



# International Journal of Research Publication and Reviews

Journal homepage: [www.ijrpr.com](http://www.ijrpr.com) ISSN 2582-7421

## Rūpa Compendium of Matter

*MISS HLA TIN<sup>1</sup>, Bhante Dr. Chandrakitti (Champalal Mandrele)<sup>2</sup>*

<sup>1</sup> PhD Research Scholar, Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut-250002

<sup>2</sup> Assistant Professor & HOD, Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut-250002

### ABSTRACT:

Various factors, including heat and cold, influence material properties. The Four Great Fundamental Elements (Mahābhūta) include earth element, water element, fire element, and air element. The earth element is innate to the earth and is present in all tangible objects. The water element, Āpo dhātu, causes the aggregation of minute particles and holds the material properties together. The tejo element prevents excessive wetness and ensures optimal dryness. The air element, vāyo dhātu, is motion-supporting and is observed in the wind's movement.

The five Pasāda Rūpa (The Five Sense Organs) include cakkhupasāda (eye sensitivity), sotapasāda (ear sensitivity), ghānapasāda (nose sensitivity), Jivhāpasāda (tongue sensitivity), and Kāyapasāda (body sensitivity). The five Ārammana (Objects grasped through sense-doors) include rūpārammana (visible form), saddārammana (sound), gandhārammana (odour), rasārammana (flavour), and Phothabbārammana (tangibility). Sense consciousness, or Pañca-viññāṇa, like Cakkhu-viññāṇa, emerges because of the tangibility of rūpārammana and cakkhupasāda. The kammaja rūpa influences the body's appearance. It combines past kamma and present kamma- moral and immoral. Kamma generates rūpa moment by moment from conception to death.

Citta (mind) plays a vital role in shaping the body's appearance and character. The citta has prepared the body since pregnancy, and its appearance can change based on the citta's mood and experiences. Climate also plays a significant role in influencing rūpa. The locals are happy and in good health when the weather is agreeable. The body grows healthy and joyful due to increasing clean utuja rūpas by wearing clean clothes and sleeping in a clean bed. Nutrition, āhāra, is another crucial factor in influencing rūpa. A healthy diet and proper medication can help maintain a long and healthy life. Pregnant mothers should avoid eating things that may affect their pregnancy, consult a doctor, and eat and sleep regularly.

**Keywords:** Mahābhūta, kamma, citta, utu, āhāra

### Introduction:

In this article, although there are 28 classes of rūpa, only the crucial 19, i.e., eighteen Paramattha Rūpa and one Paññatti Rūpa, will be elaborated, explaining the four fundamental elements - Pathavi, Āpo, Tejo and Vāyo. And how people should perform good deeds conducive to good health and physical fitness in this life while on the way to Nibbāna will be focused, too. By deriving from the verb ruppatti, which means "to be distorted," the Pāli term for substance, rūpa, is explained. The Buddha himself defined the term "matter," saying, "And why, monks, do you say material form (rūpa)? It is referred to as material form since it is distorted (ruppati). What causes deformity? It is deformed by flies, mosquitoes, wind, sunburn, cold, heat, hunger, thirst, and other creepy things."

### Rūpa

*Rūpa* means, literally, "that which transforms its nature." Heat and cold are just two of the many factors that influence change. In freezing weather, your skin breaks and changes colour; you become unwell and catch a cold. Your skin becomes irritated and reddens in hot weather, and you risk getting burns, scalds, and sunstroke. Furthermore, you might get bitten by snakes, dogs, bugs, or mosquitoes; some of these bites could be fatal. You could die from thirst or hunger as well. Although there are 28 classes of *rūpa*, only the crucial 19 will be discussed.

### 1.The Four Great Fundamental Elements (Mahābhūta)

Great fundamental, *Mahābhūta* refers to something that develops into greatness. All material properties are derived from them. They are necessary for the emergence and maintenance of all other material properties. Thus, they are called the *Mahābhūtas*, or the great fundamentals.

