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Suttapiṭakāyatta-atthasaṃvaṇṇanāvidhī

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Uddeso

Buddhadesanañca pātimokkhasikkhāpadañca abhidhammamātikañca “sutta” iti ācikkhāti. Tesu buddhavacanam pana suttavacanena saññāpanam atthagāravañca dhammagāravañca āvāhati. Tena hi samantapāsādikāyaṃ evaṃ suttapadam vivaritam. Attatthaparathādibhede atthe sūceti, suvuttā cettha atthā veneyyajjhāsayanulomena vuttattā. Savati cetam atthe sassamiva phalam pasavatīti vuttam hoti. Sūdati cetam dhenuviya khīram, paggharatīti vuttam hoti. Suṭṭhu ca ne tāyati rakkhatīti vuttam hoti. Suttasabhāgañcetam, yathā hi tacchakānam suttam pamānam hoti; evametampi viññūnam. Yathā ca suttena saṅgahitāni pupphāni na vikiriyaṇi na viddhamsiyaṇi; evametena saṅgahitā atthā. (“Atthānam sūcanato, suvuttato savanatotha sūdanatoSuttānā suttasabhāgato ca, suttanti akkhāta”nti. Samantapāsādikā - CSCD)Tathā hi suttapiṭake buddhassa dammā bahuso dissante. Tena hi tesu tesu ṭhānesu tāni tāni kāraṇāni ārabha buddena desitā suttantā honti. Tesu suttesu vividhatthasaivaṇṇāyo antogatāyo ca honti. Idha katipaya tāyo atthasaivaṇṇāyo vattumiccāmi.

Sākacchā

Tīsu piṭakesu suttapiṭakam nāma mūlapiṭakam hoti. Tatheva tattha buddhavacanāni antogadhāni honti. Tena nayena aṭṭhakathācariyena Buddhaghosattherena evaṃ atthavivaraṇam sandassito hoti. “Brahmajālādi catuttiṃsasuttasaṅgaho dīghanikāyo, mūlapariyāyasuttādi diyaḍḍhasatadvesuttasaṅgaho majjhimanikāyo, oghataraṇasuttādi suttasuttasahassa suttasata dvāsaṭṭhisuttasaṅgaho saṃyuttanikāyo, cittapariyādānasuttādi navasuttasahassa pañcasata sattapaññāsasuttasaṅgaho aṅguttaranikāyo, khuddakapāṭha-dhammapada-udāna-itivuttaka-suttanipāta-vimānavatthu-petavatthu-theragāthā-therīgāthā-jātakaniddesa-paṭisambhidā-apadāna-buddhavaṃsa-cariyāpiṭakavasena pannarasappabhedo khuddakanikāyoti idaṃ suttantapiṭakam nāma.” (Samantapāsādikā, CSCD)

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Suttassa atthasaṃvaṇṇanā, na evaṃ nayo. Nayo pana nānāsuttato niddhāritehi taṇhāvijjādīhi mūlapadehi catusaccayojanāya nayato anubujjhiyamāno dukkhādiattho. So hi maggañāṇaṃ nayati sampāpetīti nayo. Tattha Buddho dhammaṃ vividhanayehi ca nānāmaggehi ca atthuddhāraviddhiṃ sandassese. evaṃ te atthasaṃvaṇṇāyo pāvacane vividhasuttantesu antogadhaṃ honti.

1. Desanā vidhi

- i. Desanā naya
- ii. Opamma naya
- iii. Dhammasakacchā naya
- iv. Pañhāpucchavissajjhana naya
- v. Sanidassanavidhi
- vi. Anupubba patipadā
- vii. Anupubbadesanā naya
- viii. Veyyākaraṇa naya

2. Atisukumaññagocara vidhi

- i. Vīmaṃsana naya
- ii. Vatthuṃ ca gāyanaṃ ca sandahana Vidhi
- iii. Paheḷikā naya
- iv. Puggalatthāropita naya

