

A Study of *Pariññā* (Full Understanding) from *Vipassanā* Perspective

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Introduction

All beings in the world aspires to attain various happiness and enjoy them with beloved persons including husband and wife, parents and their children, relatives, friends and so forth. In other words, their inherent desire is to liberate themselves from all sorrows, lamentation, sufferings, extending this wish to their beloved persons. The prevalence of conflicts, even within familial confines, intensifies the urgency for emancipation from these sorrowful circumstances. Consequently, individuals strive to overcome serious challenges and seek various approaches to enjoy happiness. Motivated by the enjoyment of happiness and the emancipation of adversity, individuals grapple with sufferings that they perceive as a real happiness. There emerges insight meditation being able to remove mental defilements momentarily as a potential solution. *Pariññā* is one of methods to approach to insight meditation.

Here, *pariññā* is *pāṇi* term. It has three parts: *pari* prefix, *nā* root, *ā* suffix. *Pari* means to be full, exact, or accurate. *ñā* means to know, understand, or comprehend. The whole meaning is to understand fully, to know exactly, or to comprehend accurately. In other word, full understanding, exact knowledge, or accurate comprehension is its meaning. In the Sanskrit, the term '*parijñā*' is mentioned. According to the Sanskrit, '*jñ*' is changed into '*ññ*' and it becomes *pariññā*. Its translation is the same to *pāṇi* term. It has three stages, namely, full understanding as the known (*ñātapariññā*), full understanding as investigation (*tīraṇapariññā*), and full understanding as abandoning (*pahānapariññā*). The purpose of writing *pariññā* is to discern inconsistent outcome wherein individuals, despite their earnest effort to achieve a real happiness, find themselves entangled in sorrow, lamentations, sufferings and so forth. The proposed solution involves the cultivation of wisdom through the method of insight meditation, specifically elucidated by *pariññā*.

Full Understanding as the Known (*Ñātapariññā*)

To purify the mind means the insight wisdom or noble path wisdom being able to eradicate mental defilements momentarily or totally. In order to achieve these wisdoms, the practitioner or the yogī must practice insight meditation. *Pariññā* (full understanding) is one category of methods to approach insight meditation for someone. It has three stages, namely, full understanding as the known (*ñātapariññā*), full understanding as investigation (*tīraṇapariññā*), and full understanding as abandoning (*pahānapariññā*). First one is *ñātapariññā*. What is *ñātapariññā*? It means to see *dharmas* and their individual characteristic (*sabhāvalakkhaṇā*). What is the individual characteristic? It is individual characteristic that belongs to someone or something. For example, the different nationalities in the world speak English language with various accent. Chinese speak English with China accent, and also Japanese speak it with Japan accent due to different nationality. Their respective accent can be called their individual characteristic (*Sabhāvalakkhaṇā*). In the same way, all phenomena have individual characteristic or mark. As a meditator, he has to understand it clearly. In order to arrive the level of *Ñātapariññā*, Venerable Buddhaghosathera mentioned what has to do in the *Visuddhimagga*, thus, “Seeing the mind and matter as they really are is called the purification of view (*ditṭhivisuddhi*).” When the meditator has attained the first analytical knowledge of mind and matter (*nāmarūpaparicchedaññā*), he possesses correct vision. If he has achieved pure vision, his knowledge becomes pure, that is, wrong view does not come to him. It is called *ditṭhivisuddhi* because correct vision makes wrong view purify. At first, the meditator, therefore, has to understand mind and matter with their proximate causes, and also of *Nibbāna* by the indirect method (*anumānanaya*) or theory. The object of insight meditation is the ultimate reality (*paramattha*), but not concept (*paññatti*).

