

## KATAṀ YATHĀBHŪTAÑĀNADASSANAṀ UPPAJJATI?

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Pāvacane yathābhūtañānadassanasmiṃ vividhāni atthāni dissante. Adhipaññā dhamma vipassanaṃ paṭilābhatthāya vāyamantassa adhipaññādharmavipassanā paṭiladdhā hoti. Evaṃ so dhammo pariññāto ceva hoti tīrito ca. Yathābhūtañānadassanaṃ paṭilābhatthāya vāyamantassa yathābhūtañānadassanaṃ paṭiladdhaṃ hoti. “Evameva kho, bhikkhave, avijjūpanisā saṅkhārā, saṅkhārūpanisaṃ viññāṇaṃ, viññāṇūpanisaṃ nāmarūpaṃ, nāmarūpūpanisaṃ saḷāyatanāṃ, saḷāyatanūpaniso phasso, phassūpanisā vedanā, vedanūpanisā taṇhā, taṇhūpanisaṃ upādānaṃ, upādānūpaniso bhavo, bhavūpanisā jāti, jātūpanisaṃ dukkhaṃ, dukkhūpanisā saddhā, saddhūpanisaṃ pāmojjaṃ, pāmojjūpanisā pīti, pītūpanisā passaddhi, passaddhūpanisaṃ sukhaṃ, sukhūpaniso samādhi, samādhūpanisaṃ yathābhūtañānadassanaṃ, yathābhūtañānadassanūpanisā nibbidā, nibbidūpaniso virāgo, virāgūpanisā vimutti, vimuttūpanisaṃ khayeñña”nti. Dhammavinaye sati padaṃ pana vividhāni atthāni dipenti. Satiyā upaṭṭhite ārammaṇe sabbepi kasala dhamma sakaṃ sakhaṃ kiccaṃ sādenti. Atha vā saraṇaṭṭhena sati, upaṭṭhānaṭṭhena paṭṭhānaṃ, iti sati ca sā paṭṭhānañcātipi satipaṭṭhānaṃ. Idamidha adhippetāṃ.

Tathā ca taṃ vimuttimaggasmiṃ pamukadhammakāraṇamiva vuccati. Tena atthena pāvacane tayo atthā satiya dīpenti. Tāni pana dhāraṇatā ca manasikāro ca citte āropanatā ca honti. Tena lokottaramagge ariyasāvako satimā hoti paramena satinnēpakkena samannāgato cirakatampi cirabhasitampi saritā anussaritā. Satipaṭṭhānadhamme sati pana sabhāvajātadhāraṇatī vuccate. Tena satiyā manasikāraṃ paṭibujjhate. Saritā ca anussaritā ca, ime dve padāni satiyā saddhiṃ samanuyuñjijyamānapadāni. Ettha saritā pana satiyā ekadhā ārammaṇaṃ anussaramānoti vuccati. Tathā ca taṃ ārammaṇaṃ punappunaṃ anussaramānaṃ anussaritā ca vuccati. Tena

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ariyamagge nibbānaṃ ārabha vipassanaṃ vaḍḍiyamāno ariyasāvako satimā hoti.

Satiyā vividāni atthavivaraṇāni aññhakathāsu dissante. Etha tāni padāni samkhitthena vyākāromi. Tattha Saranti etāya, sayam vā sarati, saraṇamattameva vā esāti sati vuccati. Aparo nayo – apilāpanalakkhaṇā sati, asammosanarasā, ārakkhapaccupaṭṭhānā visayābhimukhībhāvapaccupaṭṭhānā vā, thirasaññāpadaṭṭhānā, kāyādisatipaṭṭhānapadaṭṭhānā vā, ārammaṇe daḷhaṃ patiṭṭhitattā pana esikā viya, cakkhuvārādirakkhaṇato dovāriko viya ca daṭṭhabbā. Nikāyaganthesu satipaṭṭhanaṃ pana atītavattusu kāraṇaṃ anussaramanakusalatāti vuccati. Tathā ca sati pana nisagajātakāraṇanti’ti dīpeti. Suttasu taṃ indriyañca balañca maggañcā’ti akkhāti.

