

Kathaṃ Buddhassa Ākappo hoti Bhāsāyaṃ ca Pakāsane ca?

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Uddeso

Desesi Buddho attano dhammaṃ Māgadhībhāsāya. Bhagavato desito dhammo manussānaṃ atthāya ca hitāya ca. Taṃ dhammaṃ bodhanaṃ na sukaraṃ. Buddho so bhagavā sammā ajānitvā lokañca lokasamudayañca lokanirodhañca lokanirodhagāminīpaṭipadañca desesi. Yathā 'Adhigato kho myāyaṃ dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacarō nipuṇo paṇḍitavedanīyoti' (Majjhimanikāya III, 408) Tena so sāvakānaṃ sukhāvabodhāya dhammaṃ sampesitūṃ sukaraṃ bhāsameva upayuttosi. Pālibhāsāya racitaññesu pakaraṇaganthesu tepiṭakaganthesu āgatabhāsā pana atīva sukaro hoti. Buddhassa desanā pana sammuti paramatta vasena duvidhā. Suttapiṭake ca vinayapiṭake ca sammutidesanā dissate. Abhidhammapiṭakaṃ pana paramatthadesanā nayena saṅgahito.

Tatheva suttageyyādi navaṅgasatthusāsanehi paripuṇṇitatepiṭake samāsabāhullattaṃ vā nānāvidhālaṃkārehi vā visādībhāvaṃ na hoti. Buddho so bhagavā sugamabhāsā vohārena dhammaṃ desesi. Tassa dhammadesanā pana sāvakānaṃ sukhāvabodhanatthāya hoti. Buddassa sāvakā ca taṃ bhāsāvohāraṃ ca pakāsanasabhāvaṃ ca anugamitūṃ ārabhimsu.

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Pariyesanapañho

Kathaṃ pana buddhassa ākappo hoti, dhammadesanāya bhāvito bhāsāyaṃ ca pakāsaṃ ca ?

Pariyesanappayogo

Tepiṭakaganthesu bhāvita buddhassa bhagavato bhāsāyaṃ ca pakāsane ca suvisuddhalakkhaṇānusārena imaṃ pariyesanapattikaṃ saṃgahaṃ karomi.

Sākacchā

Bhagavā sabbesuṭhānesu atthameva pamukhaṭṭhāne ṭhapetvā dhammaṃ desesi, neva saddaṃ iti veditabbo. Yathā poṭṭapādasutte vuttaṃ: 'imā kho citta loka samaññā lokaniruttiyo lokavohārā lokapaññattiyo yāhi tathāgato voharati aparāmasanti.' (Dīghanikāya I, 436). Tatheva Buddho janapadaniruttiṃ nābiniveseyyāya ca lokavohāraṃ nātidhāveyyaṃ ca ovadi. ekameva vattuṃ nissāya janapadesu vividhāni vacanāni voharanti. Tesu vohāresu ekameva gahetva ekaṃ eva saccanti ādivasena na ganhitabbo'ti. Araṇavibhaṅgasutte desito seyyathāpi 'janapadaniruttiṃ nābhiniveseyya sāmāññaṃ nātidhāveyya...' idha bhikkhave tadevekaccesu janapadesu pātīni sañjānanti, pattanti, vittanti, sarāvanti, dhāropenti, poṇanti, pisilanti sañjānanti. Iti yathā yathā naṃ tesu tesu janapadesu sañjānanti. Tathā tathā thāmasā parāmassa abhinivissa voharati. Idhameva saccaṃ moghamaññanti. Evaṃ kho bhikkhave janapadaniruttiyā ca abhiniveso hoti sāmāññā ca atisāro" (Majjhimanikāya III, 490). Evameva janapadesu pattaṃ uddissa vividhāni nāmāni voharimsu. Tasmā tesu tesu janapadesu tāni vohārāni anuvattitabbāni, na ekameva niruttiṃ gahitabbanti buddhena anuññāto.

Tatheva Buddhosamakālīna vohāraṃ nissāya nava atthasandassanāni ca dassesi. Etamatthāya samaṇabrāhmaṇādivacanāni atīvocitaṃ.

