

Kā Niruttipaṭisambhidā? Āhaccapadānaṃ Tulanā

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Uddeso

Catasso paṭisambhidāyo atha vā attha, dhamma, nirutti, paṭibhāna iti etāni nāṇāni Sammāsambuddhen'eva pāvacaṇatthavibhāvanavavattāk araṇatthāya anuññātāni. Tathā etāhi paṭisambhidāhi samannāgato bhikkhu piyo ca hoti manāpo ca garubhāvanīyo ca iti etaṃ kāraṇaṃ Aṅguttaranikāye paṭisambhidāpattasutte uddiṭṭhaṃ. Etāsu catusu paṭisambhidāsu niruttipaṭisambhidā pana pāvacaṇatthāvabodhanatthāya atha vā pāvacaṇaphalasacchikiriyāya pamukhatamakāraṇaṃ iti aṭṭhakathācariyehi ca ṭikācariyehi ca veyyākaraṇācariyehi ca sammā avadhāritā. Nirutti iti etaṃ padaṃ tesu tesu ṭhānesu nānāvidhapadehi saha samāsita bhāvaṃ dissate, yathā lokanirutti, janapadanirutti, sabhāvanirutti, dhammanirutti, magadhanirutti, atthanirutti, iccādi vasena. Appekacesu ṭhānesu nirutti iti kevalapadassa yojanaṃ pi daṭṭhuṃ sakkā, Yathā ca pana

Yo niruttiṃ na sikkheyya - sikkhanto piṭakattayaṃ,
Pade pade vikaṇkeyya - vane andhagajo yathā'ti
(Moggallānapañcīkāpradīpa, CSCD)

Etthāgatanayenaniruttiñāṇena vināpāvacaṇatthāvabodhanamhiatīva dukkaraṃ iti etaṃ kāraṇaṃ nātumaṃ sakkā. Kathaṅci'pi kā niruttipaṭisambhidā iti etasmiṃ vīmaṃsane, aṭṭhakathācariyehi ca ṭikācariyehi ca etassopari aññamaññavisamvādamatāni saṃharitabhāvaṃ dissate. Keci pana niruttipaṭisambhidā iti vohārabhāsāya nāṇaṃ iti vadanti. Keci pana

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niruttipaṭisambhidā pana veyyākaraṇe chekabhāvaṃ iti vadanti. Aññe pana niruttipaṭisambhidā nāma māgadhimūlabhāsāya pabhedagatañāṇaṃ iti vadanti. Kathañci'pi niruttipaṭisambhidā pana bhāsāvohārasannissaya saṃkappaṃ iti visadappattaṃ. Niruttipaṭisambhidāñānena samannāgato pāvacaṇatthāvabodhanañca bodhāpanañca sukarena kātuṃ samattho'ti etaṃ kāraṇaṃ ajjatane atīva pākaṭaṃ. Kintu, kevalameva niruttipaṭisambhidāñānena dhammāvabodhanaṃ kātuṃ sakko'ti vā no vā iti saṃkiṇṇapañho.

Pariyeasnapañho

Idha, imissaṃ pariyesanayojanāyaṃ kā niruttipaṭisambhidā ? Atha vā niruttipaṭisambhidā iti pariyaēyena kīṃ sūcetīti iccetaṃ kāraṇaṃ paṭhamatarameva vīmaṃsīyate.

Pariyesnappayogo

Kā niruttipaṭisambhidā iti etaṃ kāraṇaṃ suttāgata nayane ca tassopari aṭṭhakathācariyehi ca ṭīkācariyehi ca veyyākaraṇehi ca ajjatanapācīnapaticīnavibudhehi dinnamatānusārenevatehi tehisamsanditvā tulayitvā vīmaṃsetuṃ icche.

Sākacchā

Saddakosaganthesu nirutti nāma vacanaṃ nir + √vac iti nayena pabhavoti dissate. Tathā katipayasaddakosaganthesu ni + √vaca nigaritvā utti nirutti iti ca dissate. Niruttīti etassa padassa atthavicāraṇe tepītakapāṃiyampi ca taṃ katipayatṭhānesu nekavidhavohāraṇavisayatthāya yojitabhāvaṃ daṭṭhuṃ sakkā. Seyyathā'pi nāma vinayapiṭake cullavaggapāliyaṃ, "Te sakāya niruttīyā buddhavacanaṃ dūsentī... Anujānāmi, bhikkhave, sakāya niruttīyā buddhavacanaṃ pariyaṇuṇitu'nti" (Cullavaggapāli II, 138). Samantapāsādikānāma Vinayaṭṭhakathāgatanayena etthasakāyaniruttināma, sammāsambuddhena vuttappakāro māgadhiho vohāro'ti (Samantapāsādikā, 1214) daṭṭhabbaṃ. Tathā hi Majjhimanikāye Araṇavibhaṅgasutte pana, janapadanirutti iti vohāraṃ dissate, janapadaniruttiṃ nābhiniveseyya, sāmāññaṃ nātidhāveyyāti, (Majjhimanikāya III, 230). Ettha sakāyanirutti iti ca Janapadanirutti iti ca imāni dve padāni bhāsatthe eva atha vā lokasāmaññatthe eva yuñjitāni. Tathā hi Aṅguttaranikāye Vibhattisutte,

