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Pāvacana'tthasaṃvaṇṇanāya Samupayojitā Anekaniruttippayogā

Āyasmā Mānāpiṭiyagāmajō Vajirabuddhi'

Uddeso

“Pāvacana'tthasaṃvaṇṇanāya samupayojitā anekanirottippayogā'ti mātikāye'tāya paṭhamam padavibhāgo kātabbo. Ettha hi tathāgatassa bhagavato sammāsambuddhassa desanāsaṃkhātassa dhammassa pāvacaṇaṇ'ti vohāraṃgatassa atthavaṇṇanā parisamaṇtato atthappaḱāsaṇā atthanirotupaṇā atthapariḱipāṇā va'ti pāvacaṇa'tthasaṃvaṇṇanā.

“Samupayojitā”ti sammā upaniṣṣitā upasevitā Satthārā khīṇāsavehi ca porāṇācariyehi vā. “Nirutti” saddo pana bhāsāpadaviggahavyākaraṇāṇam vasena tīsu atthesu dissate. “Anujānāmi bhikkhave sakāyaniruttiyā buddhavaṇaṇam pariyaṇuṇitum” (Cullavaggapāli, 100) iti ettha bhāsā'tthe. Tathā “...niruttiyā māgadhikāya vuddhiyā - karomi dīpantaravāsiṇam api” (Dāṭṭhavaṃso, 4) iccādīsu ṭhānesu. “Akkharappaḱhedo'ti sikkhā ca nirutti ca” (Sumaṅgalavilāsinī, 173) iccādīsu padaviggaha'tthe. “Yo niruttiṇṇaṇ na sikkheyya - sikkhento piṭakattayaṇ....” (Moggallāyaṇapaṇcikaṭṭikā, CSCD Rom) iccādīsu vyākaraṇa'tthe. Ettha pana bhāsā'ttho eva adhippeto. Payogo'ti payuṇṇaṇam vā savyāpārabhāvo. Anekā ca te payogā cā'ti anekappaṇyogā, nāṇappaṇyogā vividhappaṇyogā vā. Tāya bhāsāsaṃkhātāya niruttiyā anekappaṇyogā eva anekanirottippayogā.

Pariyesanaṇaṇho

Evam vuttapubbāya tāya pāvacaṇa'tthasaṃvaṇṇanāya anekanirottippayogā kathaṇ samupayojitā'ti ca tadatthasaḱdhanattham

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tesaṃ anekaniruttippayogānaṃ upayogitā kathaṃ hetubhūtā'ti'pi ete pañhā
ettha vīmaṃsanamaggene'va vissajjitabbā.

Pariyesanappayogo

Tadatthāya asmiṃ vīmaṃsanasmiṃ pamukhavasena, "nirutti"
nāma kiṃ? Kathaṃ tāya niruttiyā avisehehi mūlikalakkhaṇehi ca
visesappayogehi ca yassa kassaci padassa attho nirūpito paridīpito'pi ca?
iti ete pañhe vissajjetvā sanidassanena, tassa vissajjanassā'nusārene'va
tepiṭakapāḷiyā niruttibhūtāyaṃ tāyaṃ māgadhībhāsāyaṃ saṃvijjamaṇehi
anekavisesā'visehaniruttippayogehi sambuddhabhāsitassa pāvacaṇassa
atthasaṃvaṇṇanitākāro vivaṭo karissate. Ettha hi bhāsitassa atthaṃ
paridīpetuṃ hetubhūto niruttiyā mūlikappayogo ca satthussāvākācariyādīhi
samussāhena samupayojitā visesappayogā'pi ca pākāṭīkarissante.