3 Sāvakāropita Vidhi

- i. Paricita / Paḷaṇḍo naya
- ii. Abbhāso Vipariyāso
- iii. Ādesanā naya



1. Desanā naya

Imasmiṇca pana suttadesanāyaṃ duve saṃvaṇṇanā sanvattanti. Paṭhamalakkaṇaṃ kho pana matikaṃ paṭhamam evaṃ sandasseti. Bhagavā etadavoca – “saṅkhārupapattiṃ vo, bhikkhave, desessāmi, taṃ suṇātha, sādhu kaṃ manasi karotha; bhāssissāmi”ti. Atha “Evaṃ, bhante”ti kho te bhikkhū bhagavato paccassosum. (Majjhimanikāya III, 99) Evarūpena suttadesanā anukkamena buddhena desithā. Evarūpena desanāyaṃ katipaya ārammanāni sanvijjamānāni honti. Te bhagavā dhammiyā kathāya samādapeti samuttejeti sampahaṃseti. Te bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā na ceva bhagavantam pañham pucchanti.

Kasmā pañhe na pucchantīti ce? Bhagavā kira parisamajjhe dhammaṃ desento parisāya ajjhāsayam oloketi, tato passati “ime paṇḍitā gūḷhaṃ rahassaṃ

pañhaṃ ovaṭṭikasāraṃ katvā āgatā”ti. So tehi aputṭhoyeva “pañhapucchāya ettakā dosā, vissajjane ettakā, atthe, pade, akkhare ettakāti; imaṃ pañhaṃ pucchanto evaṃ puccheyya, vissajjento evaṃ vissajjeyyā”ti; iti ovaṭṭikasāraṃ katvā ānīte pañhe dhammakathāya antare pakkhipitvā dasseti. Te paṇḍitā “seyyā vata no, ye mayaṃ ime pañhe na pucchimhā. Sacepi mayaṃ puccheyyāma, appatiṭṭhite no katvā samaṇo gotamo khipeyyā”ti attamanā bhavanti. (Saddhammapajjotikāya mahāniddeṣaṭṭhakathāya, CSCD)api ca kho yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. Tassa yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakkayato anuvicārayato manasānupekkhato anuttare upadhisāṅkhaye cittaṃ vimuccati. (Aṅguttaranikāya IV, CSCD)

2. Uddesañca Vibhaṅgañca

Uddesavibhaṅgaṃ kho pana suttaṭṭhake pamukha atthasaṃvaṇṇanā hoti. Tattha uddeasanti mātikaṃ.vibhaṅganti vitthārabhājanīyaṃ. (Majjhimanikāya III, 187) Desetabbamatthaṃ uddisati etenāti uddeso, saṅkhepadesanā eva. Yasmā pana niddesapadānaṃ jananiṭṭhāne ṭhitattā mātā viyāti mātikāti vuccati, tasmāha “uddeasanti mātika”nti. Uddiṭṭhamatthaṃ vibhajati etenāti vibhaṅgo vitthāradesanā, tenāha – “vitthārabhājanīya”nti “yathāuddiṭṭhamatthaṃ vitthārato bhājeti vibhajati etenā”ti katvā.

Uddesaṃ “Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ; Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ.

Vibhaṅgaṃ “Kathañca, bhikkhave, atītaṃ anvāgāmeti? ‘Evaṃrūpo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃvedano ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃsañño ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃsaṅkhāro ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti, ‘evaṃviññāṇo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti – evaṃ kho, bhikkhave, atītaṃ anvāgāmeti. (Majjhimanikāya III, 187)

Evameva Kho bhagavā dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. Tattheva ānandatthero ca mahākaccānatthero ca bhikkhūnaṃ dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. ayaṃ kho ānandatthero ca mahākaccānatthero ca satthu ceva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ; pahoti cāyasmā mahākaccāno imassa bhagavatā saṃkhittena Madhupiṇḍikasutta, Mahākaccānabhaddekaratta-suttaṃ, Ānandabhaddekarattasuttaṃ, Mahākaccānabhaddekaratta-suttaṃ Lokantagamanasuttaṃ Kāmaguṇasuttaṃ evamādi denāyo pana nidassitāni.

3. Atthasaṃvaṇṇanā paṭipāṭi

Suttesu satta atthasaṃvaṇṇanā paṭipāṭi āgacchanti. Tā satta atthasaṃvaṇṇanā

paṭipāṭi Majjhimanikāye Saccavibhaṅgasutte dissante.

