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Dhammasāṅgītisū vivādāpannasuttānaṃ vīmaṃsanā.

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Uddeso

Saṅgītināma bahūnaṃ ekattṭhānaṃ hutvā dhammañca vinayañca pujjāvissajanākārena saṃgāyanā'ti paṭhamadutiyasaṅgītyanusārena daṭṭhuṃ sakkā. Sāsanaītihāsāgatanayena paṭhamasaṅgītiṃ pana sammāsambuddhapaṛiṇibbāṇato temāsaccayanea ajātasatturajjānuggahāya magadhe vebhātapabbataguhāyaṃ sattapaṇṇināmaguhādvāre katā. Tasmīṃ pana mūlāsaṃ mahakassapaṭthereneva dhāritanti cullavaggapāliyaḡata pañcasatikakkhandanāma paṭhamasaṅgīti kathāyaṃ dissate. vuttametam cullavaggapāliyaṃ tam paṭhamasaṅgīti pana dhammavinayassa dīpanāya ca adhamma-avinayānaṃ paṭibāhanaṭṭhāya ca pavattitā'ti. Ettha subhaddanāma buḡḡapabbajitassa abhaddavācam pana sāsanaībhedaṅṭṭhāya lakkhaṇapātukaraṅṭṭhāya hetubhūtā'ti daṭṭhuṃ sakkā. Yathā ca pana, “ ‘alam, āvuso, mā socittha; mā paridevittha. Nanvetam, āvuso, bhagavatā paṭikacceva akkhātam – sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo. Tam kutettha āvuso labbhā, yaṃ tam jātam bhūtam saṅkhatam palokadhammam, tam vata mā palujjīti – netam ṭhānaṃ vijjatī'ti” (Cullavaggapāli, p. 234).

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Tathā dissate taṃ tepiṭakasāhicca nigaṇṭhanāthaputtassa kālairiyato pacchā nigaṇṭhasāsane digambara, setambarānaṃ antare nānāvādā uppannā tena tesamanatare bhedo uppanno. Evamādikāraṇāni sallakkhetvā, buddhasāsanassa ciraṭṭhañca ca sāsanaṇuggāyañca sallakkhetvā pañcaarahantasatehi mahākassapathero saṅghatheraṭṭhāne ṭhepetvā paṭhamasaṅgīti katāti tiretuṃ sakkā.

Pariyesanapañho

Ke ettha vivāpdāpannasuttāni'ti ca kehi kāraṇehi te vivādāpannā'ti ca ettha vīmaṃsituṃ vāyamāmi.

Pariyesanappayogo

Desanāpāliyamuttakasuttāni asimiṃ pariyesanapattikāya vīmaṃsituṃ appekkhāmi. Tathā tesu tesu suttesu āgata dhammapariyāyini sammā vīmaṃsetvā suttapiṭake otāretabbā, vinaye sa vinayānulomabhāvaṃ parikkhitvā ettha mama pariyesanaṃ katuṃ vāyamāmi.

Sākacchā

saṅgīti pana kathaṃ kattabbā'ti sammāsamuddhassa dharamānasamayeva vitthāritā ca mātikā nayādi ṭhapitabhāvañca datṭhuṃ sakkā yathā ca pana, Aṅguttaranikāye ānandasutte pana āgataṃ taṃ, “Idhāvuso sārīputta, bhikkhu dhammaṃ pariyāpuṇāti – suttaṃ geyyaṃ veyyākaraṇaṃ gāthaṃ udānaṃ itivuttakaṃ jātaṃ abbhutadhammaṃ vedallaṃ. So yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ deseti, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena paresaṃ vāceti, yathāsutaṃ yathāpariyattaṃ dhammaṃ vitthārena sajjhāyaṃ karoti, yathāsutaṃ yathāpariyattaṃ dhammaṃ cetasā anuvitakketi anuvicāreti manasānupekkhati. Yasmim āvāse therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā tasmim āvāse vassaṃ upeti. Te kālena kālaṃ upasaṅkamitvā paripucchati paripaṇṇhati – ‘idaṃ, bhante, kathaṃ; imassa kvattho'ti? Te tassa āyasmato avivaṭaṇṇeva vivaranti, anuttānīkattañca uttānīkaronti, anekavihitesu ca kaṅkhāṭhānīyesu dhammesu kaṅkhaṃ paṭivinodenti. Ettāvatā kho, āvuso sārīputta, bhikkhu assutaṇṇeva dhammaṃ suṇāti, sutā cassa dhammā na sammosaṃ gacchanti, ye cassa dhammā pubbe cetasā samphuṭṭhapubbā te ca samudācaranti, aviññātañca vijānāti”ti (Aṅguttaranikāya II, p.339).