Sākacchā

Imasmiṃ pakaraṇe bhāsāsaṃkhātena niruttisaddena
"Māgadhībhāsā" eva adhippetā. "Anujānāmi bhikkhave sakāya niruttiyā..."
iccādissa tathāgatavacaṇassa atthaṃ dīpetā mahā'tṭhakathācariyena, "Ettha
sakā nirutti nāma Sammāsambuddhena vuttappakāro Māgadhako vohāro"
(Samantapāsādikā 4, 897) iccevaṃ vivarito tadattho. So Māgadhako
vohāro eva māgadhikanirutti ca māgadhī vā. Tathā sā vohāraṃgatā
"Suddhamāgadhī"ti'pi. Loke yā bhāsā avipariṇāmasaṃkhātā sā
māgadhībhāsā eva. Vuttaṃ hetampi ca mahā'tṭhakathācariyena, "Ayamevekā
yathābhuccabrahmavohāra-ariyavohārasaṃkhātā māgadhābhāsāva na
parivattati" (Sammohavinodanī, 272) iti. Tāsāye'va tantiyā bhāsāvasena
keci pana "Tantibhāsā"ti'pi vadanti (Dhampiyā Aṭṭvā Gæṭṭapadaya, 07). Sā
pana bhāsā loke mūlabhāsā'ti vuttā Porāṇācariyehi. "Sā māgadhī mūlabhāsā
- narā yāyādikappikā, Brahmāno cassutālāpā - sambuddhā cāpi bhāsare"
(Mahārūpasiddhi, 30) iti pakāsitaṃ taṃ kāraṇamatisayavuttiye'va.

Chandasi sati tāya Māgadhīyā mūlabhāsā bhavituṃ na
sakkā'ti keci vicārakā vadanti (Sumaṅgala, 2010: 30). Yathā kathaṃ
vā sā māgadhī tepiṭakabuddhāvacaṇassa lekhanabhāsāvasena loke
suddhijanasambhāvitā viññūppasatthā ciraṃ therīyaparamparāgatā ca.
Tasmā hi pāvacaṇasaṃkhātāya tepiṭakapāḷiyā bhāsāvasenā'pi sā "Pālī"ti'pi
saññitā porāṇācariyehi. Vuttaṃ hetuṃ mahāvamse, "Pālimattamidhānītaṃ

- natthi aṭṭhakathā idha...." (Mahāvamsa, 227) iti. Manoramaṇīyatāya sā suddhamāgadhī nāma pālibhāsā (Pālī) tepiṭakabuddhavacanassa atthaṃ sudhārentī vācuggatavasena cirappavattā lekhanagatavasenā'pi. Pāvacanasaṃkhātassa saddhammassa atthasaṃvaṇṇanāya tassāya suddhamāgadhīniruttiyā samupayojitā anekappayogā he'ttha sandassanīyā bhavanti sanidassanene'va.

Niruttiyā Akkharakosallaṃ

Yassa kassaci bhāsitassa vacanassa attho pana akkharehe'va paññāyate. Dassitametaṃ kāraṇaṃ hi suddhamāgadhīniruttiyā mahāveyyākaraṇācariyena, "Attho akkharasaññāto" (Kaccāyanavyākaraṇaṃ, 1) iti vyākaraṇasmiṃmādito eva. Tassa v yākaraṇassā'disuttappayojanassa dassetā coliyācariyena, "Tattha jinasāsanādhigamassa akkharakosallamūlattā taṃ sampādetabban'ti dassetuṃ" (Mahārūpasiddhi, 1) iti tadabhideyyattho pakāsito. Tadanurūpato jinavacanassa subodhāya vimuttiyā adhigamāya ca akkharānaṃ sabhedasaravyañjanānaṃ suyojane kosallaṃ accantavasena mūlikaṃ bhavatī 'ti kāraṇametaṃ supākaṭaṃ. Tañca pana niruttiyā aviyojanīyappayogena bhavitabban'ti saññāpetuṃ sakkā.

Tathā tene'va coliyācariyena, "Yo koci lokiyalokuttarādibhedo vacanattho so sabbo akkharehe'va saññāyate" (Mahārūpasiddhi, 1) iti vuttattā ehalokiyatthasādhanatthaṃ pāralokiyatthasādhanatthañca lokanāthabhāsitassa vacanassa attho avassaṃ bhavitabbo lokuttarattha mokkhasādhanattham'pi ca. So attho hi pubbavuttākārena susaññāyate akkharehe'va. Ettha pana tadatthāya akkharānaṃ yathākārappayogo eva adhippeto. Yattha katthaci niruttiyā akkharā yathātathāgatadesitaṃ na sammādassitā, te dhammassa duratthaggaṇāya saccassa anadhigamāya eva saṃvattanti sutassa duravabodhāya ca.