1. The earth element, or *pathavī dhātu*, is the element of extension and solidity.
2. The water element, or *āpo dhātu*, is the element of fluidity and cohesiveness.
3. Fire element, or *Tejo dhātu*, is the element of heat and cold.
4. Air element, or *Vāyo dhātu*, is a motion-supporting element.

**The Five *Pasāda Rūpa* (The Five Sense Organs)**

1. The *cakkhupasāda* (the eye sensitivity)
2. The *sotapasāda* (the ear sensitivity)
3. The *ghānapasāda* (the nose sensitivity)
4. The *Jivhāpasāda* (the tongue sensitivity)
5. The *Kāyapasāda* (the body sensitivity)

**The Five *Ārammana* (Objects Grasped through Sense-doors)**

1. *Rupārammana* (visible form)
2. *Saddārammana* (sound)
3. *Gandhārammana* (odour)
4. *Rasārammana* (flavour)

***Phothabbārammana*, the only items of momentary contact are *pathavī*, *tejo*, and *vāyo*, so it is not numbered.**

1. *Itthi bhāva rūpa* (Femininity)
2. *Purisa bhāva rūpa* (Masculinity)
3. *Hadaya vatthu rūpa* (The Heart-Base)
4. *Jivita rūpa* (Life Faculty)
5. *Ojā rūpa* or *Āhāra* (Essence of Nutrition)
6. *Ākāsa dhātu* (Space Element)

**1.The Four Great Fundamental Elements (*Mahābhūta*)****1.1 *Pathavī Dhātu***

The earth element is also known as the solidity element. An earth element is innate to the earth, not the actual earth itself. You can feel the softness or hardness of the earth when you touch it. We refer to such hardness or softness as the earth element or *Pathavī-dhātu*. The earth supports all other things as their base. It is necessary for other material properties, particularly the *Upādā-rūpas*, to exist. There would be no *Upādā-rūpas* if there were no *Mahābhūtas*. The earth is growing. Consequently, some consider expansion to be the characteristic of *Pathavī-dhātu*. It is known as *pathavī* because of its strength, firmness, and hardness. Since hardness and softness are relative, we also receive softness when we get hardness, compared to something you would describe as hard. It gets less hard when you contrast it with something else. It gets softer. Thus, the earth element's characteristic is either soft or hard. The *pathavī dhātu* predominates in all stuff, including the soil, boulders, stones, and large volumes of metal. This earth element is everywhere, according to *Abhidhammā*. There is an earth element in the water. There is also an earth element in the fire. The earth element is also in the wind. This earth element is present in every tangible object we observe.

**1.2 *Āpo Dhātu***

*Āpo dhātu*, the water element, causes the aggregation of minute particles. Things would not be possible without *Āpo-dhātu*. Without the water element, the material properties would not adhere to one another, making books, pens, or anything else impossible. Something that holds the material's properties together is the water element. Again, the term "*Āpo-dhātu*" refers to the intrinsic properties of water, such as cohesiveness or fluidity, rather than actual water. It is considered to have an oozing or dripping quality. That implies leaking or something similar. When *āpo dhātu* is strong, other elements might dissolve and become fluid. *Abhidhammā* says that *āpo-dhātu* cannot be touched.

In contrast to the other three great fundamentals, the water element cannot be felt directly. Instead, it must be inferred from the cohesiveness of visible matter. Particles of the material you see are bonded to one another. Therefore, we deduce that for the item to exist as a specific object, there needs to be some cohesiveness or *Āpo-dhātu*. The water element, or *āpo-dhātu*, is impervious to touch. We do not touch the water element, even if we can touch the water. We say, "It's hot; it's cold," after touching the water. Either cold or hot is *tejo-dhātu*. The hardness or softness of the water that you may sense represents the earth element. What you sense is either the earth or fire element, not the water element. You experience hardness or softness, warmth or coolness. *Āpo-dhātu* is hence untouchable. The Material dominated by *āpo dhātu* includes water, urine, mucus, sweat, saliva, tears, and more.