“Tathāgatena, bhikkhave, arahatā sammāsambuddhena bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṃ, yadidaṃ – catunnaṃ ariyasaccānaṃ ācikkhanā desanā paññāpanā paṭṭhapanā vivaraṇā vibhajanā uttānīkammaṃ....”(Majjhimanikāya II, CSCD)

- i. Ācikkhanāti – “idaṃ dukkhaṃ ariyasaccaṃ, ayaṃ dukkhanirodhagāminiṃ paṭipadā ariyasacca”nti ādīto kathaṇaṃ.
- ii. Desanāti tasseva atthassa atisaṃjjanāṃ pabodhanaṃ.
- iii. Paññāpanāti pakārehi ñāpanā. sā pana yasmā itthamidanti veneyyānaṃ paccakkhato dassanā, tesāṃ vā santāne paṭiṭṭhapanā hoti, tasmā āha – “dukkhasaccādīnaṃ ṭhapanā”ti.
- iv. Paṭṭhapanāti paṭiṭṭhapanā. Yasmā paṭṭhapiyamānasabhāvā desanā bhājanāṃ upagacchantī viya hoti, tasmā vuttaṃ – “paññāpanā”ti, jñāpanāti attho.
- v. Vivaṭakaraṇāti desiyamānassa atthassa vivaṭabhāvakaraṇaṃ.
- vi. Vibhāgakiriyāti yathāvuttassa atthavibhāgassa vitthārakaraṇaṃ. Pākaṭabhāvakaraṇanti agambhīrabhāvāpādanaṃ.

Aparo nayo – catusaccasaññitassa atthassa paccekaṃ sarūpato dassanavasena idanti ādīto sikkhāpanaṃ kathaṇaṃ ācikkhanā, evaṃ parasantāne pabodhanavasena pavattāpanā desanā, evaṃ vineyyānaṃ cittaaparitosajananena tesāṃ buddhiparipācanaṃ “paññāpanā”ti vuccati. Evaṃ paññāpentī ca sā desiyamānaṃ atthaṃ veneyyasantāne pakārato ṭhāpeti paṭiṭṭhāpetīti “paṭṭhapanā”ti vuccati. Pakārato ṭhāpentī pana saṃkhittassa vitthārato paṭivuttassa punābhīdhānato “vivaraṇā”ti, tassevatthassa vibhāgakaraṇato “vibhajanā”ti, vuttassa vitthārenābhīdhānato vibhattassa hetudāharaṇadassanato, “uttānīkamma”nti vuccati. Tenāha – “pākaṭabhāvakaraṇa”nti, hetūpamāvasenatthassa pākaṭabhāvakaraṇatoti attho.

4. Opamma naya

Bhagavā pana opammena atthasaivaṇṇanā karoti. Tasmīṃ pakaraṇe katipayāni ārammanāni bhavanti. Bhagavā upamāya atthasaivaṇṇanā katvā bhāsītassa atthaṃ paṭibhāsayaṭi. Evaṃ upamāya atthasampannaṃ nidassitā ca hoti. “Upamā kho me ayaṃ, bhikkhave, katā atthassa viññāpanāya.”(Majjhimanikāya I, CSCD) “Tena hi, rājañña, upamaṃ te karissāmi. Upamāya midhekacce, upamāyapiidhekacce viññū purisā bhāsītassa atthaṃ ājānanti.”(Majjhimanikāya I, CSCD) “Tena

hāvuso, upamaṃ te karissāmi; upamāyapidhekacce viññū purisā bhāsitassa atthaṃ ājānanti.”(Majjhimanikāya I, CSCD) Evamidaṃ, bhagavāto, Pāyāsisuttaṃ, Rathavinītasuttaṃ, Mahāvedallasuttaṃ, Alagaddūpamasutta ādi suddadesanā desitā.