What is *dhamma*? Regarding this, it has multiple meanings as nature, learning, wisdom, method, the noble truth, meritorious deed, the virtue, the habit, concentration, and so on. Herein, it refers to the nature such as material nature (*rūpa-dhamma*) and mental nature (*nāma-dhamma*) that should be known in the stage of *ñātapariññā*. The *Pāḷi* literature also explained thus, “Because this nature, itself, is arising in its root nature or takes naturally without any creator, it is called *dhamma*.” It has two parts as *√dhar* (to carry, or arise or take) + ‘*ramma*’ suffix and refers to four ultimate realities (*paramatthadhamma*). This *dhamma* is needed here because there are all *dharmas* that should be known in the stage of

Ñātapariññā. In short, the yogī must understand these *dharmas* because they are the object of insight meditation excluding *nibbāna*. Only if he knows objects being contemplated by insight knowledge, he is able to see the individual characteristic of those objects. Without understanding them that should know in the *ñātapariññā*, no one can see their individual marks respectively. It is true because only one who knows conditional things (*saṅkhatadhammas*) containing in the three kinds of world as mind (*nāma*) and matter (*rūpa*) is able to see their individual characteristics.

Seeing the Individual Characteristic of Matter (*Rūpa*)

Matter (*rūpa*) is one of ultimate realities and the object of insight meditation. What is matter? In this case, the Buddha preached in the *Khajjanīya Sutta* in *Saṃyuttanikāya* thus; “Why is matter called *rūpa*? Because the matter is molested or changed, it is called matter (*rūpa*).” After that, there are two kinds of matter such as the great essential elements (*mahābhūta*) and the derivative matter (*upādārūpa*). *Mahābhūta* means the matter being depended for all matters and they, themselves, can stand alone without depending upon anything. *Upādārūpa* means the matters that can arise depending upon four great essential elements and they, themselves, cannot stand alone. However, they are changed by heat, by thirst, by bites of some insects, by climate change, and by opposite conditions. In addition, water is a kind of liquid, but if it is put in the refrigerator, it will change from the liquid to ice-stone. And then, if the ice-stone is put out the refrigerator, it will become liquid again. Due to various conditions, the material qualities always change. Such change is called *rūpa*. The cold burns. The heat also burns. Therefore, the Buddha said thus; “The matter is molested or changed by any condition: coldness, hotness, hunger, and thirsty.” Nowadays, it is more obvious because everybody can hear that situation in everywhere in the world. One can see it even in the family or in the society. Therefore, He expounded that matter is molested owing to opposite condition.

And then, the meditator has to discern various matters. Briefly, there are two kinds as four great essential elements and visible object, odorous object, flavor object, nutriment matter that are depending on these four great elements. They never separate and are also called *avinibbogharūpa* (unseparated matters). Parts that exist in human’s body are called thus; “This is head; this is hand; this is leg and so on”. In the same way, in the external field, people say, “This is tree; this is stone; this is home and so on”. Although they are telling them

by means of conventional truth, at least, they have just mere the combination of these eight matters. However, living beings have more than these eight matters. In regard to this material properties, generally they can be separated into two groups. One group has eighteen material qualities and another group has ten matters. If someone hears the word '*rūpa*', he should discern that contains these two groups in the word '*rūpa*'. Nevertheless, later one is not real matter because they are not suitable to practice insight meditation. The reason is that they are connecting with all matters. For instance, if one says, "please! Give me water", one cannot bring just only water. He has to bring water together with any container; the cup or the bottle because these connects with the water. In other word, if one says, "Please! Call that person", he cannot call only man. He has to call that one together with clothes owing to the fact that clothes are connecting that person. In the same way, if one says, "this is *rūpa*", the practitioner has to understand that consists of two groups matters. Totally, they, therefore, become twenty-eight corporeality. In brief, the yogī has to know them because whoever practices any meditation as tranquility or insight must start with materiality (*rūpa*) because the matter is easier than others. However, on matter can arise without any cause. The meditator should, therefore, discern the cause of matter.