Thathā dīghanīkāyāgata saṅgīti, dasuttarādi suttāgatanayena sariputthatthero pana sammāsambuddhassa dharamānasamayeveva saṅgīti-dasuttarādi suttāni sampādetvā dhammassa ciraṭṭhitatañca surakkhitatañca avippaṭṭisārañca kato. Paṭhamasaṅgītiyā nidānaṃ gambhīrena pariyesento appekaccānaṃ bhikkhūna avinayakiriyaṃ hutubhuta'ti pākaṭiyate. Yathā ca pana cullavaggapāliyaṃ dissate taṃ “evarūpaṃ anācāraṃ ācaranti – mālāvacchaṃ ropentipi ropāpentipi, siñcantipi siñcāpentipi, ocinantipi ocināpentipi, ganthentipi ganthāpentipi, ekatovaṅṭikamālaṃ karontipi kārāpentipi, ubhatovaṅṭikamālaṃ karontipi kārāpentipi, mañjarikaṃ karontipi kārāpentipi, vidhūtikaṃ karontipi kārāpentipi, vaṭamsakaṃ karontipi kārāpentipi, āveḷaṃ karontipi kārāpentipi, uracchadaṃ karontipi kārāpentipi. Te kulitthīnaṃ kuladhītānaṃ kulakumārīnaṃ kulasuṇhānaṃ kuladāsīnaṃ ekatovaṅṭikamālaṃ harantipi harāpentipi, ubhatovaṅṭikamālaṃ harantipi harāpentipi, mañjarikaṃ harantipi harāpentipi, vidhūtikaṃ harantipi harāpentipi, vaṭamsakaṃ harantipi harāpentipi, āveḷaṃ harantipi harāpentipi, uracchadaṃ harantipi harāpentipi. Te kulitthīhi kuladhītāhi kulakumārīhi kulasuṇhāhi kuladāsīhi saddhiṃ ekabhājanepi bhūñjanti, ekathālakepi pivanti, ekāsanepi nisīdanti, ekamañcepi tuvaṭṭenti, ekattharaṇāpi tuvaṭṭenti, ekapāvuraṇāpi tuvaṭṭenti, ekattharaṇapāvuraṇāpi tuvaṭṭenti, vikālepi bhūñjanti, majjampi pivanti, mālāgandhavilepanampi dhārenti, naccantipi, gāyantipi, vādentipi, lāsantipi; naccantiyāpi naccanti, naccantiyāpi gāyanti, naccantiyāpi vādenti, naccantiyāpi lāsenti; gāyantiyāpi naccanti, gāyantiyāpi gāyanti, gāyantiyāpi vādenti, gāyantiyāpi lāsenti; vādentiyāpi naccanti, vādentiyāpi gāyanti, vādentiyāpi vādenti, vādentiyāpi lāsenti; lāsentiyāpi naccanti, lāsentiyāpi gāyanti, lāsentiyāpi vādenti, lāsentiyāpi lāsenti; aṭṭhapadepi kīḷanti, dasapadepi kīḷanti, ākāsepi kīḷanti, parihārapathepi kīḷanti, santikāyapi kīḷanti, khalikāyapi kīḷanti, ghaṭikāyapi kīḷanti, salākahatthenapi kīḷanti, akkhenapi kīḷanti, paṅgacīrenapi kīḷanti, vaṅkakenapi kīḷanti, mokkhacikāyapi kīḷanti, pattālhakenapi kīḷanti, rathakenapi kīḷanti, dhanukenapi kīḷanti, akkharikāyapi kīḷanti, manesikāyapi kīḷanti, yathāvajjenapi kīḷanti; hatthismimpi sikkhanti, assasmimpi sikkhanti, rathasmimpi sikkhanti, dhanusmimpi sikkhanti, tharusmimpi sikkhanti; hatthissapi purato dhāvanti, assassapi purato dhāvanti, rathassapi purato dhāvantiyāpi ādhāvantiyāpi; usseḷentipi, apphoṭentipi, nibbujjhantipi, muṭṭhīhipi yujjhanti; raṅgamajjhepi saṅghāṭiṃ pattharivā naccakiṃ evaṃ vadanti – “idha, bhagini, naccassū”ti; nalāṭikampi denti; vividhampi anācāraṃ ācaranti” (Cullavaggapāli, p. 09).