Akkharesu duppayuttesu idha lokiyalokuttaratthasādhanan'ti ne'taṃṭhānaṃ vijjati. Kāraṇametaṃ hi daṭṭhabbaṃ nidassanehe'va. Sammāsambuddhānussaraṇapāṭhe pana "Purisadammasārathī " iccādīsu ṭhānesu, "Purisā ca te dammā cā'ti purisadammā, tesam purisadammānaṃ sārathī' ti purisadammasārathī"ti padaviggaho bhavati. Yato pana yena kenaci " Purisadhammasārathī "ti vutte, tassa vacanassa attho "Purisānaṃ dhammo purisadhammo, tasmim purisadhammasmim

sārathī 'ti vā tassa purisadhammassa sārathī'ti vā'ti vasena kathetabbo. Sakkatabhāsāyaṃ "Damyā" iti rūpaṃ "Damma" iti rūpene'tena dissate māgadhībhāsāyaṃ. Tasmā "Dametabbapurisānaṃ sārathī " iccatthe eva " Purisadammasārathī " saddo bhavati. Evaṃ tadatthappakāsane sati yo koci puggalo "Purisadhammasārathī "ti vadati, tena viparīta'ttho paññāyati, viruddha'tthādhigamo ca bhavati, Duddassitattā eva akkharānaṃ. Evameva "Sabbe saṃkhārā aniccā'ti" Iccādīsu dhammapadapāṭhesu "Saṃkhāra" saddo saṃkhatadhammānamatthe dissate. Tathā'pi yena kenaci tasmim dhammapade "Saṃkhārā"ti vutte, tena "Saṃkhāra" saddena kacavaro saññāyate uklāpo ca kasambu vā. Tassa puggalassa dubbohāraṃ nissāya tassa dhammapadassa attho viparīto bhavati, tato nidānaṃ durattho ca jāyate. Tasmā hi sabbadā saddhammassa desetā vā lekhakena vā sabbattha jinavacanānurūpato eva akkharā yathocitākāraṃ suyojanīyā bhavanti mūlikaniruttippayogavasena, bhāsītassa atthaṃ ājānanāya.

Niruttiyā Sabyañjanatā

Saddhammaṃ desetena hi tathāgatena satatameva desanāpāliyā sātthatā ca sabyañjanatā'pi ca samapekkhitā. Bhāsitaṃ hetam bhagavatā sammāsambuddhena bhikkhūnaṃ sammukhe, "Desetha bhikkhave dhammaṃ ādikalyāṇaṃ majjhakalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha" (Mahāvaggapāḷi, 42) iti. Ettha hi mahā'tthakathācariyena, "Yasmā imaṃ dhammaṃ desento sāsanabrahmacariyaṃ maggabrahmacariyaṃ pakāseti, nānāyehi dīpeti, taṅca yathānurūpaṃ atthasampattiyā sātthaṃ, byañjanasampattiyā sabyañjanaṃ" (Samantapāsādikā, 78) iti tasse'va jinavacanassa atthanirūpitattā sambuddhadesanāya hi ariyassa vinaye brahmacariyappakāsanavasena nibbānassa sacchikiriyāya visuddhiyā ariyamaggo eva pakāsito'ti daṭṭhabbo. Tasmā tadubhayabrahmacariyānaṃ yathākāradassanāya satthuvacanassa atthaṃ sammā adhigantabbattā tadatthasāadhanasmim pana niruttiyā sātthatā accantu'pakārā bhavati'ti kāraṇametam pākaṭam. Tathā ca sā desanā tu akkharānaṃ padānaṃ vyañjanānampi ca yathākārena samupetā samupalakkhitā bhavitabbā. Tathā bhāsītassa atthavitthāravivaraṇasukhāvabodāya niddesasampattiyā'pi samāyutā ca bhavitabbā. Vuttaṃ he'tam tene'va mahā'tthakathācariyena, "Akkharapadavyañjanākāraniruttiniddesasampattiyā sabyañjanaṃ" (Samantapāsādikā, 78) iti. Evaṃ hi niruttiyā sabyañjanatā pana

sabbato jinavacanassa atthāvabodhāya avassaṃ vimuttyadhigamāya ca bhavitabbā.

