

**BUDDHA DESANĀYA ANTOGADHA SATISAMVAÐÐHANAKA-
VIDHIKKAMĀYO : ESĀNAṀ ADHIPPIYĀYO CA BHĀVITĀ CA
(Mnemonic Techniques of Pali Discourses : Their Objectives and Usage)**

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Saññāpanaṃ

Mukhapāṭhavasena dhammānudhamma visayakāraṇāni ācariya-sissānusissaparaṃparāya saṃpavattanaṃ hi jaṃbudīpe sāṃpadāyika ajjhāpana pakāre pamukha lakkhaṇaṃ. Tathāpi tiṇṇaṃ vedānaṃ pāragū sanighaṇṭukeṭubhānaṃ sākharappabhedānaṃ itihāsapañcamānaṃ padako veyyākaraṇo lokāyatamahāpurisalakkhaṇesu anavayo so Buddho'pi attano sāvakasāvikāgaṇaṃ Tathāgatappavedite dhammavinaye sikkhanasikkhāpana visaye bhāvitā bahulikatā yānikatā vatthukatā anuṭṭhitā paricitā susamāradhā ca. Tathāgatassa parinibbānato paccā'pi pana sāvakagaṇehi attano satthuno adhivacanaṃ sacchikātum vāyamiṭṭayeva. Tāni pana kāraṇānyanubaddhāni lakkhaṇāni tepiṭaka ganthāni sammā upaparikkhayamāne passituṃ sakkā hi. Tepiṭakagantesu satisaṃvaḍḍhanatthāya kata vidhikkamāni uddhāraṇaṃ pana imasmiṃ pakaraṇe mamajjhesanaṃ.

Pariyesana Vidhikkamaṃ

Sambuddhadesanā antogadha tepiṭaka gantesu satisaṃvaḍḍhanaka vidhikkamāyopi upayuñjanti. Taṃ kissa hetu; Mukhapāṭha vasena paṭhamataraṃ pāvacanaṃ pavattitaṃ. Tena satisaṃvaḍḍhanatthāya yādisāni kāraṇāni yuñjanti tādisāni kāraṇāni uddhāretvā padassanaṃ panettha mama adhippiyāyo. Tamatthaṃ sacchikātuṃ tepiṭaka gantesu dissamānāni kāraṇāni ca dutiyaka mūlaganthāgata kāraṇāni ca ettha pāmāṇikānaṃ adhivacanaṃ ca vimamsetvā mamādhippiyaṃ matthake kātumicchissāmi.

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Sākacchā

Sadda-Sāmyatā : Ettha pana sadda sāmyatā nāma āṅgalī bhāsāya ‘*sound similarities*’ iti vuccate. Dhamma saṅgāhakā kira taṃ lakkhaṇaṅca satisaṃvaḍḍhana vidhikkamavasena sambhāvitāyeva. Samīpaṭṭhānesu vividhehi ākārehi sara-byañjanāni yojite uggahane ca dhāraṇe ca vicāre ca pariyāpuṇane ca paṭipajjantehi ca na sukhārāyeva. Taṃ paṭibhāhituṃ yojita saṃbhāvita sadda-sāmyatā lakkhaṇaṃ piṭaka gantesu dissanti. ‘*Evaṃ me sutam ekam samayam*’ iti vākya-khaṇḍaṃ pana sutṭārambhe bahuso yojitākāraṃ dassenti. Ettha ‘*E(v)am <> E(k)am, (Ev)am (sut)am <> (ek)am (samay)am, s(utam) <> s(amayam)*’ ādinayena vividhehi nayehi yojitehi sadda-sāmyatā dissanti. Īdisaṃ sāmyatā pana na anussāhena vā aññehipi kāraṇenahi vā yuñjitā. Tāni pana satisaṃvaḍḍhanaṃ sallakkhetvā dhammasaṅgāhakattherehi yuñjitāyeva.