**1.3 *Tejo Dhātu***

The *tejo* element prevents excessive wetness and viscosity of aggregate matter and ensures optimal dryness. In the summer, a healthy person's physique is typically cool. This coldness is *tejo dhātu* as well. Thus, there are two kinds of *tejo*: *uṇha-tejo* and *sīta tejo*. *Tejo* is also known by the term *utu* (climate). When the environment and the body are cool, *sīta tejo* permeates everything. *Uṇha tejo* behaves similarly when it's hot. If *tejo* in our bodies is moderate, we are healthy; if not, we are ill; and if it is excessive, we are dead.

As a result, people who cannot adjust to the changing *tejo* should take care. They shouldn't travel in sweltering heat or bitter cold or consume extremely hot or cold meals. While solar fire is the aggregate matter with an excess of *uṇha tejo*, water and ice have an overabundance of *sīta tejo*. The purpose of *pācaka tejo dhātu* is to aid in the digestion of our food. It comes from the area below the stomach. Strong *pācaka tejo* aids digestion, whilst a weak one prevents appropriate digestion and causes stomach problems. It would help to consume delicate, easily digestible meals to stay healthy.

### 1.4 Vāyo Dhātu

The air element, *vāyo-dhātu*, is the final one. The term "air element" refers to something that exists in the air rather than actual air; this is the motion and pressure principle. Motion is a component of *vāyo dhātu*. It can be observed in the wind's movement and resistance to objects. Other material properties are pushed or moved by this *dhātu*. An inflatable balloon expands when air is pumped into it. We refer to this distension or expansion as *Vāyo-dhātu*. It is inherently movement or in motion. Thus, we might say there is an excess of *Vāyo-dhātu* when we move something. We say there is movement because *Vāyo-dhātu* is so abundant.

In actuality, there is no movement. Nothing shifts. Material properties that arise at different times are what we refer to as mobility. A set of material properties vanishes, and a new set of properties emerges. However, they might appear extremely close to the ones that have vanished. Therefore, the emergence of material properties is invisible to us. However, we argue that there is motion and movement when we observe the material properties emerging and vanishing at different locations relatively close to one another.

We might use the motion picture as an illustration. There are images on the frames. They are not in motion. There is no movement in the image. There is a slight variation in the image on one frame compared to another. It can take thirty frames to record one step if we take one. The film will consist of thirty frames or thirty images. Every frame varies slightly from the next. We believe that the image is moving when it is placed into the machine and displayed on the screen. In actuality, the image remains still. Our bodies contain six different kinds of wind:

- a) *Uddhangama* Wind: Upward-moving wind that produces accompanying symptoms such as sneezing, coughing, and bleaching disease. This wind flows constantly upwards as we speak, which might cause discomfort in the bowels. You shouldn't talk while you're hungry.
- b) *Adhogama* Wind: The downward-moving wind which induces frequent motion and bowel movements.
- c) *Kucchiṭṭha* Wind: This wind travels throughout the visceral cavity, excluding the large and small intestines.
- d) *Koṭṭhāsaya* Wind: This wind travels through the big and small intestines, forcing food that has been broken down into the rectum from the stomach.
- e) *Angamangānusārī* Wind: Wind that circulates through the limbs. Illness ensues if this breeze is not allowed to blow freely. This wind travels via the tiny veins in our bodies. Long periods of inactivity stop this wind from flowing easily, which causes blood to pool in one place instead of flowing freely and causes discomfort and stiffness. We should avoid staying in one position for extended periods and engage in walking activities to prevent this condition.
- f) *Assāsapassāsa* Wind: Wind that we breathed in and out. Another name for it is *āṇāpāṇa*.

The earth element is the foundation of these four fundamental elements, which are then sustained by the fire element, stretched by the air element, and held together by the water element. Thus, extension, heat, distension and cohesion are the four elements that are present everywhere. *Tejo-dhātu* causes things "to ripen" or "mature." Things either become cooked or mature when exposed to heat. It's claimed to ripen other material properties.

### Basic and Secondary Issues

*Pathavī*, *Tejo*, *Vāyo*, and *Āpo* are the four great fundamental elements (*Mahābhūta*), and all other connected matter is secondary, built upon the four fundamental elements. When the four *dhātus* are combined, we have large inorganic masses like high mountains and big fires and large biological things like giant Devas and big fishes. The size of *rūpa*, like the eye, ear, sight, and sound, does not increase. For instance, even though a cake of soap's perfume improves when more smell is added, the cake does not grow in size. Similarly, if you lessen its fragrance, the size doesn't change, but the aroma does. Hence, we must remember that the four great fundamental elements (*Mahābhūta*) are the only essential things.