niruttipaṭisambhidā iti ca Khippanisantisutte niruttikusalo iti ca dve vohārāni dissante. Manorathapūraṇī nāma Aṅguttaranikāyaṭṭhakathāyaṃ pana nīharitvā vacanaṃ niruttin'ti vitthāritaṃ (Manorathapūraṇī III, 299). Tathā Abhidhammāvatārapurāṇaṭṭhikāyaṃ pana vitthārataṃ taṃ, Niruttīti sattānaṃ mūlabhāsābhūtā Māgadhibhāsā, yāya buddhānaṃ desanā hoti (Abhidhammāvatārapurāṇaṭṭhikā, CSCD).

Paṭisambhidā iti pabhedagataññānamiti adhippetam. Peṭakopadesa pana niruttinānattenñānam niruttiññānam iti vuttaṃ. Tañca pana Kathāvatthuppakaraṇāgatanayena sabbaññānam paṭisambhidāññānam iti sallakkhetum yuttaṃ. Taṃ kissa hetu? Sabbam ñānam iti, sabbasmim visaye ñānam. Idaṃ ñānam idaṃ ārammaṇam iccādivasena lakkhaṇa, rasa, paccupaṭṭhāna, padaṭṭhānādisabbabhūmīnam ñānam ettha gaṇhitabban'ti ayaṃ pana attano mati. Tathā pācityayojanāpāli nāma Vinayapīṭakaṭṭhikāyaṃ paṭisambhidā pana, "attha, dhamma, nirutti, paṭibhāna iti catusu ñānesu paṭim visum sambhijjatīti vitthāritaṃ (Pācityayojanāpāli, CSCD) Sammohavinodanī nāma Vibhaṅgaṭṭhakathāyaṃ pana atthadhammaniruttiabhiḷāpeññānam niruttipaṭisambhidāti niddiṭṭhi hoti, taṃ yathā, " tasmim atthe ca dhamme ca yā sabhāvanirutti, tassā abhiḷāpe taṃ sabhāvaniruttim saddam ārammaṇam katvā paccavekkhantassa tasmim sabhāvaniruttābhiḷāpe pabhedagataṃ ñānam niruttipaṭisambhidā." (Vibhaṅgaṭṭhakathā, 386) Ettha padavibhāgākurumānesu, Vibhaṅgaṭṭhikāyaṃ sandassitam taṃ, sabhāvaniruttīti Māgadhibhāsāyeva adhippetāti (Vibhaṅgaṭṭhikā, CSCD).

Yathā kathañci'pi Sāratthappakāsiniyāgataniruttipathasuttasa mvaṇṇaṇāyaṃ pana "niruttivasenā'ti nibbacaṇavasena iti uddiṭṭham (Saṃyuttanikāyaṭṭhakathā III, 71). Api ca Nettippakaraṇa aṭṭhakathāyaṃ etaṃ ativitthārena vitthāritaṃ taṃ pana niruttināma, "padesu samhitā yuttā liṅgavacanakālasādhanapurisādivasesayogena yo yo attho yathā yathā vattabbo, tathā tathā pavattasabbhāvaniruttīti attho" (Nettiaṭṭhakathā, CSCD) iti vittāritaṃ. Saṃyuttanikāye Khippanisantisutte pana desitam taṃ jānatā passatā arahatā sammāsambuddhena, "idhāvuso sārīputta bhikkhu atthakusalo ca hoti, dhammakusalo ca byañjanakusalo ca niruttikusalo ca pubbāparakusalo ca. Ettāvata kho āvuso sārīputta, bhikkhu khippnisanti ca hoti kusalesu dhammesu suggahitaggāhī ca, Bahuñca gaṇhāti gahitañcassa nappamussatīti' (Aṅguttaranikāya III, 201) Saṃyuttanikāyaṭṭhakathāyaṃ

pana ettha niruttikusalo'ti niruttivacanesu cheko iti vivaritaṃ. Tathā'pi Mahāniddesaṭṭhakathāgatanayena niruttipana pañcavidhaṃ iti pañcavidhaniruttiṃ sodāhareṇena sandassitaṃ. Taṃ yathā :