Pubbe nidassitākāreṇeva chandānurakkhana mattāniyamampi satisaṃvaḍḍhana visaye tepiṭakagantesu bahusu ṭhānesu yojitasabhāvaṃ passitum sakkā. Heṭṭhima lekhanaphalake antogadha udāharaṇānusārena taṃ datṭhabbaṃ.

Mātikā	Pāli Pāṭho	Mattā-gaṇanā
Vuddho	<i>Vuddho mahallako addhagato vayo-anuppatto</i> (U / U U/U U/ U UUU)	2+4+4+6
Vuddhi	<i>Vuddhiṃ viruḷhiṃ vepullaṃ</i> (UU/ _UU/ UUU)	2+3+3
Bhaya	<i>Bhūto saṃviggo lomahaṭṭhajāto</i> (UU/ UUU/ U U UU)	2+3+6
Abhāvito	<i>Jhāyanti pajjhāyanti nijjhāyanti apajjhāyanti</i> (UU / UUU / UUU / UUU_)	3+4+4+5
Adhigamo	<i>Nikamalābhī akiccalābhī akasiralābhī</i> (_ UU/ U UU/ _ UU)	5+5+6
Daḷiddo	<i>Daḷiddo assako analhiyo</i> (_UU/ U_U/ U U)	3+3+4
Samiddho	<i>Aḍḍho mahaddhano mahābhogo</i> (UU/ U U/ UUU)	2+4+4

Tathāpi,

• **Paṭhama mattā-niyamo 4+4+6 :**

rājakathā, corakathā, mahāmaccākathā (rājānaṃ kathā, corānaṃ kathā, mahāmaccānaṃ kathā)

• **Dutiya mattā-niyamo 4+4+4 :**

Senākathā, bhayakathā, yujjhakathā

• **Tatiya mattā-niyamo 4+4+4 + 5 :**

Annakathā, pānakathā, vatthakathā, sayanakathā

• **Catuttha mattā-niyamo 4+4+4 + 4 :**

Mālākathā, gandhakathā, nātikathā, yānakathā

• **Pañcama mattā-niyamo 4+5+5 + 6 :**

Gāmakathā, nigamakathā, nagarakathā, janapadakathā

• **Chaṭṭama mattā-niyamo 4+4+5+6+6 :**

Itthikathā, surākathā, visikhākathā, kuṃbhaṇḍakathā iti.

Punarāvutti : āvutti, paccāvutti, punabbacanaṃ, punarutti atha vā punappunakaraṇaṃpi pana satisaṃvaḍḍhanakopāyavasena tepīṭaka ganthesu bahuso yojita vidhikkamamekanti paññāyi. Lekhane pana taṃ dassetuṃ vividhānyupāyāni dhammasaṅgāhakattherehi yuñjīyanti. Ettha pana Peyyāla iti vidhikkamo suvisesataraṃ. Taṃ pana tepīṭaka saṅgāhakehi vā saṃsodhakehi vā tālapaṇṇapotthakānaṃ paṭilikhantehi vā pubbe dassita suttapāṭhaṃ puna dassente bhāvita visesamekaṃ kamavedanti saññāpetuṃ sakkā. Ayaṃ saṅkhittakathanāṃ pana suttvāvasāne uddāna gāthāsu bahuso yojitākāraṃ dissate. Saddasāratthajālīniyaṃ kira cattārimāni peyyālānīti abhivadanti. Kathamāni cattāri; Ādi peyyālaṃ, Anta peyyālaṃ, Majjha peyyālaṃ atha ca Sabba peyyālamiti. Yathā vā tathā vā hotu; saṅkhittakathane pana saṅgāhakehi dvīhi ākārehi bhāvitasarūpaṃ dissanti. Peyyāla bhāvitāya dassitabbaṃ koṭṭhāsaṃ suttapāṭhamupakārena saṅkhepavasena dassanaṃ pana tesu paṭhamaṃ. Taṃ yathā : Pokkharasātiyā brāhmaṇassa sissabhūto Ambaṭṭho nāma māṇavako yena Bhagavā tenupasaṅkamitvā tena saddhiṃ kata saṃvādaṃ brāhmaṇassa Pokkharasātissa puna pakāsayante sabbakathāsallāpo appakāsayamāno