What are causes that produce the matters? All material qualities arise depending on something. Without depending on anything, no matter can arise in the universe. Indeed, the material properties are produced by four kinds of cause as action (*kamma*), mind (*citta*), temperature (*utu*), and nutrition (*āhāra*) which produce the corporeality. According to *Abhidhamma*, eighteen materiality are produced by action (*kamma*). They are also called the group of eighteen *kamma* born matter (*kammaja-rūpa*). Here, because action can produce corporeality, it is a cause for becoming materiality. In addition, all conditional phenomena have three moments such as arising moment (*uppāḍakkhaṇa*), standing moment (*ṭhitikhaṇa*), and the moment of passing away (*bhaṅgakkhaṇa*). In every moment, the matters of *kamma* born arise successively until the arising moment of seventeenth consciousness before the last death-consciousness appears. Due to actions (*kamma*) done in the past, the matter of *kamma* born arises together with rebirth-linking consciousness at beginning of one life and these matters also cease together with death-consciousness at the end of one life. This is the nature of *kamma* born matters. Ability of action or action is a kind of causes which can generate matter. To summarize, the practitioner who understands the materiality together with causes which produce them fully can be called one who has reached

the stage of *ñātapariññā* or one who attains two knowledges such as the knowledge of matter (*rūpa-paricchedaññā*), and the knowledge of discerning cause and condition (*rūpa-paccayapariggahaññā*). However, he should endeavor to understand the mind (*nāma*) fully.

Seeing the Individual Characteristic of Mind (*Nāma*)

For one who practices the insight meditation, seeing the individual characteristic of phenomenon is of essential importance because the knowledge of mind and matter (*nāmarūpaparicchedaññā*) and the knowledge of discerning cause and condition (*paccayapariggahaññā*) are primary in order to understand three general characteristic or to attain the high knowledge. Firstly, mind (*nāma*) is one of phenomenon. What is mind (*nāma*)? In the Commentary, it is defined thus; “It bends onto the object.” When the meditator pays close attention to the object during meditation, he may come to be aware that the mind is like hitting the object or going toward the object. Someone gets used to say there is a noise outside. He takes the noise as an object, and then he has some another thought. So, his mind is going to that object, and then another object and to another object and so on. Because mind is that which bends toward the object, it is called ‘*nāma*’. Such bending toward is the individual characteristic of mind.

With regard to this, there are two kinds of mind such as consciousness (*citta*) and mental concomitance (*cetasika*). *Citta* is derived from original *Pāli* word. Therefore, the *Pāli* scholar defines thus; “Because it has the nature or the characteristic of thinking or knowing the object, it is called consciousness (*citta*).” Next one is *cetasika* in *Pāli* word. The Text explains thus; “The phenomenon that arise in the consciousness are called *cetasika* (mental concomitance).” That is, the nature that does not arise without consciousness is known ‘*cetasika*’. They are never separated with the consciousness; always become together with it and cease together forever. Whenever there arises respective consciousness, they arise together with respective mental concomitance as a group. Some people say that they are angry. The consciousness never arises alone in such getting angry, but they think that there arises the consciousness alone. Actually, in being angry, it has twenty-two kinds of mental factor. The combination of them as one is called being angry. If one says that he is angry, he must understand that there include mental factors together with the consciousness in the mental process. If the meditator hears the word ‘*nāma*’, he also has to understand that at least, there are phenomenon combined eight kinds such as one consciousness by means of

the characteristic of knowing the object (*vijāṇanalakkhaṇam*) and the seven universal mental factors (*sabbacittasādhāraṇa-cetasikas*). In accordance with mental aggregates, experiencing the taste of the object of feeling, making a mark of the object of perception in his mind, and knowing the object of consciousness are their individual characteristic. The meaning of word '*saṅkhāra*' is so wide. In regard to this, there are many categories. Volition (*cetanā*) is *saṅkhāra*: mindfulness (*sati*) is *saṅkhāra*: wisdom (*paññā*) is *saṅkhāra*: lust (*lobha*) is *saṅkhāra*: delusion (*moha*) is *saṅkhāra*. All these are collectively called *saṅkhāra* because they do something. They never share the ability which is able to form something with feeling and perception. Such nature of their capacity that can form something is called their individual characteristic. Moreover, all include in the mind (*nāma*). However, they never arise without any causes.