## 2.The Five *Pasāda Rūpa* (The Five Sense Organs)

Both audio and visual signals can be received by radios and televisions. Similar to this, our body has sensitive areas called *pasāda rūpa* that are part of our sense organs and may take in the appropriate *ārammana* (sense-objects) and cause *cakkhu viññāna*, *sota viññāna*, *ghāna viññāna*, *jivhā viññāna*, or *kāya viññāna*.

### 2.1 *Cakkhupasāda* (The Eye Sensitivity)

The eyeball and the eye itself are not considered *Cakkhupasāda*. *Cakkhupasāda* refers to specific material characteristics found in the eyeball on the retina. These microscopic particles of matter are known as eye-sensitivity. The eyeball is referred to as the composite eye. Thus, composite eyes and sensitive eyes are the two types of eyes. It is composed of several *kalāpas*, or cells, that have the ability to receive and interpret different hues, lights, and the *rūpārammaṇa* (sense-objects of sight). The primary cause of eye-consciousness (*cakkhuvīññāna*) is this *cakkhupasāda*. Thus, the translucent eye substance spreads in 7 layers in the eye's pupil, where images are seen.

### 2.2 *Sotapasāda* (The Ear Sensitivity)

A sensitive area that resembles a (finger) ring is located inside the ear. *Sotapasāda* are the sensitive particles that spread in that area. The Consciousness known as ear-consciousness (*sotaviññāna*), which hears and recognizes the sound, occurs when different sounds (*saddārammaṇa*) are 'grasped' by this *sotapasāda*. Thus, a translucent ear substance that spreads in the place shaped like a ring inside the ear holes.

### 2.3 Ghānapasāda (The Nose Sensitivity)

*Ghānapasāda* is a number of delicate particles present in an area of the nose resembling a goat's hoof. Nose-consciousness (*ghānaviññāṇa*), which detects and recognizes the odour, occurs when different odours (*gandhārammaṇa*) are 'grasped' by this *Ghānapasāda*. Thus, a unique section of several *kalāpas* inside our nose resembles a goat's hoof.

### 2.4 Jivhāpasāda (The Tongue Sensitivity)

*Jivhāpasāda* refers to a group of sensitive particles that are present in an area of the tongue that resembles lotus petals. The tongue-consciousness (*jivhāviññāṇa*), which is aware of the taste, arises when the tastes (*rasārammaṇa*), everything we consume is 'grasped' by this *Jivhāpasāda*. Thus, several taste buds in the centre of our tongue resemble the water lily's petal shape.

### 2.5 Kāyapasāda (The Body Sensitivity)

*Kāyapasāda* refers to a variety of delicate particles present throughout the body, except for dry skin patches, etc. When everything that is struck, sensed or touched is 'grasped' by this *Kāyapasāda*, a body-consciousness (*kāyaviññāṇa*) that touches and knows arises. Thus, our bodies contain touch-sensitive sensory organs dispersed throughout (apart from the dry parts).

---

## 3 The Five Ārammana, Gocara-rūpa (Objects Grasped through Sense-doors)

*Ārammana*, *Gocara-rūpa* refers to objective phenomena, material properties that constitute objects or objects of the eye-sensitivity and so on. Five objective phenomena, *Gocara-rūpas*, correspond to the five sensitive phenomena. The haunt of Consciousness is what the Pāli word *ārammaṇa* signifies. Only in connection with a sensory object does any consciousness begin to exist. As a result, Consciousness inhabits sense objects. Among them, the word "*rūpārammaṇa*" is used to describe the visual object, the sound is *saddārammaṇa*, the smell is *gandhārammaṇa*, the taste is *rasārammaṇa*, the touching is *phoṭṭhabhārammaṇa*.