'*Atha kho Ambaṭṭho māṇavo yāvatako ahosi Bhagavato saddhiṃ kathāsallāpo taṃ sabbaṃ brāhmaṇassa Pokkharasātissa ārocesi*' ityādinayena saṅkhittena bhāsitaṃ. Dutiyaṃ pana pubbakathitaṃ puna akathayanto pāṭako vā sāvako vā evarūpaṃ sadisakathanam pubbuddhāritaṭṭhānaṃ pāpuṇaṃ. Dīgha Nikāye Sāmaññaphala suttante vivarita kāraṇam pana tattheva Soṇadaṇḍa suttante kathayante puna sabbākāraṃ akathayitvā '*Yathā Sāmaññaphale evaṃ vitthāretabbaṃ*' iti atīva saṅkhittānusārena taṃ avadhāritaṃ. Natvevetthakaṃ lekhane pana Pe, Pa, La, Ḍa, Ga iti akkharānusārena punarāvuttiṃ dassitāyeva. Kimiha bahunā; Evam'ettha bhāvitākāraṃ daṭṭhabbaṃ.

Ekasadisāni kāraṇāni tesu tesu nikāyaganthesu vividhehi ākārehi yojitasarūpaṃ peṭakesu vijjamānāyeva. Ayamapi satisaṃvaḍḍhanaka vidhikkamaṃ iti saññāpetuṃ sakkā. Imāni pana udāharaṇāni te sandhāya. Dīgha Nikāye pana '*Vassakāro brāhmaṇo magadhamahāmatto rañño māgadhasa Ajātasattussa vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojetvā bhaddaṃ bhaddaṃ yānaṃ abhiruhitvā bhaddehi bhaddehi yānehi rājagahaṃhā niyyāsi, Yena gijjhakūṭo pabbato tena pāyāsi. Yāvaticā yānassa bhūmi, yānena gantvā, yānā paccorohitvā pattikova yena Bhagavā tenupasaṅkama.*'iti avaditaṃ, Majjhima Nikāye pana '*Ata kho Vassakāro brāhmaṇo Magadhamahāmatto rājagahe kammante anusaññāyamāno yena Gopakamoggallānassa brāhmaṇassa kammanto, yenāyasmā Ānando tenupasaṅkama.*' Ityādivasena ca Aṅguttara Nikāye, '*Atha kho Vassakāro brāhmaṇo Magadhamahāmatto yena Bhagavā tenupasaṅkama.*'iti ca ekam'eva kāraṇaṃ vitthārena ca saṅkhittena ca atīva saṅkhittena ca abhiyuñjitaṃ dissate. Ayampi etasmiṃ pakaraṇe ekamadhippāyoti vaṭṭati sañjānitaṃ.

Sajjhāyaka saddaṅca bhāṇaka saddaṅca tepiṭaka-ganthesu ca sātṭhakathā ṭīkā ganthesu ca bahuso dissanti. '*Bhagavato kho, mahārāja, dhammanagare evarūpā janā paṭivasanti, suttantikā venayikā ābhidhammikā dhammakathikā jātaka bhāṇakā dīgha bhāṇakā majjhima bhāṇakā saṃyutta bhāṇakā aṅguttara bhāṇakā khuddaka bhāṇakā silasampannā samādhisampannā paññāsampannā bojjaṅgabhāvanāratā vipassakā*