Vanṇāgamo vanṇavipariyāyo dve cāpare vanṇavikāranāsā,
Dhātūnamatthātisayena yogo taduccate pañcavidhaṃ
niruttin'ti"

(Mahāniddesaṭṭhakathā II, 264)

Etasmiṃ pakaraṇe kiṃ pana nirutti nāma? yathā : Nettippakaraṇaṃ aṭṭhakathāyāgatanayena, liṅgavacanakālasādhanaapurisādi yogaṃ atha vā Mahāniddesaṭṭhakathāgatanayena vanṇāgama, vanṇavipariyā, vanṇavikāra, vanṇavināsa, dhātūnamatthātisayayoga iti pañcavidhayogaṃ vā atha vā dvinnānaṃ samuccayaṃ vā aññaṃ vāti vīmaṃsanen'eva niruttipadassopari sammāvabodhaṃ adhigantaṃ sakkoti.

Tato nidānaṃ ettha Peṭakopadesa catubyavahāraniddesaṅgataṃ niruttihāraniddesaṃ udāharīyate, "Pañcadhamme sandassetuṃ byañjananiruttābhilāpā, pañca atthe sandassetuṃ byañjananiruttābhilāpā. Imā dasaniruttiyo niruttipaṭisambhidāya ārammaṇā ceva honti gocarā ca. Ye tassā ārammaṇā te tassā gocarā. Ye tassā gocarā te tassā ārammaṇā. Tena vuccati – "niruttīsu ñāṇaṃ niruttipaṭisambhidā" (Peṭakopadesa II, 152) Tena kāraṇena niruttipaṭisambhidāñāṇaṃ pana atthapaṭisambhidāya ca dhammapaṭisambhidāya ca gocaravasena paṭṭiggahitañāṇaṃ iti sallakkhetuṃ yuttaṃ. Tena iha cakkhu, ñāṇa, dhamma, vijjā, āloka iti imesu pañca dhammesu ārammaṇā ca gocarā ca tatheva, dassanaṭṭha, ñātaṭṭha, pajanaṇaṭṭha, paṭivedhaṭṭha, obāsaṭṭha iti imesu pañca atthesu ārammaṇā ca gocarā ca niruttipaṭisambhidhāñāṇaṃ pātubhavātī'ti sallakkhetuṃ yuttaṃ.

Tathā'pi etamatthaṃ sammādhigantaṃ ettha kiṃ byañjananiruttābhilāpā'ti vīmaṃsanamavassakāraṇaṃ. Paṭisambhidhāṭṭhakathāgatanayena, "Byañjananiruttābhilāpāti nāmabyañjanaṃ nāmanirutti nāmābhilāpo. Nāmañhi atthaṃ byañjayatīti byañjanaṃ, "saṅkhatamabhisaṅkharontīti kho, bhikkhave, tasmā saṅkhārāti vuccantī'ti evaṃ niddhāretvā sahetukaṃ katvā vuccamānattā nirutti, abhilāpīyati etena attho'ti abhilāpoti vuccati." (Paṭisambhidhāmaggaṭṭhakathā, CSCD). Paññāyati taṃ iminā kāraṇena, yassakassaci vatthunāmato tassa sabhāvāñca byañjanañca atthañca nāmatthasusamyojañcādhippamaṇaṃ byañjananiruttābhilāpā'ti.

Esopāṭhosupākaṭaṃkarotitaṃ, niruttināma, akkhara, pada, attha visye yojitabhāvaṃ. Yathā ca pana Milindapaṇhe anumānapañhāgatavittthāraṃ taṃ subodheti, tassa niruttiyā niruttiṃ kathayissāmi, padena padaṃ kathayissāmi, anupadena anupadaṃ kathayissāmi, akkharena akkharaṃ kathayissāmi, sandhiyā sandhiṃ kathayissāmi, byañjanena byañjanaṃ kathayissāmi, anubyañjanena anubyañjanaṃ kathayissāmi, vaṇṇena vaṇṇaṃ kathayissāmi, sarena saraṃ kathayissāmi, paññattiyā paññattiṃ kathayissāmi," (Milindapaṇha, 340)

