

#	<i>Rūpa</i>	Material Phenomena	<i>Lakkhaṇa</i> Characteristic (p.236-242)	<i>Rasa</i> Function (p.236-242)	<i>Paccupaṭṭhāna</i> Manifestation (p.236-242)	<i>Padaṭṭhāna</i> Proximate Cause (p.236-242)
1	<i>paṭhavīdhātu</i>	1. the earth element : is so called because, like the earth, it serves as a support or foundation for the coexisting material phenomena. The word <i>paṭhavi</i> comes from a root meaning to expand or spread out, and thus the earth element represents the principle of extension ...Both hardness and softness are modes in which the earth element is experienced by the sense of touch.	hardness	to act as a foundation (for the other primary elements and derived matter)	receiving	the other three great essentials
2	<i>āpodhātu</i>	2. the water element : fluidity, makes different particles of matter cohere, thereby preventing them from being scattered about. -> unlike the other three great essentials, the water element cannot be physically sensed but must be known inferentially from the cohesion of observed matter.	trickling or oozing	to intensify the coexisting material states	the holding together or cohesion of material phenomena.	the other three great essentials
3	<i>tejodhātu</i>	3. the fire element : heat and cold are modes in which the fire element is experienced.	heat	to mature or ripen other material phenomena	a continuous supply of softness	the other three great essentials
4	<i>vāyodhātu</i>	4. the air element : the principle of motion and pressure. -> experienced as tangible pressure. -> 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.	distention	to cause motion in the other material phenomena	conveyance to other places	the other three great essentials

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5	<i>cakkhupasāda</i>	1. eye-sensitivity : the sensitive substance in the retina that registers light and colour and serves as a physical base and door for eye-consciousness	sensitivity of the primary elements that is ready for the impact of visible data or that springs from the desire to see	to pick up a visible datum as object	the foundation of eye -consciousness	the primary elements born of kamma springing from a desire to see
6	<i>sotapasāda</i>	2. ear-sensitivity : is to be found inside the ear-hole, the sensitive substance that registers sounds and serves as a physical base and door for ear-consciousness.	sensitivity of the primary elements that is ready for the impact of auditory data or that springs from the desire to hear	to pick up an auditory datum as object	the foundation of ear -consciousness	the primary elements born of kamma springing from a desire to hear
7	<i>ghānapasāda</i>	3. nose-sensitivity : is to be found inside the nasal orifice, as the substance that registers smells.	sensitivity of the primary elements that is ready for the impact of olfactory data or that springs from the desire to smell	to pick up an olfactory datum as object	the foundation of nose -consciousness	the primary elements born of kamma springing from a desire to smell
8	<i>jivhāpasāda</i>	4. tongue-sensitivity : is to be found diffused over the tongue, serving to register tastes.	sensitivity of the primary elements that is ready for the impact of gustatory data or that springs from the desire to taste	to pick up a gustatory datum as object	the foundation of tongue -consciousness	the primary elements born of kamma springing from a desire to taste

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9	<i>kāyapasāda</i>	5. body-sensitivity : extends all over the organic body "like a liquid that soaks a layer of cotton," and serves to register tactile sensations.	sensitivity of the primary elements that is ready for the impact of tactile data or that springs from the desire to touch	to pick up a tactile datum as object	the foundation of body -consciousness	the primary elements born of kamma springing from a desire to touch
10	<i>rūpa</i>	1. visible form : derived matter	impinging on the sense bases	to be the objects of sense consciousness	the resort of the respective sense consciousness	the four great essentials
11	<i>sadda</i>	2. sound : derived matter	impinging on the sense bases	to be the objects of sense consciousness	the resort of the respective sense consciousness	the four great essentials
12	<i>gandha</i>	3. smell : derived matter	impinging on the sense bases	to be the objects of sense consciousness	the resort of the respective sense consciousness	the four great essentials
13	<i>rasa</i>	4. taste : derived matter	impinging on the sense bases	to be the objects of sense consciousness	the resort of the respective sense consciousness	the four great essentials