### Rūpa, Sadda, Gandha, Rasa, Phoṭṭhabba

The first is known as the visible object, *Rūpa* which is the name for what is seen. The only thing we see is *Rūpa*. Though I say, "I see a man," I don't truly see a man. I perceive the observable entity within the concept of a man. However, my mind tricks me into thinking that I see a male. All I see is pieces of a visible item scattered throughout the body. In *Abhidhammā*, the term '*Rūpa*' has two meanings. *Rūpa* often refers to material properties as opposed to *Nāma*. However, even if the word is the same, it implies something visible in this context. Determining whether *Rūpa* refers to visible objects or material properties in general is crucial. The term *Rūpa* is "visible object" in this context. *Sadda*, sound is the second one. You are aware of what sound is. It's either noise or sound. *Gandha* is the third one: smell. The fourth is *Rasa*, or flavour, which we are always aware of.

The fifth one is not given a number as *Phoṭṭhabba*, or tangibility, is the result of combining the three great fundamentals. *Phoṭṭhabba* is the combination of *Pathavī*, *Tejo*, and *Vāyo*, which are the elements of fire, earth, and air. *Āpo* is impervious to touch. It is not included here because it is not physical. We refer to these five material properties as object phenomena or *Gocara-rūpa*. The object of the sight is *Rūpa*, and so forth. *Phoṭṭhabba*, or tangibility, is the body-sensitivity's object. In actuality, they are the object of Consciousness rather than the object of sensibility.

There are five forms of sense-consciousness, or *Pañca-viññāṇa*, that correspond to these five *Pasādas* and five objects. Sense consciousness, like *Cakkhu-viññāṇa*, emerges when a visible object enters the field of eye-sensitivity. There is a sight when something that can be seen enters our field of vision. Therefore, seeing Consciousness depends on both the visual object and eye sensitivity. There are further factors besides these two, such as light and focus. The others are the same. The combination of tangibility and body-sensitivity gives rise to body-consciousness.

---

## 4 Kāmaguṇa

The five *kāmaguṇa*—*kāma* meaning pleasure and *guṇa* meaning servitude—are pleasant sight, hearing, smell, taste, and touch. In actuality, they are the five *ārammaṇa* just spoken about. The female body, voice, perfume, the flavour of the food she prepares, and her physical contact are among the men's most sexual pleasures. The opposite is equally true for women.

### 4.1 Bhāva Rūpas (The Two Sexes, Femininity and Masculinity)

At the earliest beginning of pregnancy, a living thing's sex, known as *purisa bhāva* (male) or *itthi bhāva* (female), is determined. One's past *kamma*, of course, determines this. *Itthi bhāva rūpa* is the female chromosome, and *purisa bhāva rūpa* is the male chromosome. The markings, symbols, and behaviours of men and women are different. It indicates that a woman's and a man's sexual anatomy differs. It is possible to determine a person's gender based on physical characteristics, such as masculine or feminine features and body structure.

You can tell by looking at a face that it belongs to a man or a woman. Women don't have moustaches, while males do. Then, there is the typical occupation, where women perform certain types of work while men perform others. There is also gender-specific behaviours. You can tell if something is done by a man or a woman based on how they behave. You can tell who this is—a man or a woman—even in low light and with blurry vision. Consequently, there is a distinction between males and females. Their masculinity and femininity serve as indicators of this difference. In actuality, that is not apparent. Their physical makeup, facial characteristics, professions, and mannerisms are evident. Like the body-sensitivity, these chromosomes,

or *bhāva rūpas*, are spread throughout the body and control how males and females look, behave, and have specific features. Hence, you can tell if someone is a guy or a woman by looking at their finger.

#### 4.2 *Hadaya vatthu rūpa (The Heart-Base)*

The heart, or *hadaya vatthu rūpa*, is where blood circulation begins and is in the thorax's middle. Most *cittas* (Consciousness) originate in this *rūpa*. Its role is to support them or serve as a container, a foundation for them. It is discovered to be dependent on the heart's blood supply. The life faculty sustains it, and the four great fundamentals assist it. Here, "*Hadaya-vatthu*" does not refer to the physical heart.