sadatthamanuyuttā āraññikā rukkhamūlikā abbhokāsikā palālapuñjikā sosānikā nesajjikā paṭipannakā phalaṭṭhā sekkhā phalasamaṅgino sotāpannā sakadāgāmino anāgāmino arahanto tevijjā chaḷabhiññā iddhimanto paññāya pāramiṅgatā satipaṭṭhāna sammappadhāna iddhipāda indriya bala bojjaṅga magga varajhāna vimokkha rūpārūpa santasukhasamāpattikusalā, tehi arahantehi ākulaṃ samākulaṃ ākiñṇaṃ samākiñṇaṃ naḷavanasaravanamiva dhammanagaraṃ ahoṣi.’ Ityādivasena vividhesu ṭhānesu yuñjitaṃ paññāyati. Īdisehi pabbajitehi samānehi pātimokkha saṃvara saṃvuto viharantehi ācāra gocara sampannehi, aṇumattesu vajjesu bhayadassāvī, samādāya sikkhati sikkhāpadesu, kāyakamma vacīkamma samannāgatehi kusalehi, parisuddhājīvehi sīlasampannehi, indriyesu guttadvārehi, satisampajaññena samannāgatehi, santuṭṭhehi bhāṇakehi pāvacaṇaṃ paramparāyābhata.

Lokiya-lokuttara payojanaṃ nissāya desitādiccabandhunā dhammañca vinayañca. Tatheva so pāvacaṇassa virūḷhiñca abhivuḍḍhiñca patthesi. Tamatthaṃ sacchikaraṇatthāya pariyattiṃhi saṃrakkhaṇa visaye sakasāvakaṃ niyojayante ussukaṃ karonte vividhehi ākārehi kata desanā peṭaka ganthesu saṃvijjamānāyeva. Lekhanena vinā pariyattiṃhi saṃrakkhaṇaṃ avijjamānāyeva. Tathāpi rittakaṃ taṃ paṭibāhanatthāya mukhapāṭhavasena Buddhavacaṇaṃ vācetuṃ gāyetuṃ saṅgāyituṃ pariyāpunituṃ bhāvetuṃ vaḍḍetuṃ sāsanaḅhārahāraḅhakattherā ussukkābhaviṃsu. Satisaṃvaḍḍhanūpāyavasena ca pariyattimhi abhivaḍḍhanatthāya ca sissānusissaparaṃparāya parittatthāya ca sajjhāyanakaraṇaṃ mahopakārahūtanti sallakkhetvā tamatthāya vāyamitāti cintetuṃ sakkāyeva.

Samodānaṃ

Paṭhamābhisambuddhepi tatho paccāpi sāvakagaṇehi parivāretvā buddhaciccaṃ kappetuṃ Ādiccabandhunā na cintesi. Tathāpi attanā samāraddha sāsane virūḷhiñca abhivuḍḍhiñca sallakkhesi. Sambuddhassa parinibbānato paccā dhammasaṅgāhakehi vividhāni kira vidhikkamāni abhāvitabhāvaṃ paññāyi. Sadda sāmyatā, mattā-niyamo,

punarāvuttyādinayena tāni peṭaka ganthesu dissamānāyeva. ‘atītasatthukaṃ pāvacaṃ, natthi no satthā’ti. Na kho panetaṃ, Ānanda, evaṃ daṭṭhabbaṃ. ‘Yo vo, Ānanda, mayā dhammo ca vinayo ca desito paññatto, so vo mamaccayena satthā.’ ti Sammāsambuddhena desitaṃ tathārūpeneva sacchikaraṇatthāya sāvakaḡaṇehi kata kiccaṃ evarūpehi lakkhanehi pākaṭikatāyeva.

Pamukha Padāni: Satisaṃvaḍḍhanaka-Vidhikkamāyo, Mattā-niyama, Punarāvutti, Uddhārita Vidhikkamāyo, Sajjhāyakā

Āsevita Ganthāvalī

විමලානන්ද හිමි, දිවුලපැලැස්සේ, ‘පාලි සූත්‍රයන්හි වෙය්‍යාල භාවිතය පිළිබඳ හැඳින්වීමක්’, පාලි හා බෞද්ධ අධ්‍යයන ශාස්ත්‍රීය සංග්‍රහය, ගොඩගම මංගල හිමි සහ මාදිපොල විමලජෝති හිමි (සංස්.), (2014). කොළඹ : එස්. ගොඩගේ සහ සමාගම.

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