'Na muṇḍakena samaṇo abbhato alikaṃ bhaṇaṃ,
Icchālobhasamāpatte samaṇo kiṃ bhavissati'
(Dhammapada, 90)

Evamādinā nayena anekāni atthāropitāni tepiṭake dissante.

Buddho so bhagavā bhāsaṃ atthasūcakādhippāyeva ganhi. Tathā attano dhammaṃ pavattituṃ ca anāgataṃ nissāya rakkhituṃ ca bhāsaṃ atīva upayogabhāvaṃ iti cintesi. Buddhassa dhammo pana sabbesaṃ sattānaṃ hitāya sukhāya. Tenahi chandasāṃ āropetuṃ Yamelutekulehi katossahaṃ vigarahi tathāgato. Tena anujānāyi satthā sattānaṃ bodhāya sukarabhāsāyameva dhammaṃ desituṃ. Vuttaṃ yathā Araṇavibhaṅgasutte.

“Tena kho pana samayena Yamelutekulā nāma bhikkhū dvebhātikā honti. Brāhmaṇajātikā kalyāṇavācā kalyāṇavākkaraṇā. Te yena Bhagavā tenupasaṃkamimsu. Upasaṃkamitvā bhagavantaṃ etadavocuṃ. Etarahi bhante nānā nāmā, nānā gottā, nānā jacchā, nānā kulā pabbajitā. Te sakāya niruttiyā buddhavacanaṃ dūsentī. Handa mayāṃ bhante, buddhavacanaṃ chandaso āropemīti. Vigarahi Buddho Bhagavā” (Cullavaggapāḷi II, 100). Buddho brāhmaṇajātikānaṃ Yamelutekulānaṃ vacanaṃ sutvā tesāṃ vigarahitvā na tathā kātabboti sikkhāpadaṃ ca paññāpayī; “na bhikkave buddhavacanaṃ chandaso āropetabbaṃ yo āropeyya, āpatti dukkhaṭṭassa. Anujānāmi bhikkhave sakāyaniruttiyā buddhavacanaṃ pariyāpuṇituṃ” iti. (Cullavaggapāḷi II, 100)

Evamādinā Buddho sakāyaniruttiyā buddhavacanaṃ pariyāpuṇituṃ anujānāyi. Taṃ paññāpanaṃ pana dhammavinaye ciraṭṭhitiyāyeva ahoṣīti daṭṭhabbo.

Tasmiṃ samaye buddhavacanaṃ lekhanesu na ṭhapito hoti. Teneva dhammavinaya ārakkhanāya ca atthāya ca hitāya ca nirantareva dhammaṃ sajjhāyitabbo'ti Buddho desesīti ahaṃ cintayāmi.

‘Asajjhāya malā mantā anuṭṭhānamalāgharā,
Malaṃ vaṇṇassa kosajjaṃ pamādo rakkhato malaṃ’
(Dhammapada, 84)

Tatheva Buddho atthapadameva seyyoti dhammapade desesīti.

‘Sahassampi ce vācā anattapada saṃhitā,
Ekaṃ atthapadaṃ seyyo yaṃ sutvā upasammati’
(Dhammapada, 46)

Sahassampi ce gāthā anattapada saṃhitā,
Ekaṃ gāthāpadaṃ seyyo yaṃ sutvā upasammati’ iti.
(Dhammapada, 46)



Tatheva sotendriyaṃ pīnetuṃ gītassarena dhammaṃ na desitabboti buddhena sikkhāpadaṃ ca paññattaṃ. Tatheva tassādinavañca desesi.

“Pañcime bhikkhave ādīnavā ayatikena gītassarena dhammaṃ gāyantassa attāpi tasmim̃ sare sārājḅati. Parepi tasmim̃ sare sārājḅati. Gahapatikāpi ujjhāyanti, sarakataṃpi nikāmayamānassa samādhissa bhaṃgo hoti. Pacchimā janatā diṭṭhānugatiṃ āpajḅati. Ime kho bhikkhave pañca ādīnavā āyatakena gītassarena dhammaṃ gāyantassa. Na bhikkhave āyatakena gītassarena dhammo gāyitabbo. Yo gāyeyya āpatti dukkatassāti.” iti (Cullavaggapāḅi II, 12).

