

Kilesānaṃ samucchedāya Samatha Vipassanā Bhāvanānamupayogitā.

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Pamuddeso (Introduction)

Ettha Bhāvanā'ti kusaladhammānaṃ āsevanā, vaḍḍhanā, cittekaggatā, bhāvanā etāyanā'ti Polwattagāmaḥo Buddhadatta yatissarena dassitā. – (පොල්වත්තේ බුද්ධදත්ත හිමි, පාලි-සිංහල අකාරාදිය, 1998: පිට.370) Veyyākaraṇappakāreṇa “Bhāvanā” iti padam $\sqrt{Bhū}$ dhātuyā nippanno itthilinga kitakapadam bhavati. – (Pali text society dictionary) Bhāveti'ti bhāvanā. Aṭṭhakathācariyehi'pi “kusaladhamme bhāveti vaḍḍhetī'ti bhāvanā'ti” saṃvaṇṇitā. Saṃyuttanikāye Koslasaṃyutte Kalyāṇamittasuttatṭhakathāyam ‘bhāveti, vaḍḍheti, attano cittasantāne abhinibbattetī'ti' idhamattam dassito hoti. – (Saṃyuttanikāyaṭṭhakathā I, pg. 158) Tathāpi apare thāne ‘bhāveti kusaladhamme āsevati vaḍḍheti etāyā'ti bhāvanā'ti' niddassitam hoti. Puthujjanehi vā kenaci vā kusaladhammānaṃ abhivaḍḍhanāya ca akusaladhammānaṃ pahānāya ca viriyam gahitabham. Visavasena imāni bhāvanāni tamattham muddhakappatthāya upatthambakam bhavanti. Tasmā Bhāvanā pana manussānaṃ cittekaggatā ca sammā-satiṃ ca vaḍḍhitum mahantopakāram bhavati. Tathā saṃsāram hetubhūto akusala mūlāni vā kilesa mūlāni samucchinditum upatthambhakam bhavati. Sogatadhammappakāreṇa samatha, vipassanā'ti padhāna vasena bhāvanāya duvidhappabhedham honti. Imāni bhāvanā nayāni kilesadhammānaṃ samucchinditvā kenaci vā uttarimadhigamaṃ labhitum upakāram bhavanti. Tena, yo imāni bhāvanāni āsevati, bhāveti, vaḍḍheti, bahulīkaroti tena sammā-ditṭhiṃ sañjāti. Api ca adhigamānaṃ patvā anupubbena saṃyojanāni va kilesāni pahāya, samucchinditvā ca nassitvā atiuttamarahatthappattim pāpuṇitum sakkā.

Pariyesana ārammanā (research objectives)

Idam pariyesane, saṃyojanāni vā kilesāni smucchinditum, pahīyitum ca nassitum Samatha bhāvanāya ca Vipassanā bhāvanāya ca upayogitā parivīmaṃsitum paṭimānemi. Api ca ati uttama nibbānamaggaṃ pāpuṇitum samatha, Vipassanā bhāvanāsu upayogitā parivīmansati.

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Pariyesanappayogo (research methodology)

Idha pariyesana-gaṇṭhissa vissajjanatthāya pamukhavasena mūlaganthapaṭisevanam pariyesana-pariyāyavasena āsevati. Nikāya gaṇṭhāni pamukhavasena āsevati. Tathā ucitaṭṭhānesu aṭṭhakathā ṭīkādayo ca āsevati. Api ca vibudhehi kate upagantha saṅkhātā pariyesana saṅgahaṇ ca āsevati. Etesu ganthesu āgatanayena kāraṇāni parivīmamsetvā kilesānam samucchedāya samatha bhāvanāya ca vipassanā bhāvanāya ca upayogitā parivīmansati.

Pariyesanapañho (research problem)

Samyojanāni vā kilesāni samucchedāya Samatha, Vipassanā bhāvanāyo katham upatthambakam bhavanti?’ iti ettha pariyesana pañho bhavati.

Pariyesanasīmā (research framework)

Ettha padhāna vasena ca visesavasena ca Samatha, Vipassanā bhāvanā sogatāgamassāgata karaṇehi saddhiṃ saṅghaṭhetvā, sansandevā, parivīmansitvā dasseti.

Pariyesanasākacchā (discussion)

Bhāvīyati vaḍḍhīyatī’ti bhāvanā’ti paṭisambhidāmaggaṭṭhakathāya sandassitā. Tāni bhāvetabbā dhammā paṭisambhidāmaggaṭṭhakathāya evamadasseti.

