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**Dīghanikāyāgata Atthuddhāravidī: Mahāpadāna,
Mahāsudassana, Pāyāsirajāñña, Saṃgīti Suttānāmanusārena**

*Āyasmā Aparakkagāmajō Siri Sudhammo**
*Āyasmā Piṭatalāvagāmajō Vimalasāro***

Uddeso

Sammāsambuddhena desitadhammavinayassa atthabyañjanaṃ saṃvaṇṇayituṇca paridīpetuṇca atthakathācariyehi paribhāvitavidhikkamāni atthuddhāravidī'ti vuccati. Sammāsaṃbuddhassa parinibbāṇato pacchā atthakathāganthāni Saṃraciṃsu. Tathā'pi tepiṭakaganthāni upaparikkhite tathāgatenā ca tassa sāvakena ca vividhākārattuddhāravidhikkamāni bhāvitā'ti dissante. atthakathācariyehi tesam ganthakaraṇatthāya tāni atthuddhāravidhikkamāni sampayojīṃsu.

Pariyesanapañho

Kāni attuddhāravidhikkamāni dīghanikāye upayogitā'ti imasmim̐ pariyesana pattamhi vīmansite.

Pariyesanappayogo

Imassa pariyesanassa abhippāyaṃ pana paripūretuṃ Mahāpadāna, Mahāsudassana, Pāyāsirajāñña, Saṃgīti'ti cattāri suttāni upayojante. Taṃ kissa hetu? Imesu suttesu nānā atthuddhāravidhikkamāni yojitāti vijjante. Tasmā tāni lakkhaṇāni pamukhaṃ katvā imāni cattāri suttāni pariyesanassa paribhavituṃ vāyamate.

Sākacchā

Pubbasaṇḍassitesu suttesu bhagavā'pi ca tassa sāvakasāvika ca bahujanahitāya

* Lecturer (Probationary), Department of Sinhala, University of Ruhuna.
sudaaparekke@gmail.com

** BA (Hons.) Sinhala, Mphil. (Reading) University of Peradeniya.
wimsarap@gmail.com

bahujanasukhāya saṃkhittena ca vitthārenahammaṃ desayiṃ. *Samgītisuttaṃ* pana Sāriputtattherena ca *Pāyāsirajāññasuttaṃ* pana Kumārakassapatherena ca desitā honti. *Mahāpadānasuttaṃ* ca *Maāsudassanasuttaṃ* ca buddhabhāsitasuttāni bhavanti. Imesu suttesu katipayahāthuddhāraḍidino upayogitā honti. Kāni pana tāni?

- Itihāsavutāntānusāranayaṃ/Katāvathānusāranayaṃ
- Aṃkanānusāranayaṃ
- Puccha-vissajjanānusāranayaṃ
- Saṃvaṇṇitanayaṃ

Itihāsavutāntānusāranayaṃ/Katāvathānusāranayaṃ

Itihāsavutāntānusārena yaṃ kiñci dhammakāraṇaṃ vibhāvitāṃ, taṃ pana itihāsavutāntānusāranayaṃ nāma. Buddho Mahāpadāna sutte imaṃ nayaṃ payoji. Ayaṃ pana nidassanamekaṃ. “Atha kho bhikkave bandhumā rājā nemitte brāhmaṇe āhatehi vatthehi acchādāpetvā sabbakāmehi santappesi. Atha kho bhikkhave bandhumā rājā vipassissa kumārassa dhātiyo utthāpesi.” (Dīghanikāya II, p.28)

Mahāpadānasuttaṃ pana catunnaṃ buddhānamapadānānusārena kevalaṃ itihāsavutāntānusāranayena desita suttaṃ bhavati. Akkhānapadhānattaṃ pana kathāvatthānusāranayassa lakkhaṇaṃ bhavati. Pāyāsirajāññasuttamhi ca Mahāsudassana suttaṃ ca ayamattuddhāranayassa paribhāvitākāraṃ vijjati. Itihāsavutāntaṃ pana atīte bhūtaṃ bhavati. Akkhānaṃ pana atīte bhūtaṃ vā abhūtaṃ vā manokappitavuttantaṃ vā bhavati.