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14	<i>purisatta</i>	1. the faculty of masculinity	the male sex	to show masculinity	the mark, sign, work, and ways of the male, the sexual structure of the body, its masculine features, the typical masculine occupations and deportment	
15	<i>itthatta</i>	2. the faculty of femininity	the female sex	to show femininity	the mark, sign, work, and ways of the female, the sexual structure of the body, its feminine features, the typical feminine occupations and deportment	
16	<i>hadayavatthu</i>	1. the heart base : 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.	the material support for the mind element and the mind-consciousness element	to uphold them	the carrying of these elements	
17	<i>jīvitindriya</i>	1. the life faculty : the material counterpart of the mental life faculty, one of the seven universal cetasikas. Life, or vitality, is called a faculty because it has a dominating influence over its adjuncts.	maintaining the coexistent kinds of matter at the moment of their presence	to make them occur	the establishment of their presence	the four great essentials that are to be maintained.
18	<i>kabalīkāra āhāra</i>	1. edible food :	nutritive essence (ojā), that is, the nutritional substance contained in gross edible food.	to sustain the physical body	the fortifying of the body	gross edible food, which is the base of nutritive essence

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19	<i>ākāśadhātu</i>	1. the space element : is not bare geometric extension but the void region that delimits and separates objects and groups of material phenomena, enabling them to be perceived as distinct.	delimiting matter	to display the boundaries of matter	the confines of matter, the state of gaps and apertures	the matter delimited
20	<i>kāyaviññatti</i>	1. bodily intimation : is that by means of which one communicates one's ideas, feelings, and attitudes to another; a special modification in the consciousness-originated air element which causes the body to move in ways that reveal one's intentions.		to display intention	a cause of bodily movement	the air element born of consciousness
21	<i>vaciviññatti</i>	2. vocal intimation : a special modification in the consciousness-originated earth element which issues in speech by which one reveals one's intentions.		to display intention	a cause of verbal expression	the earth element born of consciousness
22	<i>rūpassa lahutā</i>	1. the lightness of matter:	non-sluggishness	to dispel heaviness in matter	light transformability	light matter
23	<i>rūpassa mudutā</i>	2. the malleability of matter:	non-rigidity	to dispel rigidity in matter	non-opposition to any kind of action	malleable matter
24	<i>rūpassa kammaññatā</i>	3. the wieldiness of matter:	wieldiness that is favourable to bodily action.	to dispel unwieldiness	non-weakness	wieldy matter

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25	<i>rūpassa upacaya</i>	1. the production of matter: the first arising of a material process, the initial launching or setting up of the process. For example, the arising of the body, sex and heart groups at conception	setting up	to make material instances emerge for the first time	launching or the completed state	the matter produced
26	<i>rūpassa santati</i>	2. the continuity of matter: the repeated genesis of material phenomena in the same material process. The subsequent arising of those same material groups throughout life.	occurrence	to anchor	non-interruption	matter to be anchored
27	<i>rūpassa jaratā</i>	3. the decay of matter:	the maturing or aging of material phenomena	to lead them on towards their termination	loss of newness without loss of being	matter that is decaying
28	<i>rūpassa aniccatā</i>	4. the impermanence of matter:	the complete breaking up of material phenomena.	to make them subside	destruction and falling away	matter that is completely breaking up

CMA = *A Comprehensive Manual of Abhidhamma* by Bhikkhu Bodhi, Sayadaw Sīlānanda, Sayadaw Revatadhamma

PCM = *Process of Consciousness and Matter* by Sayadaw Revatadhamma

HOA = *The Handbook of Abhidhamma Studies* by Sayadaw Sīlānanda

Rūpa-vibhāga: Classification of matter (CMA p243)

-> **ahetuka**: All matter is **rootless** because it does not associate with either the wholesome, unwholesome, or indeterminate roots, association with roots being restricted to **mental phenomena**.

-> **sappaccaya**: All matter is **with conditions** because it arises dependent on the **four causes**.

-> **sāsava**: it is subject to **taints** because it can be made an object of the **four taints**.

-> **sañkhata** & **lokiya**: It is all **conditioned** and **mundane** because there is no matter that transcends the world of the five clinging aggregates.

-> **kāmāvacara**: All matter is **of the sense sphere**: 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**.

-> **anārammaṇa**: Matter is **objectless** because, unlike mental phenomena, it cannot know an object.

-> **appahātabba**: it is **not to be abandoned** because it cannot be abandoned, like the defilements, by the four supramundane paths.

sabhāva-rūpa: **matter possessing intrinsic nature** because each type has a distinct objective nature such as hardness in the case of the earth element, etc.; (CMA p240)

salakkhaṇa-rūpa: **matter possessing real characteristics** because they are marked by the three general characteristics of impermanence, suffering, and non-self.

nipphanna-rūpa: **concretely produced matter** because they are directly produced by conditions such as kamma, etc.