Causes that Condition the Mind (*Nāma*)

After understanding the mind, the meditator should comprehend the causes that condition the mind because all phenomenon can occur depending on something. Here, the yogī has to understand that consciousness (*citta*) and mental factors (*cetasikas*) include in the term of *nāma*, if one says the word 'mind' (*nāma*). What conditions the mind? The causes condition the mind. Therefore, the Buddha said thus; "Depending on the causes, there arises the mind." The mind is not existing forever. Due to causes or on account of meeting of material qualities each other, there appears the mind. Without their meeting, there can arise no mind. In regard to these causes, these six bases (*vatthu*) and six sense objects (*ārammaṇa*) are the essential causes that condition the mind (*nāma*). The mind, therefore, means the nature that becomes due to complement of condition. Without support of any condition or cause, there can arise no mind.

For example, in order to arise eye consciousness, there needs to have main two conditions as eye-base (*cakkhu-vatthu*) and visible object (*rūpārammaṇa*). Before the meditator sees something or someone, seeing or eye-consciousness does not exist in the eye, in the visible object, or anywhere in between. When one sees a visible object, the eye-consciousness that arises originates neither in the eye nor in the visible object. The eye-consciousness originates neither in the eye nor in the visible object, which are material qualities. Actually, eye-consciousness is a new phenomenon which arises owing to the combination of the eye-base (*cakkhu-vatthu*) and visible object (*rūpārammaṇa*). However,

there need other conditions as light and attention that support to them. One has eye that can see visible object, but if he has no light and attention, he is not able to see it. Therefore, to appear eye-consciousness, there need four conditions as eye-base, visible object, light, and attention. Such four things are called the causes that condition eye-consciousness. To sum up, these consciousness and mental concomitances are two kinds of ultimate reality. Although they are ultimate reality, they cannot exist forever. They are just sequence that becomes due to the causes. When the meditator becomes to know the mind (*nāma*) together with their causes, one can say that he has possessed the two knowledges such as the analytical knowledge of mind (*nāmaparicchedañāṇa*) and the knowledge of discerning of cause and condition (*nāma-paccayapariggahañāṇa*) that include in the first stage of *ñātapariññā*. This stage is the beginning of wisdom scope and next stage is *tīraṇapariññā*.

Full Understanding as Investigation (*Tīraṇapariññā*)

Tīraṇapariññā is the second of three stages. It has two words: *Tīraṇa* and *Pariññā*. *Tīraṇa* means investigating or making decision. *Pariññā* means analyzing or understanding fully after investigation. That is why, the wisdom which associates with the insight knowledge seeing three kinds of common characteristics is called full understanding as investigating (*Tīraṇapariññā*). When insight knowledge begun from the level of *ñātapariññā* arrives at the state of *tīraṇapariññā*, the contemplation of mind and matter becomes different. In this level, the knowledge arising in him becomes development more than before. For instance, *ñātapariññā* is like a foundation of a house and *tīraṇapariññā* is like the wall, rafters, roof of a house that has been built on the foundation of *ñātapariññā*. It means that understands fully after investigating or making decision. That is, the meditator is able to make a decision that all phenomenon are impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*). These three are also called common characteristic.

What is common characteristic? It means to connect with all beings in the universe. No one can escape from these impermanence, suffering, and non-self. They are, therefore, known common characteristic. One of them is impermanence. What is impermanent? When people say "*anicca*", what do they mean by that? One has already known the answer. The five aggregates are impermanent, and are taught by the Buddha as impermanence. They have to see that this is true, but through practice of *vipassanā* meditation, it will eventually be seen. So, what is impermanent? The answer is that everything is impermanent. But in

accordance with *Pāṭi* Text, one can say "the five aggregates," instead of "everything in the world." Why does one say that the five aggregates are impermanent? The reason is that the meditator sees that they arise and last for a few brief moments, and then disappear in watching the aggregates. When the yogī sees that they constantly arise, change, and disappear, he knows from these characteristics or signs that the aggregates are impermanent. And he knows that the characteristics of impermanence are rise, fall, and change. If he sees the impermanence, he is able to see the suffering. What is suffering? This is easy to answer that the five aggregates are called *dukkha* or suffering owing to three reasons given in the commentaries. Firstly, they are constantly oppressed by rise and fall, hence, they are called *dukkha*. Anything that is impermanent is unsatisfactory. The yogī wants things to be permanent, he wants himself to be permanent, he wants to live permanently, but he will not get what he wants. And because there is no satisfaction with these five aggregates, they are unsatisfactory. If he sees these two impermanence and suffering, he will understand non-self.