#### 4.3 *Jīvita Rūpa (The Life Faculty)*

The vital power of *kammaja-rūpa*, known as *jīvitindriya-rūpa*, permeates the entire body. Both the mind and the body contain life. One of the seven crucial mental factors is "*jīvitindriya*," which is the life of the mind. *Jīvita-rūpa* is the life of *kamma*-born matter. Since it is the *rūpa* caused only by *kamma*, this *jīvita* is not present in the *rūpa* forms caused by *citta*, climate, and nutrition. Because of *Jīvita-rūpa* (life of matter) and *jīvitindriya* (life of mind), all living things are still here. The two main components of survival are these two. A being perishes without these. *Jīvita* maintains a healthy, live physique. A corpse rots and decays when *jīvita* is absent from its *rūpa*. *Jīvita* maintains itself and the others in good condition. By his connection to the vessel, a boatman transports himself to the other shore whenever he rows a boat or brings others to the other side. The life faculty and the other faculties it upholds are related in a similar manner. Therefore, it sustains itself along with them.

#### 4.4 *Ojā rūpa or Āhāra (Essence of Nutrition)*

*Ojā*, or *Āhāra* means the nutritional essence which is present in what we eat, such as cooked rice. The body is sustained by the gross meal known as *kabalīkārahāra*, which is consumed in the form of morsels. Similarly, our bodies contain *ojā* or the nourishing element. *Rasā rammana* refers to many flavours like sweet, sour, bitter, salty, hot, etc. The essence of these tastes is *ojā* or *āhāra*, which permeates the entire body and supports continued growth.

#### 4.5 *Ākāsa Dhātu (Space Element)*

Space is indicated by the term "*Ākāsa Dhātu*." Matter, or *rūpa*, cannot exist in isolated forms. In most cases, they are an aggregate of eight or nine units. A *kalāpa* is the name for such an aggregate. Two nearby fingers can be held together even if a space separates them. Although bodies are filled with small *kalāpas*, there is still space between them. The name of this area is "*ākāsa dhātu*." It is a *paññati*, or conventional that only becomes prominent when two *rūpa* groups unite. Nothing is the cause of it. It doesn't really exist. *Ākāsa-dhātu*, space-element, is the emptiness between two or more sets of material properties.

## 5 A *Kalāpa's* Formation

*Kalāpa* refers to a group in *Pāli*. *Rūpa* (matter) cannot exist by itself. Appropriate units of substance form a collection or aggregate. One *kalāpa* is a phrase that describes a group with shared characteristics that exist and vanishes together. You cannot notice a single *kalāpa* with the naked eye since they are all so tiny. Even the smallest dust particle is made up of several *kalāpas*. Only the strongest microscope can observe a bacterium comprising innumerable *kalāpas* made of *kamma*, *citta*, *utu*, and *āhāra*. Thus, the minuscule size of a *kalāpa* is indescribable.

### 5.1 *Matter Mixed With*

Eight classes of matter are constantly found in coexistence: *pathavī*, *āpo*, *tejo*, *vāyo*, *vaṇṇa* (appearance), *ghanda* (scent), *rasa* (taste), and *ojā* (essence of nutrition). Eight types of matter are aggregated into a lump of dirt. It can be felt and touched and has a distinct appearance, flavour, and scent. The same holds for water, wind, fire, heat, light, etc. All of them are combinations of the eight categories of matter.

### The Four Conditions and Their Causes

Let's examine the nature of the four *dhātus* in more detail and see how *kamma*, *citta*, *utu*, and *āhāra* lead to *rūpa*. Consider an earthen doll; dust or soil particles won't stick together to form a doll; instead, they will be blown away. We added some water, but the doll still did not create anything. The doll must then be exposed to the sun to bake. This illustrates how a craftsman moulds an earthen doll using dust, water, wind, and sun.

### 5.2 *Kamma's Mechanism of Action*

Similarly, *pathavī dhātu* alone cannot result in the formation of the body. *Vāyo* pushes and binds them together while *āpo* dampens the *pathavī*, and *tejo dhātu* eliminates the surplus moisture. Combining the four components develops physical properties like appearance, aroma, flavour, and nutritional essence. Then, following the instructions of past *kamma*, the orderly combination of the *kalāpas* thus created assumes the shape of people. Then, *Kamma* determines the sex and fundamental characteristics of a person.