-> **18** = **4 mahābhūta** (*paṭhavī, āpo, tejo, vāyo*) + **5 pasāda** (*cakkhu, sota, ghāna, jivhā, kāya*) + **4 gocara** (*rūpa, sadda, gandha, rasa*) + **2 bhāva** (*purisatta, itthatta*) + **1 hadayavatthu** + **1 jīvitindriya** + **1 kabaḷikāra āhāra**

rūpa-rūpa: **material matter** because they possess matter's essential characteristic of undergoing deformation.

sammasana-rūpa: **matter to be comprehended by insight** because they are to be made the objects of insight contemplation by way of the three characteristics. (CMA p240)

anipphanna-rūpa: **non-concretely produced matter** because they do not arise directly from the four main causes of matter (***kamma, citta, utu, āhāra***) but exist as modalities or attributes of concretely produced matter. Thus they are not included among the ultimate realities (***paramattha dhamma***). (CMA p241)

-> **10** = **1** **pariccheda** (*ākāsa*) + **2** **viññatti** (*kāya, vacī*) + **3** **vikāra** (*lahutā, mudutā, kammaññatā*) + **4** **lakkaṇa** (*upacaya, santati, jaratā, aniccatā*)

samuṭṭhāna: (CMA p252)

one cause: 8 faculties + heart-base + 2 intimations = 11;

two causes: sound = 1

three causes: lightness triad = 3

four causes: 8 inseparables + space = 9

causeless: characteristics = 4

rūpa-kalāpa: Four features: (CMA p252)

1. ***eka-uppāda***: arise together
2. ***eka-nirodha***: cease together
3. ***eka-nissaya***: have a common basis
4. ***sahavuttino***: occur together

Birth: Four kinds: (CMA p256)

1. egg-born beings (***aṇḍaja***),
2. womb-born beings (***jalābuja***),
3. moisture-born beings (***saṃsedaja***),
4. beings having spontaneous birth (***opapātika***).

Paṭisandhi Pavatti Kāmāvacara* (p.257)**: at rebirth-linking, to **moisture-born beings** (saṃsedaja***) and to those of **spontaneous birth** (***opapātika***), there arise at most the seven decads— the decads of **eye, ear, nose, tongue, body, sex, and the heart-base**. As a minimum, sometimes the eye, ear, nose, and sex decads are not obtained.

Paṭisandhi Pavatti Kāmāvacara* (p.257)**: to the **womb-born creatures** (gabbhaseyyaka***) there arise (at rebirth) three decads—the decads of **body, sex, and the heart-base**. Sometimes, however, the sex decad is not obtained. Thereafter, during the course of existence, gradually there arise the eye decad and so forth.

***Paṭisandhi Pavatti Asaññā-sattā* (p.257)**: among the **non-percipient beings**, the **eye, ear, heart-base, and sound** are also not found. Similarly, no consciousness-born material phenomena are found. Therefore, at the moment of their rebirth-linking, only the **vital nonad** arises. During the course of existence, material phenomena produced by temperature, with the exception of sound, continue.

***vatthu*, base = 6** (p.262) -> ***avatthu*, non-base = 22** (mutually exclusive)

-> In those planes of existence where **materiality** obtains, cittas and cetasikas arise in dependence on a condition called a **base** (***vatthu***).

-> A **base** is a physical support for the occurrence of consciousness. Although the first five bases coincide with the first five doors—namely, the sensitive matter of the five sense faculties—a base is not identical with a door, since it plays a different role in the origination of consciousness.

-> A **door** is a channel through which the cittas and cetasikas of a cognitive process gain access to the object; A base is a physical support for the occurrence of cittas and cetasikas.

-> This difference in functions implies important consequences. In an eye-door process many types of cittas apart from eye-consciousness occur with eye-sensitivity as their **door**; but eye-sensitivity is the **base** solely of eye-consciousness, not of the other cittas that utilize the eye door.

-> in planes of existence which include both **mentality and materiality**, no cittas occur without a base.

***dvāra*, door = 7** (p.262) -> ***advāra*, non-door = 21** (mutually exclusive)

-> **doors of cognition**: media for consciousness and mental factors to encounter their objects.

