

## The theory of rūpa-kalāpa(s) and meditation practice

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### Abstract:

It is commonly assumed that the theory of rūpa-kalāpa(s) did not appear in the Pali canonical literature, and relevant terminologies and their explanation are only seen in commentarial works (e.g. *Visuddhimagga*, *Abhidhammatthasaṅgaha*).

Comprehensive explanation of kalāpa(s) has sometimes been considered to perform as a theoretical, scholastic and even complicated Abhidhammic teaching developed in later period, drawing away from early Buddhist texts. This paper attempts to explore whether the theory of rūpa-kalāpa(s) is in fact also practical.

In contemporary Buddhism, Pa Auk Sayadaw from Burmese Theravada tradition has advocated this idea. The paper will indicate how Pa Auk Sayadaw has made a good connection to bring Abhidhamma into meditation practice, in the case of applying kalāpa(s) subject. And this effort, the paper argues, has possibly further re-connected post canonical abhidhamma teaching to the essential teaching in the Pali canon, going back notably to the suttas. This has demonstrated meaningful endeavor for the maintenance of a continuing, coherence heritage. Additionally, the paper will briefly compare if similar application is also found in other Abhidharma traditions.