Satiyaṃ vividhāni pariyāyapadāni pāliyaṃ dissante. Tāni pana vividhāni atthāni vivato virocāti. Yā tasmim samaye sati anussati paṭissati sati saraṇatā dhāraṇatā apilāpanatā asammussanatā sati satindriyaṃ satibalaṃ sammāsati – idaṃ tasmim samaye satindriyaṃ hoti. Satindriyaniddese saraṇakavasena **sati**. Idaṃ satiyā sabhāvapadaṃ. Punappunaṃ saraṇato anussaraṇavasena **anussati**. Abhimukhaṃ gantvā viya saraṇato paṭisaraṇavasena **paṭissati**. Upasaggavasena vā vaḍḍhitamattametam. Saraṇākāro **saraṇatā**. Yasmā pana saraṇatāti tiṇṇaṃ saraṇānampi nāmaṃ, tasmā taṃ paṭisedhetuṃ puna satiggahaṇaṃ kataṃ. Satisaṅkhātā saraṇatāti ayañhettha attho. Sutapariyattassa dhāraṇabhāvato **dhāraṇatā**. Anupavisanasāṅkhātena ogāhanaṭṭhena apilāpanabhāvo **apilāpanatā**. Yathā hi lābukaṭāhādīni uduke plavanti, na anupavisanti, na tathā ārammaṇe sati. Ārammaṇaṅhesā anupavisati, tasmā **apilāpanatāti** vuttā. Cirakatacirabhāsītānaṃ asammussanabhāvato **asammussanatā**. Upaṭṭhānalakkhaṇe jotanalakkhaṇe ca indaṭṭhaṃ kāretīti indriyaṃ. Satisaṅkhātānaṃ indriyaṃ **satindriyaṃ**. Pamāde na kampaṭīti **satibalaṃ**. Yāthāvasati niyyānikasati kusalasatīti **sammāsati**.

Apilāpanalakkhaṇā, mahārāja, sati , upaggaṇhanalakkhaṇā cā’ti. ‘Kathaṃ, bhante, apilāpanalakkhaṇā satī’ti? ‘Sati, mahārāja, uppajjamānā kusalākusalasāvajjānavajjāhīnappaṇīta kaṇhasukkasappaṭibhāgadhamme apilāpeti ‘ime cattāro satipaṭṭhānā, ime cattāro sammappadhānā, ime cattāro iddhipādā, imāni pañcindriyāni, imāni pañca balāni, ime satta bojjhaṅgā,

ayaṃ ariyo aṭṭhaṅgiko maggo, ayaṃ samatho, ayaṃ vipassanā, ayaṃ vijjā, ayaṃ vimutti'ti. Tato yogāvacarō sevitaḥ dhamme sevati, asevitaḥ dhamme na sevati. Bhajitaḥ dhamme bhajati abhajitaḥ dhamme na bhajati. Evaṃ kho, mahārāja, apilāpanalakkhaṇā satī'ti.

yogāvacarō iti patisaṃcikkhati. Sati pana anāgata samaye manasi uppajjamāno sabbāni vedanāni manasi dharayamāna dhammaṃ bhavati. Tathā ca Tasmātiha tvaṃ bhikkhu kāyānupassī viharāhi ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. “Ātāpī'ti vīriyindriyaṃ, “sampajāno'ti paññindriyaṃ, “satimā'ti satindriyaṃ, “vineyya loke abhijjhādomanassa'ti samādhindriyaṃ, evaṃ kāyānupassino viharato cattāro satipaṭṭhānā bhāvanāpāripūriṃ gacchanti. Kena kāraṇena, ekalakkhaṇattā catunnaṃ indriyaṇaṃ. Tattha kusalādi dhamme ca akusalādi dhamme ca yathabhūtaṃ sacchi karoti. Satiyena sabbāṃ manasikāreṇa sabbāṃ aññāññaṃ paṭibadhantīti passati. Evaṃ yathābhūtaṃ paṭibujjhati. Taṃ pana paññā bhavati. Tathā sati pana paññassa mūlakāraṇaṃ.

Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ. saññā pana ārammanassa sanjānāti. paṭibalsaññā pana satiyā mūlakāraṇāni hoti. yaṃ dhammaṃ niccomeva bhāvitena yathābhūta paññā udapādi.

### Osāna pāthā

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