-> **doors of action**: bodily and vocal intimation are channels for bodily and verbal deeds.

***indriya*, faculty = 8** (p.262) -> ***anindriya*, non-faculty = 20** (mutually exclusive)

-> They exercise a **controlling power** (***indra***) in their respective spheres.

-> Each of these controls the coexistent material phenomena in exercising its specific function, such as seeing, hearing, etc.

-> The **sex faculty** controls the manifestation of masculine or feminine features and traits.

-> The **life faculty** controls the coexistent types of matter, as a pilot controls a ship.

***ajjhattika*, internal = 5** (p.262) -> ***bāhira*, external = 23** (mutually exclusive)

-> applicable only to the five types of **sensitive materiality** which serve as the doors for the **mental phenomena**. Although other types of material phenomena occur within the physical body, only these five sensitive factors are referred to as **internal**.

oḷārika, gross = **12** (p.262)

santika, near/proximate

sappaṭigha, impinging

-> the **material phenomena** that are instrumental in the genesis of **sense consciousness**, and imply nothing about the relative size or nearness of the object.

-> these phenomena are twelvefold—the five **sensitive organs** and the seven **objective data**—the **tangible** base being reckoned as threefold because it consists of three **great essentials**.

sukhuma, subtle = **16** (p.262)

dūra, far/distant

appaṭigha, non-impinging

-> Those **material phenomena** which do not directly contribute to the arising of **sense consciousness** are called subtle, distant, and non-impinging, regardless of their size and distance.

upādinna, clung to = **18** (p.262) -> **anupādinna**, not clung to = **19** (NOT mutually exclusive)

-> The eighteen kinds of matter **born of kamma** are known as “clung-to,” because they have been acquired as the fruits of kamma motivated by craving and wrong view.

-> **18 arises from kamma: 8 avinibbhoga** [*paṭhavi*, *āpo*, *tejo*, *vāyo*, *rūpa* (*vaṇṇa*), *gandha*, *rasa*, *kabalīkāra āhāra* (*ojā*)] + **8 indriya** (*cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, *purisatta*, *itthatta*, *jīvitindriya*) + **1** hadayavatthu + **1** ākāśadhātu

-> Matter produced by causes other than kamma is known as “not clung-to.”

-> Generally, however, in a less technical sense, all **organic matter** in the body is referred to as “clung-to,” while **inorganic matter** is spoken of as “not clung-to.”

-> **15 arises from consciousness: 8 inseparables** + [**5 mutables** (*kāyaviññatti*, *vacīviññatti*, *lahutā*, *mudutā*, *kammaññatā*) + **1** sound] + **1** space.

-> **13 arises from temperature: 8 inseparables** + [**3 lightness triad** + **1** sound] + **1** space.

-> **12 arises from nutriment: 8 inseparables** + [**3 lightness triad**] + **1** space.

-> **4 characteristics** do not arise from any cause. (CMA p252)

gocaraggāhika, taking objects = 5 (p.262) -> ***agocaraggāhika***, not taking objects = 23 (mutually exclusive)

- > ***gocaraggāhika*** (*asampatta*): taking but not reaching objects: EYE, EAR
- > ***gocaraggāhika*** (*sampatta*): take and reach or touch objects: NOSE, TONGUE, BODY
- > to indicate that the five sense organs serve as the **bases** for the consciousnesses that arise with their support.
- > the **sense organs**, being matter, cannot literally apprehend objects. Rather, it is the **sense consciousnesses** based on them that actually cognize the objects.

avinibbhoga, inseparable = 8 (p.262) -> ***vinibbhoga***, separable = 20 (mutually exclusive)

- > the **four great essentials and four derivatives**—colour, smell, taste, and nutritive essence—are known as **inseparable matter** (*avinibbhogarūpa*) because they are always bound together and are present in all material objects from the simplest to the most complex.
- > The other types of material phenomena may be present or not, and are thus regarded as **separable**.
- > A **material group** (*kalāpa*) that consists solely of these eight elements is known as a “**pure octad**” (*suddhaṭṭhaka*) or a “group with nutritive essence as eighth” (*ojaṭṭhamaka*).

the continuity of **material groups** (*rūpa-kalāpa*) produced in four ways:

1. **kamma-born** (*kammasamuṭṭhāna*) from the time of rebirth-linking (*paṭisandhiṃ upādāya*) (CMA p247)
 2. **consciousness-born** (*cittasamuṭṭhāna*) from the second moment of consciousness (*dutiyacittaṃ upādāya*) (CMA p248)
 3. **temperature-born** (*utusamuṭṭhāna*) from the time of the stage of presence (*ṭhitikālaṃ upādāya*) (CMA p250)
 4. **nutriment-born** (*āhārasamuṭṭhāna*) from the time of the diffusion of nutritive essence (*ojāpharaṇaṃ upādāya*) (CMA p250)
- uninterruptedly flows on in the sense sphere till the end of life, like the flame of a lamp or the stream of a river.