yena kāraṇena ekacce paṇḍitā upamāya atthaṃ jānanti, tena kāraṇena upamaṃ te karissāmīti attho. Tathā ca Upamaṃ karonto ca bhagavā katthaci paṭhamamēva upamaṃ dassetvā pacchā atthaṃ dasseti, katthaci paṭhamamatthaṃ dassetvā pacchā upamaṃ, katthaci upamāya atthaṃ parivāretvā dasseti, katthaci atthena upamaṃ. Svāyaṃ idha paṭhamam upamaṃ dassetvā pacchā atthaṃ dasseti. Kasmā panevaṃ bhagavā dassetīti? Puggalajjhāsayena vā desanāvīlāsena vā. Ye hi puggalā paṭhamam upamaṃ dassetvā vuccamānamatthaṃ sukhena paṭivijjhanti, tesaṃ paṭhamam upamaṃ dasseti. Esa nayo sabbattha. Yassā ca dhammadhātuyā suppaṭividdhattā desanāvīlāsaṃ patto hoti, tassā suppaṭividdhā. Tasmā esa desanāvīlāsampatto dhammissaro dhammarājā, so yathā yathā icchati, tathā tathā dhammaṃ desetīti evaṃ iminā puggalajjhāsayena vā desanāvīlāsena vā evaṃ dassetīti veditabbo. (Majjhimanikāya I, CSCD)Evaṃ nānā abhi[□]ātupamāyo pāvācane tasmim tasmim suddasmiṃ āgacchanti.

i. Dhammpada 423

ii. Sallopamā - Cūlamāluīkyasuttaṃ (Majjhimanikāya II, BJTS, 426)

iii. Andhaveṇūpamā - Tevijjagottasuttaṃ (Dīghanikāya II, BJTS, 544-562)

iv. Jaccandopamā - Caṅkīsuttaṃ (Majjhimanikāya II, BJTS, 656)

v. Vammikopamā - Vammikasuttaṃ (Udānapāli, BJTS, 260)

vi. Alagaddūpamā - Alagaddūpamasuttaṃ (Majjhimanikāya I, BJTS, 336)

vii. Dārakopamā - Abhayarājakumārasuttaṃ (Majjhimanikāya II, BJTS, 92-98)

5. Dhammasākacchā naya

Dhammupasañhitā pucchā paṭipucchā dhammasākacchā nāma. Bhagavā bho paṇa “kāyanuttha, bhikkhave, etarahi kathāya sannisinnā sannipatitā, kā ca pana vo antarākathā vipakātā”ti?” (Dīghanikāya, CSCD) vatvā dhammasākacchā ārabhanti. Evaṃ vutte te bhikkhū bhagavantaṃ etadavocuṃ – “idha, bhante, amhākaṃ rattiyaṃ paccūsasamāyaṃ paccuṭṭhitānaṃ maṇḍalamāle sannisinnānaṃ sannipatitānaṃ ayaṃ saṅkhiyadhammo udapādi.”. Evameva dhammasākacchā sandahati. Sākacchāya, kho, mahārāja, paññā veditabbāti buddho abhāsi. sākacchāya buddhi pariṇamati paripākaṃ gacchati.

Pañcahi, dhammehi samannāgato bhikkhu alaṃsākaccho sabrahmacārīnaṃ. Katamehi pañcahi? Idha, bhikkhave, bhikkhu attanā ca sīlasampanno hoti,

sīlasampadāya kathāya ca āgataṃ pañhaṃ byākattā hoti; attanā ca samādhisampanno hoti, samādhisampadāya kathāya ca āgataṃ pañhaṃ byākattā hoti; attanā ca paññāsampanno hoti, paññāsampadāya kathāya ca āgataṃ pañhaṃ byākattā hoti; attanā ca vimuttisampanno hoti, vimuttisampadāya kathāya ca āgataṃ pañhaṃ byākattā hoti; attanā ca vimuttiñāṇadassanasampanno hoti, vimuttiñāṇadassanasampadāya kathāya ca āgataṃ pañhaṃ byākattā hoti. Imehi kho, pañcahi dhammehi samannāgato bhikkhu alaṃsākaccho sabrahmacārīna”nti. Pañcamam. (Aṅguttaranikāya 5, CSCD)