What is non-self? In order to understand *anatta*, the practitioner needs to understand the meaning of *anatta*. One meaning is "having no exercise of authority over it." The other meaning, the subject of this explanation, is "having no core." *Anatta* is that which has no inner core, no essence, and no self. As long as someone takes things to be compact, to be a mass, or to be just one thing with many functions, he cannot avoid the notion that there is a core, an inherent essence, or a self. To understand the *anatta* nature of things, someone needs to break things down into elements and their different components. As long as he cannot resolve things into their constituent parts, he will always think of them as one compact thing. But once he is able to analyze and resolve them into their various components, the notion of compactness and the notion of self or *atta* are gone. Because of this, in order to see *anatta* it is very important that one breaks things down. He needs to cut things to pieces, and he needs to analyze. In short, if the yogī discerns these common characteristics vividly, his insight knowledge will be gradually developed. Because of this, he has reached the stage of *Tīraṇāpariññā* which is able to make a decision fully that all mental and material phenomena are impermanence, unsatisfactoriness, and non-self. And then, his insight knowledges gained in the stage of *tīraṇāpariññā* will motivate him to reach the stage of *pahāṇāpariññā*.

Full Understanding as Abandoning (*Pahāṇapariññā*)

People who grasp something in the world are majority. After grasping it, that cannot abandon. If beings hold what thing it arises, they occupy something that can lead them to be sorrow or suffering. That thing is occupied because they do not know that can give them back anxiety. Indeed, these things that are able to arise suffering must be abandoned. *Pahāṇapariññā* means the knowledge that arises by abandoning. It occurs by relinquishing the perception of permanence, the perception of pleasure, the perception of self, delighting, greed, originating and grasping. Its scope extends from Contemplation of Dissolution ((*bhaṅgānupassanā*)) up to the knowledge of conformity (*anulomañāṇa*). These include in the field of *lokiyapariññā*.

For example, it is like a fire. If someone who hold the fire know that can be hot and burnt, he has to give it up, but if it cannot be abandoned, he will be burnt. In the same way, beings grasp something by the craving. Due to attachment, he wants it, attempts to get it and occupies it, that is, he occupies thus; “This is my property; this is my wife; this is my husband and so on.” It, here, is countless things someone occupies, but in accordance with ultimate reality, there are two such as mind and matter. These mind and matter are grasped by thought as these two belong to him. However, at the end, he feels sufferings or pain owing to mind and matter he grasps. The meditator, therefore, who practices insight meditation must attempt to understand the individual characteristic of mind and matter together with cause fully; to see the general characteristic of mentality and materiality such as impermanence, suffering and non-self; to abandon attachment that is sticking on something like a superglue. It is very difficult to abandon the life without trying to give lust up. In addition, when the meditator sees all phenomenon as impermanence, he is able to abandon the perception of permanence that accepts everything is permanence and craving that attaches to something. On seeing all phenomenon as suffering, he comes to abandon the perception of happiness that grasps all are enjoyment and conceit. On seeing phenomenon as non-self, he will eradicate the perception of self that accepts someone can control everything and wrong view. Such abandonment is called *lokīpahāṇapariññā* because his insight knowledges associate with mundane consciousness (*lokiyacitta*) in this stage. And then, the meditator gets ready to enter the field of noble path that is free from all sufferings eradicating mental defilements totally.

Conclusion

In conclusion, after having researched on “The study of *pariññā* (full understanding) from *vipassanā* perspective”, this paper presented a kind of method to approach to insight meditation that can reduce sufferings. One who wants to be free from all sufferings needs to understand the causes that produce all pains and these come from where. After having known them, they can be removed by *pariññā*. In other word, if one saw the individual characteristic of all conditional things together with their causes, he would possess two knowledges such as *nāma-rūpa pariggahaññā* and *nāma-rūpa paccayapariggahaññā*. Such knowing can remove craving, conceit and wrong view that produce all sufferings temporary because they are the origin of all pains. Actually, no suffering can arise without causes. One, therefore, has to cut off causes in order not to arise them again. If the meditator discerned the individual characteristic of mind and matter together with causes, he would understand common characteristic. And then, he is able to make a decision on the phenomenon thus, “They are impermanence, suffering, and non-self.” Such making the decision leads to abandon them or to emancipate from circle of life. Finally, he would attempt to remove fetters attaching to the life and to attain liberation that is free from all sufferings.