In the **fine-material world**, the decads of nose, tongue, body, sex, and the material groups produced by nutriment are not found. Therefore, to those beings, at the time of rebirth-linking there arise four material groups produced by kamma—the three decads of **eye, ear, and heart-base, and the vital nonad**. (CMA p257)

- > During the course of existence, material phenomena produced by consciousness and by temperature are found.
- > The beings in the fine-material realms, being **asexual**, lack the two decads of sex, and though they possess the physical forms of the **nose, tongue and body**, these organs are **destitute of sense receptivity**.

Nibbāna, singlefold (p.259):

-> **lokuttarasāṅkhāta**: supramundane: the extinguishing of the worldly “fires” of greed, hatred, and delusion (**nibbāti**: to be extinguished); the “departure from” (**nikkhantatta**) the entanglement (**vāna**) of craving.

-> the intrinsic nature (**sabhāva**) of unconditioned deathless element.

Nibbāna, twofold (p.259):

-> **sa-upādisesa-nibbāna-dhātu**: the **element of Nibbāna with the residue remaining**: experienced by Arahants because, though the defilements have all been extinguished, the “residue” of aggregates acquired by past clinging remains through the duration of the Arahant’s life.

-> **anupādisesa-nibbāna-dhātu**: the **element of Nibbāna without the residue remaining**: attained with the Arahant’s demise because the five aggregates are discarded and are never acquired again.

-> the two elements of Nibbāna are also called, in the Commentaries, the **extinguishment of the defilements** (**kilesa-parinibbāna**) and the **extinguishment of the aggregates** (**khandha-parinibbāna**).

Nibbāna, threefold (p.259):

-> **suññata**: the **void**: because it is devoid of greed, hatred, and delusion, and because it is devoid of all that is conditioned.

-> **animitta**: the **signless**: because it is free from the signs of greed, etc., and free from the signs of all conditioned things.

-> **appaṇihita**: the **desireless**: because it is free from the hankering of greed, etc., and because it is not desired by craving.

28 RŪPA

18 nipphanna	10 anipphanna	12 oḷārika	16 sukhuma	8 avinibbhoga	6 vatthu 5 ajjhattika	7 dvāra	8 indriya
4 mahābhūta 5 pasāda 4 gocara 2 bhāva 1 jīvitindriya 1 hadaya-vatthu 1 āhāra	1 ākāsa-dhātu 2 kāya-viññatti, vacī-viññatti 3 vikāra: lahutā, mudutā, kammaññatā 4 lakkhaṇa: upacaya, santati, jaratā, aniccatā	5 pasāda 4 gocara: rūpa, sadda, gandha, rasa 3 mahābhūta = phoṭṭhabba = paṭhavi, tejo, vāyo	1 mahābhūta: āpo 2 bhāva 1 jīvitindriya 1 hadaya-vatthu 1 āhāra 1 ākāsa-dhātu 2 viññatti 3 vikāra 4 lakkhaṇa	1. paṭhavi 2. āpo 3. tejo 4. vāyo 5. rūpa / vaṇṇa 6. gandha 7. rasa 8. oḷā	1. cakkhu- pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda 6. hadaya- vatthu	1. cakkhu- pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda 6. kāya-viññatti 7. vacī-viññatti	1. cakkhu- pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda 6. purisatta 7. itthatta 8. jīvitindriya