Evaṃ bhagavato dhmmassa vivaraṇatthāya atthasaṃvaṇṇanāyā'pi desanāpāliyā satthatā ca sabyañjanatā ca accantū'pakārā'ti kāraṇametam pākaṭīkatam. Ariyassa vinaye katapuññasambhārā keci viññūpurisā sātthadhammadesanāya padadvayam'pi sutvā maggaphalam adhigamenti. Evaṃ upatissaparibbājakena assajīmahātherassa santike pakāsitam, “Appam vā bahum vā bhāsassu atthaññeva me brūhi, atthene'va me attho kiṃ kāhati byañjanam bahum” (Dhammapadaṭṭhakathā, 46) iti. Ettha hi “Atthene'va me attho” ti desanāya appabhāvena vā mahantatāya vā phalam natthi, tāya attho eva atthāya hitāya bhavissatī 'ti kāraṇametam veditabbam. Evaṃ'pi dhamma'tthavivaraṇatthāya desanāsaṃkhātāya pāliyā sātthatā atthayuttatā yathākāra'kkharapadabyañjanasaṃyogajanita'tthassa'tthitā aviyojanīyā eva bhavati. Sā māgadhī niruttī'pi sātthasabyañjanappayogayuttā cirappavattā lokatthahitasukham sādhentī eva.

Niruttiyā Atthagambhīratā

Sammāsambuddhena hi yaṃ kiñci akkharamattam padamattam vākyamattam vā desitam, tam sabbameva lokiyalokuttarasukhādhigamāya saṃvattati. Paresam saddhammassavaṇābhilāsīnam dhammam desentena bhagavatā tathāgatena anekapariyāyena dhammo pakāsito'ti etam kāraṇam bahūsu suttantesu dassitam. Tasmātiha yesam tesam kathentānam desentānam pakāsentānam vā anekānamantare Sammāsambuddho eva saññito lokena, “Vadamam varo”ti (Vimānavatthupāli, 126). Vadamam varena tena bhagavatā desitāni suttāni pana dvidhā bhavanti neyyatthanītatthānam vasena. Dassito eva tesamatthānam vitthāro tu mahā'ṭṭhakathācariyena, “Neyyattham suttanta'ti yassa attho netabbo tam netabbatthasuttantaṃ, Nītattho suttanta'ti dīpetī 'ti kathitattho ayam suttanta'ti vadati ” (Manorathapūraṇī, 310) iti. Tadanurūpato yassa kassaci jinavacanassa attho netabbo paramatthavasena kathetabbo, so neyyattho bhavati. Yassa pana jinavacanassa attho yathākāram dīpito vivarito, anetabba'tthassa'tthitāya so nītattho bhavati. Evaṃ hi atthassa neyyabhāvanītabhāvasaṃyuttatāya paññāyate niruttiyā visesappayogajanitā atthagambhīratā eva.

Sambuddhasāsane pana visesena vuttāya tāya atthadhammanir uttipaṭibhānasamkhātāya catupaṭisambhidāyā'pi niruttyatthagambhīratā