Since we're dealing with *kamma* that generates *Rūpa*, *kamma* in this context refers to the 25 different types of moral and immoral *kamma*, not all *kamma*. There are now twenty-five varieties of both moral and immoral *Kamma*. They are *Rūpāvacara* five and *Kāmāvacara Kusala* eight. Thirteen is equal to eight plus five. After that, there are twelve *Akusala* or immoral *Kammās*. There are twenty-five in total. Accompanying these 25 forms of

Consciousness is *Kamma*, which means *Cetanā*. Past *Kamma* is the *Kamma* which was performed in the past. *Paṭisandhi Citta* is where it starts. *Paṭisandhi Citta* has three sub-moments: emergence, presence, and dissolution. *Kamma* creates *Rūpa* moment by moment, beginning with *Paṭisandhi*. Additionally, *Bhavanga* has three sub-moments, and so forth.

The moment that emerges, *Kamma* gives birth to *Rūpa*. Next, it generates *Rūpa* once more at the presence moment. Additionally, it generates *Rūpa* once more at the dissolution time. At every moment of our lives, well, every microsecond of our lives, *Kamma* gives birth to *Rūpa* born of *Kamma*. It generates in the interior continuum *Rūpa* born of *Kamma*. *Kamma*-related *rūpa* is referred to as *kammaja rūpa*. Alongside these 25, namely *Akusala*, *Kāmāvacara Kusala*, and *Rūpāvacara Kusala*, *Kamma*, or volition or *Cetanā*, creates *Rūpa* born of *Kamma* from the first sub-second of *Paṭisandhi* throughout life until the 17th moment counted backwards from death. The matter has a life span of 17 thought moments. *Rūpa* born of *Kamma*, must vanish with death *Citta*, *Cuti Citta*, the last moment of a single life.

Some may become *peta*, animals, etc. Accordingly, *kusala* and *akusala kamma* can create lovely or hideous beings. An animal is created by evil *kamma*, but a lovely animal is designed by certain positive *kamma*. By contrast, one becomes human through good *kamma* but becomes ugly and deplorable through wicked *kamma*. In this sense, your good or bad life is governed by your past and present actions from conception to death.

### 5.3 How Citta Treats Rūpa

The *rūpa* brought on by *kamma* is conditioned partly by *citta* (mind). The mind's will must be followed by the *rūpa* (body). *Citta* directs the body to stand, sit, sleep, or move. *Cittaja rūpa* permeates the entire body when the desire to move develops. *Vāyo Dhātu* is dominating, or more active than normal, in *Cittaja Rūpa*. The body consequently becomes alert. The body obeys the mind's commands as the number of *kalāpas* governed by *vāyo dhatu* steadily rises.

The movements of the body resemble those of the pictures in motion pictures. A man is shown standing in one frame, rising in the next, putting down one leg, and so forth. The rapid succession of hundreds of shots appears to be a man walking. Similarly, a man's mental will initiates the process of taking a walk. The first *rūpa* to become alert is the *vāya dhatu*. Instead of in its initial location, the second *rūpa* emerges next to it. In quick succession, the next and the next *rūpa* arise and vanish in nearby positions. Since millions of these events occur in the blink of an eye, this is perceived as a guy going step by step. "A person's appearance seems youthful when he is young at heart." is a proverb. The *cittaja rūpas* are joyful when one is in a good mood. One displays a cheerful facial expression while engaging in friendly conversation. The *rūpa* becomes similarly dejected when one is in sorrow. The facial expression during an argumentative debate conveys fury.

The houses adjacent are affected when a house catches fire. Likewise, when *cittaja rūpa* experiences suffering, all other *rūpas*—*kammaja*, *utaja*, and *āhāraja rūpas*—also experience equal amounts of agony. A person's face appears very elderly when he is extremely depressed, and when his misery reaches an extreme level, he passes away broken-hearted. In conclusion, the *citta* (mind) has prepared your body since pregnancy.