References

- Attano sabhāvaṃ dhāretīti dhammo*, Abh-a. I. 81.
- Avasavattanaṭṭhena pana anatta, Tasmā suññato, assāmikato, akāmakāriyato, attapaṭipakkhepatoti*, Abh-a. II. 45.
- Cakkhuṃ ca paṭicca rūpeca uppajjati cakkhuviññāṇaṃ*, M. I. 326; S. I. 300.
- Cetasi bhavā cetasikā*, Psm-a. I. 270; *Cetasikāti cittasannissitā*, Nt-a.127.
- Cittanti ārammaṇaṃ cintetīti cittaṃ, Vijānātīti attho, yasmāvā cittanti sabbacittasādhāraṇo esa saddo, tasmā yadettha lokiyakusalākusalakiriyacittaṃ*, ..., Abh-a. I. 106.
- Dhammo sabhāve pariyatti paññā, Ñāyesu saccappakatīsu puññe Ñeyye guṇācārasamādhisupi, Nissattatāpattīsu kāraṇādo,ti*, Abhp-ṭ. 66.
- It means mind (*citta*), mental concomitance (*cetasika*), matter (*rūpa*), and *nibbāna*.
- kathaṃ? Phasso vedanā saññā cetanā ekaggatā jīvitindriyaṃ manasikāroceti sattime cetasikā sabbacittasādhāraṇanāma*, Abhs. 19.

Kiñca vuccati rūpaṃ, Ruppattīti kho bhikkhave tasmā rūpanti vuccati...., S. II. 71,72,73,74.

Lakkhaṇā-dikavipassanāpaññā tīraṇapariññānāma, Vsm. II. 241.

Nāmarūpānaṃ yāthāvadassanaṃ diṭṭhivissuddhināma, Vsm. II. 222, 232.

Namatīti nāmaṃ, Ud-a. 38.

Paricchijja ñātā pariññā, Thera-a. I. 303.

Paṭiccasamuppannaṃ viññānaṃ, M. I. 323, 325.

Sītenapi ruppati, Uñhenapi ruppati, Jighacchāyapi ruppati, Pipāsāyapi ruppati, S. II. 71.

Tadeva Paṭipīḷanaṭṭhena, Tasmā abhiṇhasampaṭipīḷaṇato, Dukkhatō, Dkkhavatthuto, Sukhapaṭipakkhepatoti, Abh-a. II. 45.

Tattha Cakkhu Tāva Hutvā Abhāvaṭṭhena Aniccanti veditabbaṃ, Aparehipi Catūhi Kāraṇehi aniccaṃ - Uppādayavavantato, Vipariṇāmato, Tāvakaḷikato, Niccapaṭipakkhepatoti, Abh-a. II. 45. Vsm. II. 268.

There are 1. *Cakkhuvatthu*; eye-base being dependence of eye-consciousness, 2. *Sotavatthu*; ear-base being dependence of ear-consciousness, 3. *Ghānavatthu*; nose-base being dependence of nose-consciousness, 4. *Jivhāvatthu*; tongue-base being dependence of tongue-consciousness, 5. *Kāyavatthu*; body-base being dependence of body-consciousness, and 6. *Hadayavatthu*; heart-base being dependence of the remaining consciousness excluding tenfold consciousness. These are the base (*vatthu*) of sense-organs and are applied to something that exist. Abhs. 21. These are also called the six doors that is able to connect with six sense objects. Abhs. 18,19.