sudissate. Tattha “Atthapaṭisambhidā”ti atthe pabhedagataṃ nāṇaṃ. “Dhammapaṭisambhidā”ti dhamme pabhedagataṃ nāṇaṃ. “Niruttapaṭisambhidā”ti niruttābhilāpe pabhedagataṃ nāṇaṃ. “Paṭibhānapaṭisambhidā”ti paṭibhāne pabhedagataṃ nāṇaṃ (Saddhammapakāsinī, 2-3). Ettha atthadhammadvayena hetuppaccayaphalānaṃ yathābhūtañāṇameva adhippetā. Niruttiyā tu tassa hetuphalāñāṇassa adhigamāya jinavacanassa atthavivaraṇaṃ adhippetā, atthavivaraṇasmim̐ sati vimuttyadhigamassa atthitāya eva. Ettha “Nirutti”saddena dhammassa nirutti eva adhippetā. Vuttaṃ he’taṃ aṭṭhakathācariyena, “Evaṃ tassa dhammaniruttisaññitāya sabhāvaniruttiyā māgadhiḱāya sabbasattānaṃ mūlabhāsāya pabhedagataṃ nāṇaṃ niruttipaṭisambhidā” (Vuttā, 04) iti. Paṭisambhidāñāṇena pana jinavacanassa sabbākārāvabodho eva adhippeto. Atthavyaṅjanānaṃ ādānavasena catubbidhā vādino pakāsītā bhagavatā “Vādīsutte” sammāsambuddhena (Aṅguttaranikāya 2, 268). Tatra eko vādī atthato pariyādānaṃ gacchati no vyaṅjanato. Eko vādī vyaṅjanato pariyādānaṃ gacchati no atthato. Eko vādī atthato ca vyaṅjanato ca pariyādānaṃ gacchati. Eko vādī neva’tthato no vyaṅjanato pariyādānaṃ gacchati. Tesu vādīsu pana yo atthañca vyaṅjanañca yathākāraṃ sañjānāti, sa eva saddhammassa atthaṃ sammāadhigameti. Tasmā jinavacanassā’dhigamāya bahūpakāraṃ niruttiyā akkharapadavyaṅjanānaṃ yathākārayojane nāṇaṃ bhavati. Tathā suyojitānaṃ tesamakkharādīnaṃ tesu tesu atthesu nāṇaṅca. Niruttiyā atthagambhīratāya sādharmaṇappayogesu tadubhayañāṇānmupakāreṇeva sugahītaṃ gaṇhituṃ sakkā saddhammaṃ.

Tathā hi yattha katthaci satthuvacanassa aparehi visesabhāsāppayogehya’pi pākāṭi bhavati niruttiyā atthagambhīratā. Ettha pana bhāsāya yassa kassa padassa anekatthātā bahvatthātā akkharassa vā visesabhāsāppayogavasena dassetuṃ sakkā. Tesu padassā’nekatthātāye’taṃ nidassanaṃ; “Tathāgata”saddassa atthaṃ dīpetā aṭṭhakathācariyena tadatthavasena aṭṭhakāraṇāni dassitāni, Kathaṃ? Tathā āgato’ti, tathā gato’ti, tathalakkhaṇaṃ āgato’ti, tathadhamme yathāvato abhisambuddho’ti, tathadassītāya, tathavāditāya, tathakāritāya, abhibhavanaṭṭhena vā iti (Paramatthadīpanī, 84). Tesamatthānaṃ vitthāravibhāgo pana tadaṭṭhakathāye’va veditabbo. Evaṃ hi jinavacanassa niruttibhūtāya māgadhiḱāya tasmim̐ tasmim̐ ṭhāne yassa kassaci padasse’kassa samvijjamānānaṃ anekatthānaṃ ṭhānu’cita’tthappakāsanāsāmatthiyamatth

ī'ti kāraṇmetam supākaṭam. Sā ekapadassa bahvatthappakāsanasāmatthatā cā'pi niruttyatthagambhīratāye'va visesalakkhaṇan'ti veditabbā. Saddhammassa vivaraṇasmiṃ tu avassam tam lakkhaṇam bhavitabbam, bhāsītassa attham sañjānanāya.

Tathāgatadesanāya hi yattha katthaci sāvakanam sukhāvabodhasādhanattham padatthavivaraṇappayogā sannissitā eva. Suttantapiṭake "Saccavibhamgasutte" āgatākārena te visesaniruttippayogā pana sattavidhā dissante jinavacanānurūpato eva (Majjhimanikāya 3, 512). Katham? Ācikkhanā, desanā, paññapanā, paṭṭhapanā, vivaraṇā, vibhajanā, uttānīkammaṃ iti nayene'tena. Tattha "Ācikkhanā"ti pakāsanā, "Desanā"ti pakāsītassa atthadassanā desanāyena, "Paññapanā"ti bhāsītassa dassanā ṭhapanā cā'pi, "Paṭṭhapanā"ti bhāsītassa suṭṭhu ṭhāpanā, "Vivaraṇā"ti vivatakaraṇā, "Vibhajanā"ti vibhāgakiriyā, "Uttānīkamman"ti pākaṭabhāvakaraṇam (Papañcasūdanī 4, 196). Tathā Abhidhammapitake'pi dhammatthasamvaṇṇanāya visesaniruttippayogānam yojitabhāvo suvisado bhavati sattappakaraṇesu ādismiṃ "Dhammasamgaṇippakaraṇasmiṃ" pañcamena "Aṭṭhakathākāṇḍenā"ti dassenti keci pariyesakā (Candarātana, 33-34).