### 5.4 Climate's Effect

We now address *rūpa* as a function of temperature. It is the element of fire, *Tejo-dhātu*. Here, *Utu*, climate is the name given to *Tejo-dhātu*, one of the four fundamental elements. It's expressed as temperature.

*Tejo-dhātu* is only powerful only at its presence moment. It does not produce matter at the moment of its emergence. It generates temperature-born matter, or *Utu*-born matter, during its 49 sub-moments of presence, both outside and inside. There are three sub-moments in *Paṭisandhi Citta*: emergence, presence, and dissolution. At the first sub-moment, nothing can be produced by it. The internal and external fire elements unite at the moment of presence at *Paṭisandhi Citta*.

The internal fire element cannot generate *Rūpa* without external fire element support. *Rūpa* results from that internal temperature being supported by the outside temperature. When one *Rūpa* achieves its presence stage, it also generates another *Rūpa*, and so on. In actuality, *Utu*-born matter is created constantly throughout life. *Rūpa* is impacted by the climate (*Utu*). The locals are happy and in good health when the weather is agreeable. The body grows healthy and joyful due to increasing clean *utuja rūpas* by wearing clean clothes and sleeping in a clean bed. So, cleanliness is essential for good health.

The opposite is also accurate. Wearing filthy clothes and sleeping on dirty beds increase filth *utuja rūpas*, which is unhealthy. The favourable climate during the rainy season encourages vegetation to flourish—vegetation withers and wilts in dry, hot weather. The body has been conditioning itself similarly by *Utu* since pregnancy. Vegetation changes are a sign of climatic changes. We need to understand how *ujuta rūpa* varies with the weather.

### 5.5 Nutrition's Influence

You can find *ojā* (nutritious essence) in all foods, including water. You can live a long and healthy life if you eat well-balanced meals and use the proper medications—unhealthy eating and medication cause disease. Choosing the right foods and medicines can help you stay healthy.

The fetus consumes the same diet as the mother while inside the womb. As a result, it gradually transforms into a body. Therefore, every mother who cares about her child's health must avoid eating things that may affect her pregnancy. The unborn child receives nutrition from the mother's diet through the umbilical cord. Realizing this, the expectant mother needs to watch what she eats when pregnant. Here are some helpful tips for pregnant mothers. Consume a healthy diet; avoid sudden or uncomfortable movements; see a doctor to monitor your pregnancy; and eat and sleep regularly. A healthy mother can only give birth to healthy children with such care. Every mother should watch what she eats from the beginning of her pregnancy. Thus, people should perform good deeds conducive to good health and physical fitness in this life while on the way to *Nibbāna*.

## REFERENCES :

1. Bodhi, Bhikkhu, translator. *A Comprehensive Manual of Abhidhamma: The Abhidhammattha Sangaha of Ācariya Anuruddha*. Buddhist Publication Society, 1993.
2. Gethin, Rupert. *The Foundations of Buddhism*. Oxford University Press, 1998.
3. Harvey, Peter. *The Selfless Mind: Personality, Consciousness and Nirvana in Early Buddhism*. Routledge, 1995.
4. Johansson, Rune E. A. *The Psychology of Nirvana: A Comparative Study of the Natural Goal of Buddhism and the Aims of Modern Western Psychology*. Allen & Unwin, 1969.
5. Kalupahana, David J. *A History of Buddhist Philosophy: Continuities and Discontinuities*. University of Hawaii Press, 1992.
6. Nyanaponika Thera. *Abhidhamma Studies: Buddhist Explorations of Consciousness and Time*. Wisdom Publications, 1998.
7. Rhys Davids, Caroline A. F. *Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind in Pali Literature*. Macmillan, 1914.
8. Stcherbatsky, Th. *The Central Conception of Buddhism and the Meaning of the Word "Dharma."* Motilal Banarsidass, 1970.
9. Venerable Nyanatiloka. *Buddhist Dictionary: Manual of Buddhist Terms and Doctrines*. Buddhist Publication Society, 1980.
10. Wynne, Alexander. *The Origin of Buddhist Meditation*. Routledge, 2007.