Punacaparaṃ vitthārīyate taṃ Peṭakopadeseva katamā niruttīti, "Yathā vuttaṃ bhagavatā ekādasahi aṅgehi samannāgato bhikkhu khippaṃ dhammesu mahattaṃ pāpuṇāti, atthakusalo ca hoti, dhammakusalo ca hoti, niruttikusalo ca hoti, itthādhivacanakusalo ca hoti, purisādhivacanakusalo ca, vipurisādhivacanakusalo ca, atītādhivacanakusalo ca, anāgatādhivacanakusalo ca, paccuppanādhivacanakusalo ca. Ekādhippāyena kusalo nānādhippāyena kusalo. Kimhi desitaṃ, atītānāgatapaccuppanaṃ. Itthādhivacanena purisādhivacanena vipurisādhivacanena sabbam yathāsuttaṃ niddiṭṭhaṃ. Taṃ byañjanato niruttikosallato yo yaṃ suttassa suniruttidunniruttitaṃ avekkhati, idaṃ evaṃ niropayitabbaṃ. Idampi na niropayitabbaṃ. Idaṃ vuccate niruttikosallaṃ" (Peṭakopadesa, 91). Vuttaṃ etaṃ bhagavatā sammāsambuddhena Dīghanikāye Mahānidānasutte, manussā diṭṭhiyā upenti, chasu kāreṇesu sambhinnattattāya" Yāvatā, Ānanda, adhivacanaṃ yāvatā adhivacanapatho, yāvatā nirutti yāvatā niruttipatho, yāvatā paññatti yāvatā paññattipatho, yāvatā paññā yāvatā paññāvacaṃ, yāvatā vaṭṭaṃ" (Dīghanikāya, II, 68). Tena iha adhivacana, Adhivacanapatha, nirutti, niruttipatha, paññatti, paññattipatha, imesānaṃ sammāvabodhaṃ vā pabhedagataññameva niruttipaṭisambhidhā'ti sallakketuṃ sakkotīti maññe ahaṃ. Tathā hi Saṃyuttanikāye Khandhavagge Niruttipathasuttāgatanayena ettha "niruttipathā adhivacanapathā paññattipathā" iti, saṅkhā, sāmāññā, paññatti nāmā (Saṃyuttanikāya III, 72) Vitthāritaṃ etaṃ Saṃyuttanikāyaṭṭhakathāyaṃ, "atha vā niruttiyo ca tā niruttivasena viññātabbānaṃ atthānaṃ pathattā cā'ti niruttipathā." (Saṃyuttanikāyaṭṭhakathā II, 279) . Etasmiṃ pakaraṇe mahācariyo K.N Jayatilake mahāsayo pakāsitaṃ taṃ, adhivacanapatha, niruttipatha iti imāni dve vohārāni bhāsāupalakkhaṇe diṭṭhigatiyā viramaṇatthāyameva paribhāvitaṃ'ti. (*The way of synonymy and the way of etymology two terms which often occur together as a pair to describe language, therefore*

balance out the particular and universal elements in language and serve as a reminder that we should not go to any one of the extremes in defining language", Jayatilake, 1999 : 51)

Yathā ca pana Sakkatālaṅkārikehi saṃdassita "arthapratīti" athavā atthāvabodhanatthāya bhāsā kathaṃ vohāretabbā'ti ca bhāsāya kathaṃ atthaṃ adhigamitabbā iti ca imāni dve kāraṇāni niruttipaṭisambhidāya vinicchetīti sallakkhitabbo. Yathā ca pana Āṅgalibhāsāyāgata "linguistical-syntactical analysis and contextual analysis" niruttipaṭisambhidā iti sallakkhetuṃ sakkoti.

Samodhānaṃ

Etasmim pakaraṇe kā niruttipaṭisambhidā iti vīmaṃsane, tepīṭakapāliyaṅca aṭṭhakathāṭīkāsu ca āgatanayena, niruttipaṭisambhidā nāma akkharapadatthadhammānaṃ nāṇaṃ iti vinicchetuṃ sakkā. Yathā ca pana nettippakaraṇāgatanayena chahi padehi ca chahi byañjanehi ca vasena dvādasapadehi niddiṭṭhā dve pariyāyā niruttipaṭisambhidā'ti dissate. Tena Yathā ca pana aṭṭhakathāgatanayena niruttipaṭisambhidā pana na kevalaṃ saddārammaṇā, (Abhidhammāvatārapurāṇaṭīkā, CSCD). Taṃ pana paññatti-ārammaṇā ca hoti iti sallakkhetuṃ vaṭṭati. Thathā Māgadhīvohārassa atha vā Māgadhīsāmaññasseva pabhadagatañāṇaṃ niruttimīti etaṃ na yuttamatthan'ti attano mati. Taṃ pana dhammādhigamāya vā dhammasaṃvaṇṇanāya vā upayogita bhāsāsāmaññāvohārānaṃ pabhadagatañāṇaṃ bhavitabbaṃ. catupaṭisambhidā nāṇāni pana pāvacaṇatthaphalādhigamāya adhikataravasena dhammasaṃvaṇṇanāya atha vā vitthāraṇatthāyameva bhāvitabhāvaṃ dissate.

Pamukhapadāni: Tepīṭakapāliyaṃ, Niruttipaṭisambhidā, Aṭṭhakathā ,
Tīkā, Veyyākaraṇaṃ

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