical) life, life-faculty, life-force, vitality		protecting the matters born together by <i>kamma</i>	continuity (of the matters born together)	maintenanc e (of the matters born together)	4 <i>mahābhūtas</i>	<i>kamma</i>	external non-base, non-door, faculty subtle, far, not impinge clung-to (kamma-born) not receiving objects separable, produced, with own distinct nature	in all (9) <i>kamma</i> -born <i>kalāpas</i>	by mind
18	<i>āhāra (kabaḷikāra āhāra)</i>	nutriment, edible food, nutrition, nutritive essence		nutritive essence	to produce matter	sustainment	4 <i>mahābhūtas</i>	by all 4 causes: <i>kamma,</i> <i>citta,</i> <i>utu,</i> <i>āhāra</i>	external non-base, non-door, non-faculty subtle, far, not impinge clung-to (kamma-born) not receiving objects inseparable, produced, with own distinct nature	in all <i>kalāpas</i>	by mind

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19	<i>pariccheda ākāsa (-dhātu)</i>	limitation space (-element)		delimiting, separating (groups of matter)	to show its boundary	showing its limits or being holes or openings untouched by the <i>bhūtas</i>	matter (which is delimited)	by all 4 causes: <i>kamma, citta, utu, āhāra</i>	external non-base, non-door, non-faculty subtle, far, not impinge clung-to (kamma-born) not receiving objects separable, unproduced, without own distinct nature	(not in, but delimiting all <i>kalāpas</i>)	by mind
20	<i>kāya-viññatti</i>	bodily intimation	<i>viññatti</i> intimation, communication and also: <i>vikāra</i> distinction	(change in the great elements, sustaining, supporting, shaking the physical body)	to show intention	as the cause of body movement, gesture, bodily excitement	air-element born of <i>citta</i>	<i>citta</i>	external non-base, door, non-faculty subtle, far, not impinge not clung-to (not kamma-born) not receiving objects separable, unproduced, without own distinct nature	bodily intimation nonad, bodily intimation dodecad with mutability	by mind after reflection on that body movement or gesture
21	<i>vacī-viññatti</i>	vocal / verbal intimation, speech intimation		(change in the great elements, producing speech, noise and sounds for communication)	to show intention	as the cause of the voice in speech	earth-element born of <i>citta</i>	<i>citta</i>		vocal intimation decad, vocal intimation tridecad with mutability	by mind through that speech or sound
22	<i>lahutā</i>	lightness, buoyancy, quickness	<i>vikāra</i> mutability, distinction	non-sluggishness, non-heaviness	removing heaviness of material objects	quickness of change, light transformability	light, buoyant matter	<i>citta, utu, āhāra</i>	external non-base, non-door, non-faculty subtle, far, not impinge not clung-to (not kamma-born) not receiving objects separable, unproduced, without own distinct nature	mutability-undecad, mutability-dodecad with sound, mutability-dodecad with bodily intimation, mutability-tridecad with vocal intimation and sound	by mind
23	<i>mudutā</i>	softness, plasticity, malleability, elasticity, pliability		non-rigidity, non-stiffness	removing rigidity of material objects	absence of opposition in all acts due to its plasticity	plastic matter				
24	<i>kammaññatā</i>	adaptability, wieldiness, workability, fitness, ability, preparedness for action		workability or fitness suitable for all physical actions	removing of non-workability	non-weakness	workable, fit matter				

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25	<i>upacaya</i>	(initial) appearance, first arising, integration, birth	<i>lakkhaṇa</i> characteristics	setting up, accumulation	to make matter emerge from non-existence-state	installing material qualities, fullness of matter	a grown matter	no condition	external non-base, non-door, non-faculty subtle, far, not impinge not clung-to (not kamma-born) not receiving objects separable, unproduced, without own distinct nature	(not a part of the <i>kalāpas</i> , but their characteristic)	by mind
26	<i>santati</i>	continuity, continued development, existence, subsistence, subsequent arising		continuing the appearance	continuity of linking	non-interruption, unbroken series	a relinking matter	(not originated or produced, just the characteristic of matter)			
27	<i>jaratā</i>	decay, ageing		decay or maturity of matter	ageing, leading to ruin	loss of freshness, oldness	a matter in the state of decay				
28	<i>aniccatā</i>	impermanence, dissolution, destruction		complete dissolution	sinking, merging of matter	destruction, cessation and falling	a matter in the state of dissolution				

Note: The *rūpas* number 1 – 18 are suitable for contemplation and comprehension (*sammassana*), because they are real *rūpas*, concretely produced (*nippanna*), have their own distinct nature (*sabhāva lakkhaṇa*) and the characteristics of *anicca*, *dukkha* and *anattā* (*salakkhaṇa*).

The *rūpas* number 19 – 28 are not suitable for contemplation and comprehension (*na-sammassana*), because they are no real *rūpas*, not concretely produced (*anippanna*), don't have their own distinct nature (*asabhāva lakkhaṇa*) and not the characteristics of *anicca*, *dukkha* and *anattā* (*alakkhaṇa*).

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