

Pariññasuttavaṅṅanā - Full Understanding (SN 22.23)

23. *Dutiye pariññeyyeti parijānitabbe, samatikkamitabbe 'ti attho.*

In the second sutta, *pariññeyye* means *parijānitabbe* but the intended meaning is 'something worthy to go beyond'.

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(ie. five aggregates or *nāma rūpa*).

pariññeyye = *parijānitabbe* (*paccayattha samvaṅṅanā*).

pariñña adj. completely comprehending; fully understanding [*pari* + √*ñā* + *ā* + *a*] ✓

parijānāti pr. (+acc) completely comprehends; accurately understands; knows full well [*pari* + √*ñā* + *nā* + *ti*].

Samatikkamati pr. (+acc) surpasses; overcomes; goes beyond; surmounts [*saṃ* + *ati* + √*kam* + *a* + *ti*] ✓

Pariññanti accantapariññam, samatikkaman 'ti attho.

Pariññan means beyond the peak of understanding, the intended meaning is 'going beyond [*nāma rūpa*]'.
accanta 2 adj. extreme; severe; lit. beyond the limit [*ati* + *anta*].

Pariññan means beyond the peak (*accanta*) of understanding (*pariññam*), the intended meaning (*iti attho*) is 'going beyond (*samatikkaman*) [*nāma rūpa*]'.
accanta 2 adj. extreme; severe; lit. beyond the limit [*ati* + *anta*].

Motive: *pariññam* has many meanings ex. *pañña* is also called *pariññam* or *vipassana pariññam*.

accanta 2 adj. extreme; severe; lit. beyond the limit [*ati* + *anta*].

Samatikkamana nt. surpassing; overcoming; going beyond; transcending [*saṃ* + *ati* + √*kam* + *ana*].

Rāgakkhayotiādi nibbānassa nāmaṃ. Tañhi accantapariññā nāma. dutiyaṃ.

Rāgakkhayo and so on is the name for Nibbāna. Indeed (*hi*) it [*Nibbāna*] is called the ultimate full understanding (or beyond the peak of full understanding).

Rāgakkhayo and so on is the name (*nāmaṃ*) for Nibbāna (*nibbānassa*). Indeed (*hi*) it (*taṃ*, refers to Nibbāna) is called the ultimate full understanding.

Motive: not refer to any *maggas* but Nibbāna.

Samyutta Nikāya - Khandhavaggaṭīkā - 1. Khandhasamyuttaṃ - 3. Bhāravaggo - Pariññasuttavaṅṅanā (tīka)

23. ***Parijānitabbeti pahānapariññāya parijānitabbe.***

parijānitabbe means should be fully understood by abandoning.

parijānitabbe means *parijānitabbe* should be fully understood by abandoning (*pahānapariññāya*).

Parijānitabbe = should be fully understood.

Pahānapariññā fem. complete comprehension by abandoning [*pahāna* + *pariññā*] ~

Tathā parijānanañca tattha chandarāgappahānaṃ, tesaṃ atikkamoti āha ‘samatikkamitabbeti attho’ ti. Accantapariññanti nibbānaṃ vadati. Tenāha ‘samatikkamanti attho’ ti.

About *ñātapariññā*

1. *ñātapariññā*. (MNa) ‘*pathavīdhātuṃ parijānāti, ayaṃ pathavīdhātu ajjhattikā, 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 mūlapaññāsa-aṭṭhakathā 1. mūlapariyāyavaggo pathavīvāraṇṇanā (Mūlapariyāyasuttavaṇṇanā)

2. *ñātapariññā? (SNa) tattha katamā ñātapariññā? pañcakkhandhe parijānāti, ayaṃ rūpakkhandho, ayaṃ vedanākkhandho, ayaṃ saññākkhandho, ayaṃ saṅkhārakkhandho, ayaṃ viññānakkhandho, imāni tesam lakkhaṇarasapaccupaṭṭhānapadaṭṭhānāni*’*ti. Ayaṃ ñātapariññā*. There what is *ñātapariññā*? He understands the five aggregates, namely ‘this is rūpa-aggregate, this is vedanā-aggregate, this is saññā-aggregate, this is saṅkhāra-aggregate, this is viññāṇa-aggregate, these are their characteristics, function, manifestation and proximate cause’; that is *ñātapariññā*.

Katamā tīraṇapariññā? evaṃ ñātaṃ katvā pañcakkhandhe tīreti aniccato dukkhato rogato’*ti dvācattālīsāya ākārehi. Ayaṃ tīraṇapariññā*. What is *tīraṇapariññā*? Having known in that way, he decides the five aggregates ‘as *anicca, dukkha, roga*’ ??

Katamā pahānapariññā? evaṃ tīrayitvā aggamaggena pañcasu khandhesu chandarāgaṃ pajahati. What is pahānapariññā? Having decided that way he abandons chanda and rāga with regard to the five aggregates by means of the highest magga.

saṃyuttanikāye sagāthāvagga-aṭṭhakathā 1. devatāsāmyuttaṃ 10. samiddhisuttavaṇṇanā

3. *ñātapariññā. (NIDD1a) tattha katamā ñātapariññā? sabbadhammaṃ jānāti* ‘*ime ajjhattikā, ime bāhirā, idamassa lakkhaṇaṃ, imāni rasapaccupaṭṭhānapadaṭṭhānāni*’*ti. Ayaṃ ñātapariññā*.

Katamā tīraṇapariññā? evaṃ ñātaṃ katvā labbhamānavasena sabbadhammaṃ tīreti aniccato dukkhato rogato’*tiādinā (saṃ °ni °3.122), ayaṃ tīraṇapariññā*.

Katamā pahānapariññā? evaṃ tīrayitvā aggamaggena dhammesu chandarāgaṃ pajahati, ayaṃ pahānapariññāti. Imā pariññāyo sandhāya so abhiññāpāragū pariññāpāragū pahānapāragū’*ti āha.*