

Abhijānasutta - Directly Knowing (SN 22:24)

24. Tatiye **abhijānanti** abhijānanto.

abhijānan = *abhijānanto*; *pacayattha samvaṇṇanā* i.e. NG-6, 1 Sg.

Iminā ñātapariññā kathitā, dutiyapadena tīraṇapariññā, tatiyacatutthehi pahānapariññā 'ti *imasmim sutte tisso pariññā kathitāti*. By this *abhijānan* something to be known (*ñātapariññā*) is mentioned, by the second word (*parijānaṃ*) *tīraṇapariññā* [is mentioned], with the third and fourth word *pahānapariññā* [is mentioned], in this way (iti) in this sutta three types of full understanding are mentioned.

abhijānan means *ñātapariññā* = full understanding of what should be understood or correct understanding (see heat as heat, pain as pain).

second word, *parijānaṃ* means *tīraṇapariññā*, full understanding of what to be determined, decisively understand that this is impermanent, suffering, anatta.

tīraṇa nt. deciding; judging; investigating [*√tir + aṇa*].

tīraṇapariññā fem. complete comprehension by judgement [*tīraṇa + pariññā*] ~

third and fourth word = *avirājayam* and *appajaham* mean *pahānapariññā*, full understanding is full enough to abandon *taṅhā* [*pahāna + pariññā*].

More Information

1. *ñātapariññā*. (MNa) '*pathavīdhātuṃ parijānāti, ayaṃ pathavīdhātu ajjhakkā, ayaṃ bāhirā, idamassā lakkhaṇaṃ, imāni rasapaccupaṭṭhānapadaṭṭhānāni*' ti *ayaṃ ñātapariññā*. 'He understands the earth element, this earth element is internal, external, this is its characteristic, its function, its manifestation, its proximate cause' this is *ñātapariññā* (knowing what to be known).

Katamā tīraṇapariññā? evaṃ ñātaṃ katvā pathavīdhātuṃ tīreti aniccato dukkhato rogato 'ti *dvācattālīsāya ākārehi. Ayaṃ tīraṇapariññā*. What is *tīraṇapariññā*? Making them known in this way, **from forty two perspectives** he decides/determines [the earth element] such as (iti, the list) *anicca, dukkha*, disease. This is *tīraṇapariññā*.

dvācattālīsā cattārīsam (40)

Katamā pahānapariññā? evaṃ tīrayitvā aggamaggena pathavīdhātuyā chandarāgaṃ pajahati, ayaṃ pahānapariññā. What is *pahānapariññā*? Having decided that way he abandons *chanda* and *rāga* with regard to the earth element by means of the highest *magga*.

rasa + paccupaṭṭhāna + padaṭṭhānā, function + manifestation + proximate cause.

majjhimanikāye mūlapaṇṇāsa-aṭṭhakathā 1. mūlapariyāyavaggo pathavīdāraṇṇanā (Mūlapariyāyasuttavaṇṇanā)

Forty two perspectives

765. *Evaṃ dvādasahākārehi suññataṃ pariggaṇhitvā puna tīraṇapariññāvasena*

dvācattālīsāya ākārehi suññatam pariggaṇhāti, rūpaṃ

1. *aniccato.*
2. *Dukkhatō.*
3. *Rogato.*
4. *Gaṇḍato (boil).*
5. *Sallato (arrow).*
6. *Aghato (trouble).*
7. *Ābādhato ().*
8. *Parato ().*
9. *Palokato ().*
10. *ḥtito ().*
11. *Upaddavato ().*
12. *Bhayato ().*
13. *Upasaggato ().*
14. *Calato ().*
15. *Pabhaṃguto ().*
16. *Addhuvato ().*
17. *Atāṇato ().*
18. *Aleṇato ().*
19. *Asaraṇato ().*
20. *Asaraṇībhūtato ().*
21. *Rittato ().*
22. *Tucchato ().*
23. *Suññato ().*
24. *Anattato ().*
25. *Anassādato ().*
26. *Ādīnavato ().*
27. *Vipariṇāmadhammato ().*
28. *Assārakato ().*
29. *Aghamūlato ().*
30. *Vadhakato ().*
31. *Vibhavato ().*
32. *Sāsavato ().*
33. *Samkhatato ().*
34. *Mārāmisato ().*
35. *Jātidhammato ().*
36. *Jarādhammato ().*
37. *Byādhidhammato ().*
38. *Maraṇadhammato ().*
39. *Sokaparidevadukkhadomanassaupāyāsadhammato ().*
40. *Samudayato ().*
41. *Atthaṃgamato ().*
42. *Anassādato ().*
43. *Ādīnavato ().*

Nissaraṇato passati. Vedanaṃ. Pa. Viññāṇaṃ aniccato. Pa. Nissaraṇato passati.