28 RŪPA

KAMMA-SAMUṬṬHĀNA		CITTA-SAMUṬṬHĀNA		UTU-SAMUṬṬHĀNA		ĀHĀRA-SAMUṬṬHĀNA	
18 Rūpa	9 Kalāpa	15 Rūpa	6 Kalāpa	13 Rūpa	4 Kalāpa	12 Rūpa	2 Kalāpa
8 avinibbhoga 1 ākāsa-dhātu 5 pasāda 2 bhāva 1 rūpa-jīvitindriya 1 hadaya-vatthu	1. jivita-navaka 2. cakkhu-dasaka 3. sota-dasaka 4. ghāna-dasaka 5. jivhā-dasaka 6. kāya-dasaka 7. itthibhāva- dasaka 8. puṃbhāva- dasaka 9. vatthu-dasaka	8 avinibbhoga 1 ākāsa-dhātu 2 kāya-viññatti, vacī-viññatti 3 lahutā, mudutā, kammaññatā 1 sadda	1. suddha-aṭṭhaka 2. kāyaviññatti- navaka 3. vacīviññatti- dasaka 4. lahutādi- ekādasaka 5. kāyaviññatti- lahutādi- dvādasaka 6. vacīviññatti- sadda-lahutādi-	8 avinibbhoga 1 ākāsa-dhātu 3 lahutā, mudutā, kammaññatā 1 sadda	1. suddha-aṭṭhaka (ajjhattika & bāhira) 2. sadda-navaka (ajjhattika & bāhira) 3. lahutādi- ekādasaka 4. sadda-lahutādi- dvādasaka	8 avinibbhoga 1 ākāsa-dhātu 3 lahutā, mudutā, kammaññatā	1. suddha-aṭṭhaka 2. lahutādi- ekādasaka

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
1	<i>paṭhavīdhātu</i>	nipphanna: 1. mahābhūta, the great essentials	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (1) oḷārika (1) santika (1) sappaṭigha (1) upādinna (1) avinibbhoga (1) anupādinna (1)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṃbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
2	<i>āpodhātu</i>	nipphanna: 1. mahābhūta, the great essentials	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (2) sukhuma (1) dūra (1) appaṭigha (1) upādinna (2) avinibbhoga (2) anupādinna (2)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṃbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
3	<i>tejodhātu</i>	nipphanna: 1. mahābhūta, the great essentials	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (3) oḷārika (2) santika (2) sappaṭigha (2) upādinna (3) avinibbhoga (3) anupādinna (3)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṃbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
4	vāyodhātu	nipphanna: 1. mahābhūta, the great essentials	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmaṅgāvacara anārammaṇa appahātabba	bāhira (4) oḷārika (3) santika (3) sappaṭigha (3) upādinna (4) avinibbhoga (4) anupādinna (4)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka pumbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
5	cakkhupasāda	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmaṅgāvacara anārammaṇa appahātabba	ajjhattika (1) vatthu (1) dvāra (1) indriya (1) oḷārika (4) santika (4) sappaṭigha (4) upādinna (5) gocaraggāhika (1) (asampatta)	cakkhu-dasaka			
6	sotapasāda	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmaṅgāvacara anārammaṇa appahātabba	ajjhattika (2) vatthu (2) dvāra (2) indriya (2) oḷārika (5) santika (5) sappaṭigha (5) upādinna (6) gocaraggāhika (2) (asampatta)	sota-dasaka			

#	<i>Rūpa</i>	Saṅgaha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
7	<i>ghānapasāda</i>	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	ajjhattika (3) vatthu (3) dvāra (3) indriya (3) oḷārika (6) santika (6) sappaṭigha (6) upādinna (7) gocaraggāhika (3) (sampatta)	ghāna-dasaka			
8	<i>jivhāpasāda</i>	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	ajjhattika (4) vatthu (4) dvāra (4) indriya (4) oḷārika (7) santika (7) sappaṭigha (7) upādinna (8) gocaraggāhika (4) (asampatta)	jivhā-dasaka			
9	<i>kāyapasāda</i>	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	ajjhattika (5) vatthu (5) dvāra (5) indriya (5) oḷārika (8) santika (8) sappaṭigha (8) upādinna (9) gocaraggāhika (5) (sampatta)	kāya-dasaka			