Aṭṭhakathācariyehi pana pāḷiyā aṭṭhakathāsvapi jinavacanassa atthasamvaṇṇanāya visesaniruttippayogā samupayojitā eva. Aṭṭhakātāsu atthasamvaṇṇanāya sādhanassa hetubhūtā aṭṭhakathācariyehi samupanissitā chabbidhā payogā dassitā anvatthakathācariyena, "Atha vā chahi ākārehi samvaṇṇanā kātābbā sambandhato, padato, padavibhāgato, atthato, anuyogato, parihārato cā'ti" (Līnatthappakāsanā, 25). Ettha "Sambandho"ti desanā sambandho, "Padato"ti padavasena, "Padavibhāgo"ti padānam viseso; atha vā padāni ca padavibhāgo ca padavibhāgo eva ekasesavasena, "Atthato"ti padatthato, "Anuyogato - Parihārato"ti pañhasampucchana-vissajjanavasena vivecanato iti. Evaṃ hi pāḷiyā aṭṭhakathāsu chabbidhaniruttippayoge'va sādhitā atthasamvaṇṇanā.

Samodhānam

Etasmiṃ pana vīmaṃsanasmiṃ yathāvuttākārena teṭṭakpāḷiyāgat abuddhabhāsītassa sabbasse'va pāvacanassa yathākāra'tthasamvaṇṇanāya atthasandassanāya samupayojitā vividhā niruttippayogā'ti kāraṇametam nānānidassanehi sudassitam pāḷiyānurūpato eva. Tesu payogesū

mūlikavasena niruttīyā avisesappayogabhūtaṃ “Akkharayojane kosallaṃ”
vivaritvā tatoparaṃ tāye'va niruttīyā asādhāraṇavisesappayogabhūtā
“Sabyañjanatādayo”pi vitthāritā ca. Evaṃ ettha yathāvato vīmaṃsitākārena
hi tepiṭakabuddhavadānaṃ niruttibhūtāya suddhamāgadhībhāsāya
dassitapubbānaṃ anekaniruttippayogānaṃ accantu'payogitā veditabbā,
saddhammaparidīpanāya pāvānaṃ tthasaṃvaṇṇanāyā'pi.

Pamukhapadāni: Atthasaṃvaṇṇanā, Tepiṭakapāli, Nirutti, Pāvāna,
Māgadhī

Āsevitaganthāvalī

Mūlaganthāni

අංගුත්තරනිකාය 2, (2005) බුද්ධ ජයන්ති ත්‍රිපිටක ග්‍රන්ථාලය, දෙහිවල : බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය.

කවචාසන ව්‍යාකරණය, සංස්. වෑගම පියරතන හිමි. (1995) කොළඹ : ඇස්. ගොඩගේ සහ සහෝදරයෝ.

චුල්ලවග්ගපාළි, (2005) බුද්ධජයන්ති ත්‍රිපිටක ග්‍රන්ථාලය, දෙහිවල : බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය.

දාඨාවංසො, සංස්. ධම්මකාන්ධ හිමි, හිතවියණ. (1914) මහාබෝධී යන්ත්‍රාලය.

ධම්පියා අටුවා ගැටපදය, සංස්. ඩී. ඊ. හෙට්ටිආරච්චි. (2009) කොළඹ : සමයවධිත පොත්හල (පෞද්ගලික) සමාගම.

ධම්මපදවිච්චිකාව, (1919) කොළඹ : හේවාචිතාරණ මුද්‍රණය.

පපඤ්චසුද්ධි නාම මජ්ඣිමනිකායවිච්චිකාව 4, (1952) කොළඹ : හේවාචිතාරණ මුද්‍රණය.