Tathāpaṭṭhamasaṅgītikathāgatanayenasāṅgītito pacchāsaṅgītikārakā purānagavamāpti theravarānaṃ upecca saṅgītiṃ paṭiggahetuṃ āyācitā’pi te taṃ paṭikkhipetvā attano attano anattanamanabhāvaṃ dassitā’ti dissate. Tena paṭṭhamasaṅgītiyopari yaṃkiñcivisaṃvadampi pavattitanti dissate. Yathā vā tathā vā evamadikāraṇehi paṭṭhasaṅgītiyā saṅgāyitadhammassopari yaṃ kiñcivimatiṃ jāyituṃ sakkā. Tena suttanatapaṭṭakamhā muttakakatipayasuttāni ca dissate yathā ca pana

- Gulha ummagga
- Gulha vessantara
- Sujinasatta
- Raṭṭhapāla gajjiita
- Doṇagajjiita
- Mahā dhammahadaya
- Mahā dhātukathā

Etāni pana suttāni kehi kāraṇehi suttapaṭṭakam na antogadhanti ettha vīmaṃsītu vaṭṭati. Appekacce pana evaṃ vadanti etesevaṃ suttānaṃ āgatakāraṇāni aparesu suttasu ca daṭṭhuṃ sakkā’ti tena etāni pana suttapaṭṭakamuttā’ti. Tathā saṅgītiyaṃ pana cattāro mahāpadese’va pamukaṭṭhāne ṭhapetvā dhammaṃ saṅgāyatumarūlhā’ti dissate. Etta cattāro mahāpadesā pana “

Idha, bhikkhave, bhikkhu evaṃ vadeyya – ‘sammukhā metāṃ, āvuso, bhagavato sutāṃ sammukhā paṭiggahitaṃ – ayaṃ dhammo, ayaṃ vinayo, idaṃ satthusāsana’nti. Tassa, bhikkhave, bhikkhuno bhāsitaṃ neva abhinanditabbāṃ nappaṭikkositabbāṃ. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukaṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni. Tāni ce sutte otāriyamānāni vinaye sandassiyamānāni na ceva sutte otaranti na vinaye sandissanti, niṭṭhamettha gantabbāṃ – ‘addhā, idaṃ na ceva tassa bhagavato vacanaṃ arahato sammāsambuddhassa; imassa ca bhikkhuno duggahita’nti. Iti hetāṃ bhikkhave, chaḍḍeyyātha.

‘asukasmim nāma āvāse saṅgho viharati sathero sapāmoḁkko. Tassa me saṅghassa sammukhā sutāṃ sammukhā paṭiggahitaṃ....

‘asukasmim nāma āvāse sambahulā therā bhikkhū viharanti bahussutā āgatāgamā dhammadharā vinayadharā mātikādharā. Tesāṃ me therānaṃ sammukhā sutāṃ sammukhā paṭiggahitaṃ ...

‘asukasmim̐ nāma āvāse eko thero bhikkhu viharati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo. Tassa me therassa sammukhā sutam̐ sammukhā paṭiggahitam̐... (Aṅguttaranikāya II, p.169)

Kathñicipi pamānavasena sattasuttā bahīkatā’ti daṭṭhum̐ sakkā.

Nigamanam̐

Pāvacaṇassa surakkhitāya ca ciratthitāya sammāsamuddhassadharamānakālato paṭṭhāya sāvaka nānāvidhakiccāni katā’ti dissate. Tena dhammagāreavena sampuñṇā dhammam̐ apacayamānā arahantā pāvacaṇasuttā paṭikkhitā’t etam̐ kāraṇam acintiyatabbameva. Tathā tesam̐ suttānam̐ antogadham̐ vīmaṃsanena’pi tam̐ pākāṭiyati te pana bahulavasena sakkatabhāsāvohārassa ninnā’ti. Tena dutiyasaṅgītito pacchā arahhattādhikāram̐ vikaṇḍitāya vāyamitehi therevarihi etāni suttāni katānī’ti tireum̐ sakkā.

Āsevitaganthanāmāvalī

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