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
10	<i>rūpa</i>	nipphanna: 3. gocara, the objective	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (5) oḷārika (9) santika (9) sappatiḅha (9) upādinna (10) avinibbhoga (5) sanidassana * anupādinna (5)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṁbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vaciṁñatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vaciṁñatti-sadda-lahutādi-terasaka vaciṁñatti-dasaka vaciṁñatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka sadda-navaka (ajjhattika & bāhira) sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
11	<i>sadda</i>	nipphanna: 3. gocara, the objective	citta utu	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (6) oḷārika (10) santika (10) sappatiḅha (10) anupādinna (6)		vaciṁñatti-sadda-lahutādi-terasaka	sadda-lahutādi-dvādasaka	
12	<i>gandha</i>	nipphanna: 3. gocara, the objective	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (7) oḷārika (11) santika (11) sappatiḅha (11) upādinna (11) avinibbhoga (6) anupādinna (7)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṁbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vaciṁñatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vaciṁñatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
13	<i>rasa</i>	nipphanna: 3. gocara, the objective	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (8) oḷārika (12) santika (12) sappatiḅha (12) upādinna (12) avinibbhoga (7) anupādinna (8)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṁbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vaciṁñatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vaciṁñatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
14	<i>purisatta</i>	nipphanna: 4. bhāva, the sexual	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (9) indriya (6) sukhuma (2) dūra (2) appaṭigha (2) upādinna (13)	pum̐bhāva-dasaka			
15	<i>itthatta</i>	nipphanna: 4. bhāva, the sexual	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (10) indriya (7) sukhuma (3) dūra (3) appaṭigha (3) upādinna (14)	itthibhāva-dasaka			
16	<i>hadayavatthu</i>	nipphanna: 5. hadaya, the heart	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (11) vatthu (6) sukhuma (4) dūra (4) appaṭigha (4) upādinna (15)	vatthu-dasaka			
17	<i>jīvitindriya</i>	nipphanna: 6. jīvita, the life	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	indriya (8) bāhira (12) sukhuma (5) dūra (5) appaṭigha (5) upādinna (16)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka pum̐bhāva-dasaka vatthu-dasaka			

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
18	<i>kabaḷikāra āhāra</i>	nipphanna: 7. āhāra, the food	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (13) sukhuma (6) dūra (6) appaṭigha (6) upādinna (17) anupādinna (9) avinibbhoga (8)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṃbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
19	<i>ākāsadhātu</i>	anipphanna: 8. pariccheda, the limiting	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (14) sukhuma (7) dūra (7) appaṭigha (7) upādinna (18) anupādinna (10)				
20	<i>kāyaviññatti</i>	anipphanna: 9. viññatti, the intimation	citta	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (15) dvāra (6) sukhuma (8) dūra (8) appaṭigha (8) anupādinna (11)		kāyaviññatti-navaka kāyaviññatti-lahutādi-dvādasaka		
21	<i>vacīviññatti</i>	anipphanna: 9. viññatti, the intimation	citta	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (16) dvāra (7) sukhuma (9) dūra (9) appaṭigha (9) anupādinna (12)		vacīviññatti-dasaka vacīviññatti-sadda-lahutādi-terasaka		

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
22	<i>rūpassa lahutā</i>	anipphanna: 10. vikāra, the mutable	citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (17) sukhuma (10) dūra (10) appaṭigha (10) anupādinna (13)		lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	lahutādi-ekādasaka sadda-lahutādi-dvādasaka	
23	<i>rūpassa mudutā</i>	anipphanna: 10. vikāra, the mutable	citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (18) sukhuma (11) dūra (11) appaṭigha (11) anupādinna (14)		lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	lahutādi-ekādasaka sadda-lahutādi-dvādasaka	
24	<i>rūpassa kammaññatā</i>	anipphanna: 10. vikāra, the mutable	citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (19) sukhuma (12) dūra (12) appaṭigha (12) anupādinna (15)		lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	lahutādi-ekādasaka sadda-lahutādi-dvādasaka	
25	<i>rūpassa upacaya</i>	anipphanna: 11. lakkhaṇa, the characteristics		ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (20) sukhuma (13) dūra (13) appaṭigha (13) anupādinna (16)				

#	<i>Rūpa</i>	Saṅgaha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
26	<i>rūpassa santati</i>	anipphanna: 11. lakkhaṇa, the characteristics		ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (21) sukhuma (14) dūra (14) appaṭigha (14) anupādinna (17)				
27	<i>rūpassa jaratā</i>	anipphanna: 11. lakkhaṇa, the characteristics		ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (22) sukhuma (15) dūra (15) appaṭigha (15) anupādinna (18)				
28	<i>rūpassa aniccatā</i>	anipphanna: 11. lakkhaṇa, the characteristics		ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (23) sukhuma (16) dūra (16) appaṭigha (16) anupādinna (19)				