Imasmi pakaraṇasmim, bhagavā pana kathāsampayoga atthasamhito ca dhammasamhoti ca evamāha: “Kathāsampayogena, bhikkhave, puggalo veditabbo yadi vā kaccho yadi vā akacchoti. Sacāyaṃpuggalo pañhaṃ puttḥo samāno ekaṃsabyākaraṇīyaṃ pañhaṃ na ekaṃsena byākaroti, vibhajjabyākaraṇīyaṃ pañhaṃ na vibhajja byākaroti. paṭipucchābyākaraṇīyaṃ pañhaṃ na paṭipucchā byākaroti, ṭhapanīyaṃ pañhaṃ na ṭhabeti, evaṃ santāyaṃpuggalo akaccho hoti. Sace pañāyaṃpuggalo pañhaṃ puttḥo samāno ekaṃsabyākaraṇīyaṃ pañhaṃ ekaṃsena byākaroti, vibhajjabyākaraṇīyaṃ pañhaṃ vibhajja byākaroti, paṭipucchābyākaraṇīyaṃ pañhaṃ paṭipucchā byākaroti, ṭhapanīyaṃ pañhaṃ ṭhabeti, evaṃ santāyaṃ puggalo kaccho hoti.

Kathāsampayogena, puggalo veditabbo yadi vā kaccho yadi vā akacchoti. Sacāyaṃ, puggalo pañhaṃ puttḥo samāno ṭhānāṭhāne na sañṭhāti parikappe na sañṭhāti aññātavāde na sañṭhāti paṭipadāya na sañṭhāti, evaṃ santāyaṃ, bhikkhave, puggalo akaccho hoti. Sace pañāyaṃpuggalo pañhaṃ puttḥo samāno ṭhānāṭhāne sañṭhāti parikappe sañṭhāti aññātavāde sañṭhāti paṭipadāya sañṭhāti, evaṃ santāyaṃ puggalo kaccho hoti.

Kathāsampayogena, puggalo veditabbo yadi vā kaccho yadi vā akacchoti. Sacāyaṃ, bhikkhave, puggalo pañhaṃ puttḥo samāno aññenaññaṃ paṭicarati, bahiddhā kathaṃ apanāmeti, kopaṇca dosaṇca appaccayaṇca pātukaroti, evaṃ santāyaṃ, bhikkhave, puggalo akaccho hoti. Sace pañāyaṃ puggalo pañhaṃ puttḥo samāno na aññenaññaṃ paṭicarati na bahiddhā kathaṃ apanāmeti, na kopaṇca dosaṇca appaccayaṇca pātukaroti, evaṃ santāyaṃ puggalo kaccho hoti.

Kathāsampayogena puggalo veditabbo yadi vā kaccho yadi vā akacchoti. Sacāyaṃ, bhikkhave, puggalo pañhaṃ puttḥo samāno abhiharati abhimaddati anupajagghati khalitaṃ gaṇhāti. evaṃ santāyaṃ, bhikkhave, puggalo akaccho hoti. Sace pañāyaṃ puggalo pañhaṃ puttḥo samāno nābhiharati nābhimaddati na anupajagghati na khalitaṃ gaṇhāti, evaṃ santāyaṃ puggalo kaccho hoti.

Kathāsampayogenapuggalo veditabbo yadi vā saupaniso yadi vā anupanisoti. Anohitasoto, bhikkhave, anupaniso hoti, ohitasoto saupaniso hoti. So

saupaniso samāno abhijānāti ekaṃ dhammaṃ, parijānāti ekaṃ dhammaṃ, pajahati ekaṃ dhammaṃ, sacchikaroti ekaṃ dhammaṃ. So abhijānanto ekaṃ dhammaṃ, parijānanto ekaṃ dhammaṃ, pajahanto ekaṃ dhammaṃ, sacchikaronto ekaṃ dhammaṃ sammāvimuttiṃ phusati. Etadatthā kathā; etadatthā mantanā; etadatthā upanīṣā; etadattham sotāvadhānaṃ, yadidaṃ anupādā cittassa vimokkhoti. (Aṅguttaranikāya VII, CSCD)

Imasmiṃ pakaraṇe paṭipucchakathā atthasanvaṇṇanā vidhi āgacchati. Nandakṭthero panapaṭipucchakathāya bhikkhuṇaṃ pañhāni byākarosi. “paṭipucchakathā kho, bhaginiyo, bhavissati. Tattha ājānantīhi – ‘ājānāmā’ tissa vacanīyaṃ, na ājānantīhi – ‘na ājānāmā’ tissa vacanīyaṃ. Yassā vā panassa kaṅkhā vā vimati vā ahameva tattha paṭipucchitabbo – ‘idaṃ, bhante, kathaṃ; imassa kvattho’”ti? (Majjhimanikāya II, BJTS, 267) Atha kho āyasmā nandako tā bhikkhuniyo iminā ovādena ovaditvā uyyojesi.