Aṃkanānusāranayaṃ

Aṃkanavasena dassetvā dhammassa paridīpanaṃ pana imassa atthuddhāranayassa pamukha lakkhaṇaṃ bhavati. Dīghanikāyāgata Samgīti nāma suttaṃ ayamākārena atthuddhāranayena desitaṃ. Sāriputtattherena desite imasmiṃ eka, duka, tika, catukka, pañca, chaṭṭha, satta, atthaka, nava, dasa ādi nayena dhammakāraṇaṃ saṃgahetvā aṃkanavasena sandassitā. “Cha ajjhakkāni āyatanāni: cakkhāyatanāṃ, sotāyatanāṃ, ghāṇāyatanāṃ, jivhāyatanāṃ, kāyāyatanāṃ, manāyatanāṃ” (Dīghanikāya III, p.412)

Evamākārena aṃkanavasena dhammakāraṇāni vivaritākārasuttaṃ dhammasaṃgāyanasmiñcāpi upakāritamiti viññūṇaṃ matameva.

Pucchā-vissajjanānusāranayaṃ

Aṭṭhakathācariyehi tesāṃ gantakaraṇatthāya paribhāvitāṃ pamukatthuddhāranayaṃ nāma pucchā vissajjanānusāranayaṃ bhavati. Dhammakāraṇaṃ pañhākārena pucchitvā tassa paccuttarasampādanaṃ pana imassa atthuddhāranayassa pamukalakkhaṇaṃ bhavati . Tathāpi saṃvādānusārī sarūpaṃ

ca imasmiṃ atthuddhāranaye antogatameva. Dīghanikāyatta Pāyāsirajāññasuttaṃ nāma tassa nidassanaṃ. “Taṃ kimmaññasi rājañña ime candasuriyā imasmiṃ vā loke parasmīṃ vā, devā vā te manussā vā ti? Ime bho kassapa candasuriyā parasmīṃ loke na imasmiṃ deva ten a manussā’ti” (Dīghanikāya II, p.508)

Pāyāsirajāññaena pucchitāni bahūni pañhāni uddissa kumārakassapattherena imaṃ suttaṃ desitabhāvena imaṃ suttaṃ pana sanvādasarūpena nimmitamiti sallakkhituṃ sakkā.

Samvaṇṇitanayaṃ

Buddho ca tassa sāvakaśāvikā ca dhammaṃ vitthāretuñca paridīpetuñca anekāni payogāni yojimsu. Tesu payogesu samvaṇṇanānayaṃ ca pamukho bhavati. Yaṃkiñci dhammakāraṇaṃ anekehi vaṇṇanehi paridīpanaṃ panasaṃvaṇṇanānayaṃ uccati. Na ca pana kevalaṃ Dīghanikāye suttesu, tathāpi bahusu tepitakasuttasupī ayamattuddhāranayaṃ vijjati. Dīghanikāyāgata Mahāsudassanasuttaṃ tassa accantocita nidassanaṃ bavati.

“Tāsaṃ kho panānanda tālapantinaṃ vātaritānaṃ saddo ahosi. Vaggu ca rajanīyo ca kamanīyo ca madanīyo ca. Seyyathāpi ānanda pañcamgikassa turiyassa suvinītassa suppaṭitālitassa kusalehi samannāhatassa saddo hoti vaggu ca rajanīyo ca kamanīyo ca madanīyo ca” (Dīghanikāya II, p. 268)

Upamā, rūpakādi alaṃkārehi ca anekehi kabbapayogehi ca ayamattuddhāranayaṃ samappitaṃ. Tasmā evamādinī suttāni sāhiccaganthānaṃ sarūpaṃ gaṇhantīti ca sallakkhituṃ sakkā.

Nigamanayaṃ

Bhagavā ca tassa sāvakaśāvikā ca dhammavinayassa atthubyañjanaṃ samvaṇṇanāyacaparidīpanāyacaitihāsavutāntānusāranayaṃ/Katāvathānusāranayaṃ, aṃkanānusāranayaṃ, pucchā-vissajjanānusāranayaṃ, Samvaṇṇitanayaṃ’ti vividhākāratthuddhāranayāni sampayojitākāraṃ daṭṭhuṃ sakkā. Tatheva pacchā, atṭhakathācariyā imāni atthuddhāranayāni samvaḍḍhetvā tesam atṭhakathāgantesu yojimsūti citetuṃ sakkā.

Āsevitaganthanāmāvali

දීඝනිකාය., I,II,III (2006) බුද්ධ ජයන්ති ත්‍රිපිටක ග්‍රන්ථමාලා, කොළඹ: රජයේ මුද්‍රණාලය.

දීඝනිකායට්ඨකථා, (1918). සංස්: හෙයියන්තුඩුවේ ධම්මකිත්ති සිරි දෙවමිත්ත, කොළඹ:

වන්දරත්න ලබ්‍රහේන්ගොඩ, (2006), පාලි අට්ඨකථා සාහිත්‍යය, කොළඹ: සමයවර්ධන පොත්තල