“eko dhammo bhāvetabbo kāyagatāsati sātasahagatā. Dve dhammā bhāvetabbā, samatho ca vipassanā ca. tayo dhammā bhāvetabbā, tayo samādhi. cattāro dhammā bhāvetabbā, cattāro satipaṭṭhānā. Pañca dhammā bhāvetabbā, pañcāṅgiko samādhi. chadhammā bhāvetabbā cha anussatiṭṭhānāni. Sattadhammā bhāvetabbā, satta bojjhaṅgā. Aṭṭhadhammā bhāvetabbā, ariyo aṭṭhaṅgiko maggo. Navadhammā bhāvetabbā, nava pārisuddhi padhāniyaṅgāni. Dasa dhammā bhāvetabbā, dasa kasiṇāyatanāni.” Ityādī vasena paṭisambhidāmaggaṭṭhakathāya dassituṃ sakkā. Ime dhammā ekena pariyāyena āsevitabbā, bhāvetabbā.

Sogatāgamassāgata kāraṇāppakāreṇa samatha vipassanā vasena bhāvanāya padhāna duvidhappabhedāni bhavati. Ettantare, samatha bhāvanā pana sogatāgamam pubbakāle’pi patiṭṭhitā. Tathāpi samatha bhāvanāya kenaci lakkhaṇāni sogatāgamam visesato hoti. Vipassanā bhāvanā pana sogatāgamam’eva suvisesam bhavati.

Idha samatha bhāvanāya pañca nīvaraṇāni uparundhitvā pañcābhiññā ca aṭṭhasamāpattādayo ca uppādetuṃ sakkā. Tasmā aṭṭhakathācariyehi pana iti nayena samatha-bhāvanā saṃvaṇṇitā. Kathaṃ hi nāma? “kāmacchandādi pañcanīvaraṇā dhamme sametī’ti samatho’ti”.

“pañcime bhikkhave āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalī karaṇā, katame pañca kāmacchando bhikkhave āvaraṇā nīvaraṇā cetaso ajjhāruhā paññāya dubbalī karaṇā...vyāpādo bhikkhave...thīnamiddhaṃ bhikkhave...uddhaccakukkuccaṃ bhikkhave...vicikicchā bhikkhave paññāya dubbalīkaraṇā.”- (*Āṅguttara-nikāya II, pg. 100*)

Vuttappakāreṇa ime nīvaraṇa dhammā nibbāna maggaṃ pidahati. Tathāpi yo samathaṃ bhāveti, tena nīvaraṇāni pahāya nibbāna maggaṃ pāpuṇituṃ sakkā. Amhākaṃ tathāgatena ime nīvaraṇa dhammā akusalarāsi’ti desitā. ‘akusalarāsi’ti bhikkhave vadamāno ime pañcanīvaraṇe sammā vadamāno vadeyya kevalo bhāyaṃ bhikkhave akusalarāsi yadidaṃ pañca nīvaraṇā, katamaṃ pañca? Kāmacchanda nīvaraṇam, vyāpāda nīvaraṇam, thīnamiddha nīvaraṇam, uddhaccakukkucca nīvaraṇam, vicikicchā nīvaraṇam. – (*Majjhima-nikāya II, pg.102*)

1. Kāmacchando – citte uppajjamānā tanhā vā paritassanā kāmacchando’ti ñātappaṃ. Tathā, sāmaññaphalasuttappakāreṇa kāmacchandaṃ pana yo puriso imaṃ ādāya kammante payojeyyaṃ ityupamāya dasseti. – (*Dīgha-nikāya I, pg. 126*)
2. Vyāpādaṃ - aneka kāraṇena cittaṃ paripīlati. Vyāpādo pana yo ābādhiko, dukkhito, bālhagilāno.
3. Thīnamiddhaṃ - citte ca cetasi kāraṇā ca andhakārabhāvaṃ. Idam pana yo bandhanāgāre baddo viya dasseti. – (*Dīgha-nikāya I, pg. 126*)
4. Uddhaccakukkuccaṃ - cittassa phandana bhāvaṃ ca capala bhāvaṃ ca asamāhita bhāvaṃ ca uddhaccakukkuccanti veditaṃ. Idam pana yo purisassa mahantaṃ dāsabhāvamiva dasseti. – (*Dīgha-nikāya I, pg. 126*)
5. Vicikicchā – mānase uppajjamāno kaṅkhā vicikicchā’ti veditaṃ. Ettha tilakkhaṇaṃ ca hetuphaladhammaṃ ca tisaraṇaṃ ca idha pecca iti sammā diṭṭhim micchā diṭṭhimiti saṅkhati.