පරමසුද්ධි නාම උදානවිච්චිකාව, (2011) කොළඹ : හේවාචිතාරණ මුද්‍රණය.

මජ්ඣිමනිකාය 3, (2005) බුද්ධජයන්ති ත්‍රිපිටක ග්‍රන්ථාලය, දෙහිවල : බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය.

මනෝරථපුරණී නාම අංගුත්තරනිකායවිච්චිකාව, (1923) කොළඹ : හේවාචිතාරණ මුද්‍රණය.

මහාරූපසිද්ධි, සංස්. කරකොදයාවේ පඤ්ඤාසේඛර හිමි. (1933) කොළඹ : මහාබෝධී මුද්‍රණාලය.

මහාවග්ගපාළි, (2005) බුද්ධජයන්ති ත්‍රිපිටක ග්‍රන්ථාලය, දෙහිවල : බෞද්ධ සංස්කෘතික මධ්‍යස්ථානය.

මහාවංසො, සංස්. පොල්වත්තේ බුද්ධදත්ත හිමි. (1959) කොළඹ : ගුණසේන මුද්‍රණාලය.

උනාසුප්පකාසනා දීඝනිකායවිකා, (1967) හේවාචිතාරණ විකාග්‍රන්ථ මුද්‍රණය, කොළඹ.

විමානවස්තුපාළි, (2005) බුද්ධජයන්ති ත්‍රිපිටක ග්‍රන්ථාලය, දෙහිවල.

සද්ධම්මප්පකාසිනී නාම පටිසම්භිදාමග්ගට්ඨකථා, (2013) හේවාචිතාරණ මුද්‍රණය, කොළඹ.
 සමන්තපාසාදිකා නාම විනයට්ඨකථා 1, (2014) හේවාචිතාරණ මුද්‍රණය, කොළඹ.
 සමන්තපාසාදිකා නාම විනයට්ඨකථා 4, (1948) හේවාචිතාරණ මුද්‍රණය, කොළඹ.
 සම්මෝභවිනෝදනී නාම විභංගට්ඨකථා, (1932) හේවාචිතාරණ මුද්‍රණය, කොළඹ.
 සුමංගලවීලාසිනී නාම දීඝනිකායට්ඨකථා, (1918) හේවාචිතාරණ මුද්‍රණය, කොළඹ.

Upaganthāni

වඤ්ඤාන නිමි, ලබ්බහේන්ගොඩ. (2006) පාළි අට්ඨකථා සාහිත්‍යය, කොළඹ: සමයවධිත පොත්හල (පෞද්ගලික) සමාගම.

පියරතන නිමි, වැගම. (2006) පාළි අට්ඨකථාවන්හි පිළිබිඹු වන ව්‍යාකරණ සම්ප්‍රදාය, කොළඹ : සමයවධිත පොත්හල (පෞද්ගලික) සමාගම.

පියරතන නිමි, වැගම. (2010) සෞන්දර්ය්‍ය පිළිබඳ බෞද්ධ ආකල්පය, මහරගම : තරංජි ප්‍රින්ට්ස්.

ප්‍රඥානන්ද නිමි, ගලගෙදර. (2012) පාලිභාෂාව හා වාග්විද්‍යාව, කොළඹ : සමයවධිත පොත්හල (පෞද්ගලික) සමාගම.

බුද්ධදත්ත නිමි, පොල්වත්තේ. (2007) පාලි සාහිත්‍යය, කොළඹ : රත්න පොත් ප්‍රකාශකයෝ.

විජිතධම්ම නිමි, මැදගමපිටියේ. (2015) පාලි අට්ඨකථා අධ්‍යයන, කොළඹ : ඇස්. ගොඩගේ සහ සහෝදරයෝ.

සුගතසිරි නිමි, මඩිතේ. (2015) පාලිභාෂාවේ ඓතිහාසික සංවර්ධනය හා කවිව්‍යාජන ව්‍යාකරණ විවෘතිය, කතෘ ප්‍රකාශනයකි.

සුමංගල නිමි, කන්තිමහර. (2010) පාලිභාෂා විමර්ශනය, කොළඹ : රත්න පොත් ප්‍රකාශකයෝ.