6. Anupubba patipadā

Anupubba patipadā pana atthasnhitaṃ atthavañānaṃ hoti. Idha sāvako anukkamena paṭipadaṃ paṭipajjitvā yathābhūtaṃ apassati. imaṃ atthasamvañānaṃ antogadha bahūni suttāni suttapiṭake dissate. Sāvako yāva paṭhamabhūto paṭṭhāya tāva dhammābhisamayo anupubbena paṭipadaṃ paṭipajjati. “anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanaṃ hoti. Kathaṃca, bhikkhave, anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā aññārādhanaṃ hoti? Idha, bhikkhave, saddhājāto upasaṅkamati, upasaṅkamanto payirupāsati, payirupāsanto sotaṃ odahati, ohitasoto dhammaṃ suṇāti, sutvā dhammaṃ dhāreti, dhatānaṃ dhammānaṃ atthaṃ upaparikkhati, atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhammanijjhānakkhantiyā sati chando jāyati, chandajāto ussahati, ussāhetvā tuletī, tulayitvā padahati, pahitatto samāno kāyena ceva paramasaccaṃ sacchikaroti, paññāya ca naṃ ativijjha passati. Sāpi nāma, bhikkhave, saddhā nāhosi; tampi nāma, bhikkhave, upasaṅkamaṇaṃ nāhosi; sāpi nāma, bhikkhave, payirupāsanaṃ nāhosi; tampi nāma, bhikkhave, sotāvadhānaṃ nāhosi; tampi nāma, bhikkhave, dhammassavanaṃ nāhosi; sāpi nāma, bhikkhave, dhammadhāraṇā nāhosi; sāpi nāma, bhikkhave, atthūparikkhā nāhosi; sāpi nāma, bhikkhave, dhammanijjhānakkhanti nāhosi; sopi nāma, bhikkhave, chando nāhosi; sopi nāma, bhikkhave, ussāho nāhosi; sāpi nāma, bhikkhave, tulanā nāhosi; tampi nāma, bhikkhave, padhānaṃ nāhosi. Vipphaṭṭhānātha, bhikkhave, micchāpaṭipannātha, bhikkhave. Kīva dūrevime, bhikkhave, moghapurisā apakkantā imamahā dhammavinayā. (Majjhimanikāya III, CSCD) imasmiṃ dhammavinaye anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakena eva aññāpaṭivedho. Yampi imasmiṃ dhammavinaye anupubbāsikkhā anupubbakiriyā anupubbapaṭipadā, na āyatakena eva aññāpaṭivedho. Ayaṃ imasmiṃ dhammavinaye paṭhamo acchariyo abbhūto dhammo, yaṃ disvā disvā bhikkhū imasmiṃ dhammavinaye abhiramanti. (Aṅguttaranikāya VIII, CSCD)

7. Anupubbadesanā Atthasamvaṇṇanā

Anupubbiṃ kathaṃ kho pana aṇḍataram atthasamvaṇṇanam ahosi. Idha bhagavā parisāya dhammaṃ desento kathento anupubbikathaṃ paṭhamam tāva dānakathaṃ katheti, pacchā sīlakathaṃ, tassa bhagavato sabbalokissarassa bhāsitaṃ sutvā devamanussā abhisankharitvā dānam denti, tassa taṃ uyyojitaṃ dānam sāvakaṃ paribhuñjanti. Tathā ca bhagavā anupubbikathaṃ kathetvā matthake cattāri saccāni pakāsesi. Buddhā ca nāma dhammaṃ desentā saraṇasīlapabbajjādīnaṃ upanissayaṃ oloketvā ajjhāsayavasena dhammaṃ desenti, tasmā taṃ divasaṃ satthā tassa upanissayaṃ oloketvā dhammaṃ desento anupubbikathaṃ kathesi.