Pañcime nīvaraṇa dhammā nibbāna maggaṃ pidahitvā sattā saṃsāra magge niyojenti. Yassa samathaṃ bhāveti tassa idam saṃsāra bandhanena muñcituṃ sakkā. Ettha samathaṃ bhāvetuṃ cattālīsa kammaṭṭhānāni dissate. Tāni, dasakasina, dasa asubha, dasa anussati, cattāro appamañā, āhārepaṭikkūlasaññā, catudhātuvavatthāna, satara āruppādī vasena dassituṃ sakkā. Upādānakkhandhānaṃ yathā sabhāvaṃ ñātuṃ samāhita cittaṃ bhavitaṃ. Tasmā

Samādhībhāvanā suttante vuttamhetam bhagavatā, ‘samādhi bhikkhave bhāvētha, samāhito bhikkhave bhikkhu yathābhūtam pajānāti, kiñ ca yathābhūtam pajānāti? Rūpassa samudayañ ca atthagamañ ca vedanāya...saññāya...saṃkhārānaṃ...viññānassa..’ (*Samyutta-nikāya III, pg. 22*)

Nikāya ganthappakārena, samatha bhāvanāya padhāna vasena pañcāni ānisamsāni. Katamāni pañca,

- i. Diṭṭhadhamma sukhaviharaṇam.
- ii. Vipassanāpādaka ānisamsam.
- iii. Abhiññā ānisamsam.
- iv. Nirodhasamāpatti pādaka ānisamsam.
- v. Visesānisamsam.

Api ca Aṅguttara-nikāye rohitassa vagge Samādhībhāvanā suttanta nayena samādhi vā samatha bhāvanā bhāvitā bahulikātā cattāro ānisansā labhitum sakkā. Katamāni cattāri,

- i. Diṭṭhadhamma sukha viharāya.
- ii. Ñāṇadassanā paṭlābhāya.
- iii. Satisampajaññāya.
- iv. Āsavānaṃ khayāya. – (*Aṅguttara-nikāya, pg. 88*)

Vuttakāraṇappakārena, nīvaraṇa dhammānaṃ samucchedāya samatham pamukha vasena upattambakam bhavati. Nīvaraṇa dhammā pahīyanto lobha, dosa, moha, māna, rāgādi kilesadhammāni ca pahāyanti vā samucchedayanti. Tasmā kilesānaṃ samucchedāya samatha bhāvanā mahantopakāraṃ bhavissati.

Pubbe vuttappakārena, Vipassanā bhāvanā pana sogatāgamaṃ ati viseso bhavati. Aṭṭhakathācariyehi “aniccādivasena vividhehi ākārehi dhamme passatī’ti vipassanā’ti” samvaṇṇitā. Visuddhimagge sandassitappakārena, vasesena passatī’ti vipassanā, vividhena passatī’ti vipassanā, vichayena passatī’ti vipassanā, vibhajjayena passatī’ti vipassanā, virodhena passatī’ti vipassanā. – (*Visuddhamagga, pg.166*)

Yo nīvaraṇa dhammāni nirodhayati tassa sukhena vidassanaṃ vaḍḍhenti. Ettha pañcupādānakkhandhāni anicca, dukkha, anatta vasena sammā paññāya cinteti vā bhāveti. Etamattham sammā-diṭṭhiṃ uppādetum hetubhūtam bhavati. Yo sammā-diṭṭhiṃ uppādeti vā sañjāyati tassa kusalākusaladhammā vinicchayaṃ kātum sakkā. Tasmā tena kilesāni samucchinditum ca pahāyitum ca vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Eso mama eso me attādī vasena acintayitvā yathābhūta ñāṇadassanaṃ bhāveti’ti vipassanā. Sabbe sammuti dhammā hetu-phala vasena ca samudaya-nirodha vasena ca ñāṇena passatī’ti vidassanā.

Samatha bhāvanāya samādhi indhiñ ca vipassanā bhāvanāya paññindiyañ ca vaḍḍheti. Samatham bhāvayato vidassanam bhāveti. Vipassanā khalu paññāmūlika bhāvanā. Tasmā ettha kilesānam okāsam natthi. Yassa vidassanam bhāveti tassa taṃ abivaḍḍhetvā arahattappattim pāpuṇitum sakkā.

Pariyesanasamālocanam (Research Conclusion)

Vuttakāraṇappakārena, yo paññāvanto samathañ ca vipassanam ca bhāveti tassa nibbāna maggam vivarati. Samatham bhāvento pañca nīvaraṇāni pahāya ca samādhi indim abhivaḍḍheti, tatha vipassanam bhāvento paññā indiyam abhivaḍḍheti. Tasmā ete ubo bhāvanāyo puggala mānase dasa saṃyojanāni pamukha kilesamūlāni samucchinditum ca pahāyitum ca nassitum ca upatthambakam bhavati. Etamatthāni sallakkhetvā samathañ ca vipassanañ ca āsevitvā bhāvetvā bahulīkatvā yassa arahanta, paccekabuddha, sammāsambuddhādī tividha phalamhā ekam labhitum sakko'ti pakāsitum sakkā.

Pamukhapadani:- samatho, vipassanā, kilesā, upayogo

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