There are twenty-two cattas such as ignorance (*moha*), shamelessness (*ahirika*), fearlessness (*anottappa*), and restlessness (*uddhacca*) that are common to ever immoral consciousness, hatred (*dosa*), jealousy (*issā*), stinginess (*macchariya*), and worry (*kukkucca*) that ever associate with two types of consciousness accompanied by ill-will, and excluding joy (*pīti*) twelve types of consciousness that calls common to each other (*aññasamāna-cetasika*), sloth (*thina*), and torpor (*middha*), Vsm. II. 98,99; Abhs. 34,35.

There is knowledge of dissolution (*bhaṇṇaṇā*), the knowledge of terror (*bhayaṇā*), the knowledge of danger (*ādīnavaṇā*), the knowledge of weariness (*nibbidhaṇā*), the knowledge of desire for deliverance (*muñcitukamyatāṇā*), the knowledge of

reflection (*paṭisañkhāñāṇa*), the knowledge of equanimity about formations (*sañkhārupekkhāñāṇa*), and the knowledge of conformity (*anulomañāṇa*). Abhs. 63; Vsm. II.

These eighteen are; a. *Avinibbogharūpa*; unseparated matter - 8, b. *Jīvitārūpa*; materiality of life-faculty - 1, c. *Bhāvarūpa*; sex matters which cause one to be male or female - 2, d. *Hadaya vatthu*; heart base that mind element (*manodhātū*) and mind-consciousness element (*manoviññāṇadhātū*) depend on - 1, e. *Saddarūpa*; sound matter - 1, and f. *Pañcapasāda*; fivefold sense-bases - 5. Abhs. 39,40.

They are 1. *Kāyaviññatti*; bodily intimation, 2. *Vacīviññatti*; verbal intimation, 3. *Ākāśadhātū*; space element, 4. *Lahutā*; lightness, 5. *Muditā*; malleability, 6. *Kammaññatā*; wieldiness, 7. *Upacaya*; growth, 8. *Santati*; continuity, 9. *Jaratā*; aging, and 10. *Aniccatā*; impermanence of materiality. Abhs. 40.

They are 1. *Rūpārammaṇa*; visible object which the eye can see, 2. *Saddārammaṇa*; audible object which the ear can hear, 3. *Gandhārammaṇa*; odorous object which the nose can smell, 4. *Rassārammaṇa*; flavor object which the tongue can taste, 5. *Phoṭṭhabbārammaṇa*; tangible object which the body can touch, and 6. *Dhammārammaṇa*; thinkable object which the mind can think. Abhs. 20.

They are eight types of inseparable matter, one space element, one life faculty, fivefold sensitive bases, two sex matters, and heart base. Abhs. 41,42.

Tīraṇāyāti tīraṇatthāya, Mnd. 327. *Tīraṇanti vinicchananaṃ, vīmaṇsananti attho*, Jaṭ. 216.

Abbreviation

Abhs.	<i>Abhidhammatthasaṅgaha</i>
Abh-a. II.	<i>Sammohavinodanī Vibhaṅga Atṭhakathā</i>
Abhp-ṭ.	<i>Abhidhānappadīpikā Tīkā</i>
D-a. I.	<i>Sīlakkhandhavagga Atṭhakathā</i>
Jaṭ.	<i>Jātakaabhinava Tīkā</i>
M. I.	<i>Mūlapaṇṇāsa Pāḷi</i>
Mnd.	<i>Mahāniddesa Pāḷi</i>
Nt-a.	<i>Netti Atṭhakathā</i>

Psm.	<i>Paṭṭisambhidhāmagga Pāṭi</i>
Psm-a. I, II.	<i>Paṭṭisambhidhāmagga Aṭṭhākathā</i> . Vol. I, II
S. I.	<i>Nidānavagga Khandavagga Saṃyutta Pāṭi</i>
S. II.	<i>Khandhavagga Saḷāyatanavagga Saṃyutta Pāṭi</i>
Sdh.	<i>Saddhanīti Dhātumālā</i>
Thera-a. I.	<i>Theragāthā Aṭṭhakathā</i> . Vol. I
Ud-a.	<i>Udāna Aṭṭhakathā</i>
V-a. I.	<i>Pārājikakaṇḍa Aṭṭhakathā</i> . Vol. I
Vsm. I, II.	<i>Visuddhimagga</i> . Vol. I, II