Tatheva pakāsana visaye buddhassa ākappo paṭhameva saṭṭhikhīnāsavānānaṃ ārabba pavattito ovādena pākato hoti. “desetha bhikkhave dhammaṃ ādi kalyāṇaṃ, majḅhe kalyāṇaṃ, pariyosāna kalyāṇaṃ sātthaṃ sabyañjanaṃ kevala paripuññaṃ parisuddhaṃ brahmacariyaṃ pakāsetha.” (Mahāvaggapāḅi I, 42) Tatheva Kūṭadanta brāhmaṇassa vacanena buddhassa pakāsana vilāsaṃ Sammā pākato. ‘Samaṇo khalu bho gotamassa ehi svāgatavādī sakhilo sammodake abbhākuṭiko uttānamukho pubbabhāsī” (Dīghanikāya II, 256)

Buddhassa bhāsā vohāraṃ sāvakānaṃ atīva modāya ca bodhāya ca abhavi. Pākato taṃ desanāvasāne sāvakehi kata pakāsanehi.

“Abhikkantaṃ bho gotama, abhikkantaṃ bho gotama, seyyathāpi bho gotama nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti evameva kho bhota gotamena anekapariyāyena dhammo pakasito. Esāhaṃ gotamaṃ saraṇaṃ gacchāmi dhammaṃ ca bhikkhusaṃghaṇca upāsakaṃ maṃ bhavaṃ gotamo dhāretu ajjatagge paṇupetaṃ saraṇaṃgataṃti.” Tatheva subhāsito kalyāṇavācāmeva anuññāto hoti. ‘kalyāṇavāco hoti, kalyāṇvākkaraṇo poriyavācāya samannāgato vissanāhāya anelagalāya. (Aṅguttaranikāya III, 182) Kilesavaḅḅhana vacanāni ca tiracchāna kathādīni ca so buddho bhagava paṭikkhipi. (Dīghanikāya I, 14)

Buddho tassa sāvakānaṃ kusalāni sallakkhetvā te tesu tesu aggaṭṭhānesu patiṭṭhahi. Tattha, bhāsāvisaye ca pakāsana visaye ca nipunā mahātherā sallakkhetvā te tesu tesu ṭhānantaresu patiṭṭhahi. Āgatamidaṃ Aṅguttaranikāye Etadaggapāḅiyaṃ;

‘Etadaggaṃ bhikkhave mama sāvakaṇaṃ bhikkhūnaṃ
mañjussarānaṃ yadidaṃ Lakuṇṭaka Bhaddiyo.’

‘Sīhanādikaṇaṃ yadidaṃ piṇḍolabhāradvājo.’
Dhammakathikaṇaṃ yadidaṃ puṇṇamantāni putto.’

‘Vicittakathikaṇaṃ yadidaṃ kumārakassapo.’
(Aṅguttaranikāya I, 46-52)

Samodhānaṃ

Iha kathana, saṃvāda, saṃbhāsaṇa, vāgalāpa, takka, vitakkādi
vidhīni bhāsāti vuccate. (Bhāsā – bhās – *speech, conversation, way
of talking, disputation, language*, (Pāli English Dictionary, 1963:
500) Tenevānusārena Dhammadesanaṃ, pakāsaṇaṃ, paridīpanaṃ ca
pakāsaṇaṃtīti. Emevamādinā kāraṇena Buddho so Bhagavā bhāsaṃ ca
pakāsaṇaṃ ca dhammadesanā visayesu ca sammutisannivedanavisaye
ca pamukho bhavatiṭṭi desito. Bhāsāvisaye ca pakāsanavisaye ca
buddhena pavattita ‘anujānāmi bhikkhave sakāya niruttīyaya dhammaṃ
pariyāpuṇiṭṭi’ iti ākappaṃ nissāya vattamānepi nānāraṭṭhavāsī manussā
dhammaṃ sādhuṇaṃ uggahanti pariyāpuṇanti, dharenti, caranti ca.

Pamukhapadāni: Bhāsā, Pakāsaṇa, Tepiṭaka, Pariyesana, Sutta

Āsevitaganthāvalī

Mūlaganthāni

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