Ekamantaṃ nisinnassa kho brāhmaṇassa pokkharasātissa bhagavā anupubbiṃ kathaṃ kathesi, seyyathidaṃ – dānakathaṃ sīlakathaṃ saggkathaṃ; kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ, nekkhamme ānisaṃsaṃ pakāsesi. Yadā bhagavā aññāsi brāhmaṇaṃ pokkharasātiṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammadesanā, taṃ pakāsesi - dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. Seyyathāpi nāma suddhaṃ vatthaṃ apagatakāḷakaṃ sammadeva rajanaṃ paṭiggaṇheyya: evameva brāhmaṇassa pokkharasātissa tasmiññeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi – “yaṃ kiñci samudayadhammaṃ, sabbaṃ taṃ nirodhadhamma”nti. (Dīghanikāya I, CSCD)

8. Kathopakathana / Samvāda Atthasamvaṇṇanā

Dhammatthaṃ bodhanatthāya Kathopakathana vā Samvāda atthasanvaṇṇanā pana nidassitā. Imā atthasanvaṇṇanā Mahāpuṇṇama, Sigālovāda, Gaṇkamoggallāna, Rathavinīta, Kīṭāgiri, Pahārādādi suttesu dissate. Ettha ekaṃ nidassanaṃ evaṃ nidassete.

“Taṃ kiṃ maññatha, bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Taṃ kiṃ maññatha, bhikkhave, vedanā... saññā... saṅkhārā... viññāṇaṃ niccaṃ vā aniccaṃ vā”ti? “Aniccaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vā taṃ sukhaṃ vā”ti? “Dukkhaṃ, bhante”. “Yaṃ panāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassituṃ – ‘etaṃ mama, esohamasmi, eso me attā’”ti? “No hetam, bhante”. “Tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā sabbaṃ rūpaṃ – ‘netam mama, nesohamasmi, na meso attā’”ti evameva yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. (Majjhimanikāya III, CSCD)

Yo sanvādaṃ upeti so dvīhi kāraṇehi vādaṃ upeti – kārako kārakatāya sanvādaṃ upeti, atha vā vuccamāno upavadiyamāno kuppati byāpajjati patitṭhiyati kopaṇca dosaṇca appaccayaṇca pātukaroti. Akāraḥkomhīti yo vādaṃ upeti so imehi dvīhi kāraṇehi vādaṃ upeti. Muni dvīhi kāraṇehi sanvādaṃ na upeti – akārako muni akārakatāya sanvādaṃ na upeti, atha vā vuccamāno upavadiyamāno na kuppati na byāpajjati na patitṭhiyati na kopaṇca dosaṇca appaccayaṇca pātukaroti. Akāraḥkomhīti muni imehi dvīhi kāraṇehi sanvādaṃ na upeti na upagacchati na gaṇhāti na parāmasati na abhinivisatīti – vādaṇca jātaṃ muni no upeti. Kathopakathanakathā tesu tesu ṭhāneu atthasanvaṇṇanā kātabbā.

9. Pañhāpucchavissajjhana naya

Ettha tāva paṭhamam padhāna mātikaṃ dassetvā araram anumatikaṃ ca pucchavissajjanam ca nidasseti.

“Katamehi catūhi ṭhānehi pāpakammaṃ na karoti? Chandāgatiṃ gacchanto pāpakammaṃ karoti, dosāgatiṃ gacchanto pāpakammaṃ karoti, mohāgatiṃ gacchanto pāpakammaṃ karoti, bhayāgatiṃ gacchanto pāpakammaṃ karoti. Yato kho, gahapatiputta, ariyasāvako neva chandāgatiṃ gacchati, na dosāgatiṃ gacchati, na mohāgatiṃ gacchati, na bhayāgatiṃ gacchati; imehi catūhi ṭhānehi pāpakammaṃ na karoti”ti. Idamavoca bhagavā, idaṃ vatvāna sugato athāparam etadavoca satthā.”(Dīghanikāya I, CSCD)

Evameva suttaṭṭhesu nānā atthasanvaṇṇananāyo dissante. Tāni evamidaṃ saṃkhepalekhanena sandassetiṃ na sakkā. Taṃ pana atīvadukkhaṃ. Etasmiṃ pakaraṇe katipayatthasanvaṇṇananāyo sakāranena dassitā.

Āsevitagantāvalī

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