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Kammaṭṭhānasaṅgaha of Asgiri Mahāvihāraya, Sri Lanka: A Study with Reference to the Initiative Proceedings of Meditation

Sirilaṅkāyaṃ Acchagiri-mahāvihāre Kammaṭṭhānasaṅgaho: Bhāvanārambha -kiccasaṅgahānusāra-vīmaṃsaṇaṃ

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ABSTRACT

The main purpose of this study was to examine the nature of the Kammaṭṭhānasaṅgaha of Asgiri Mahāvihāraya, Kandy. A content and textual analyses were used as methodologies. A manuscript titled 'Mahāvihāra Asgirivaṃsaye Kamaṭṭhāna Pota' found from Medapansala of Asgiri Mahāvihāraya, Kandy has been published by two bhikkhus named K. Ratanapala and G. Ratanajoti in 1938. This printed version consists of three parts i.e. 'Vimuttimagga', 'Vimuttimagga-uddānaṃ' and 'Bambaragale Pota'. The first two parts have been written in Pali as a whole and the third one is a mixture of Pali and Sinhala. As the editors recorded in their long introduction, the aforesaid two Pali texts have been written by one author named Mahāriṭṭha Upatissa thera who was the first Sinhalese pupil of Arahant Mahā Mahinda. However, upon critical examination, it can be concluded that a clear, verifiable connection between these two texts as the editors understood cannot be found. It has been briefly mentioned by Venerable Balangoḍa Ananda Metteyya thera in his forward of the text. In 1972, criticizing this Sinhalese character Vimuttimagga, P.V. Bapat has also proved this claim put forward by Ven. Ānanda Metteyya thera. Therefore, it is necessary that these two texts i.e. the Vimuttimagga and Vimuttimagga-uddānaṃ be identified as two separate texts. This study proposes that Vimuttimagga-uddānaṃ i.e. collection of 1135 of verses, can be ascertained as the Kammaṭṭhānasaṅgaha of the Asgiri Mahāvihāraya.

1. Uddeso

Yebhuyyena ammaṭṭhānācariyānaṃ
upadesānusārena yogāvacaṛehi
bhāvanārambhaṃ ārabhīyate.
Kammaṭṭhānagahaṇato pubbe kathamaṃ
kiccasaṅgahaṃ sampādetabbanti
Visuddhimagge vā Vimuttimagge vā na kiñci
vuttamatthi aññātra sīlassa visodhanaṃ ca
dasapaḷibodha hāpanaṅca
kalyāṇamittasevanaṅca. Aritu Sirilaṅkāyaṃ
Seṅkhaṇḍaselanagare Acchagiri-
mahāvihārāyattassa ārambhe
Kammaṭṭhānasaṅgahassa ārambhe
bhāvanākammaṃ kattukāmena
yogāvacaṛena imā paṭipāti anugantabbāti
sutṭhu dassitā atthi. Imāya pariyesana-
pattikāya taṃ kāraṇaṃ upaparikkhīyate.

2. Pariyesana-paṅho

Bhāvanārambhe kiṃ kātabbaṃ
yogāvacaṛena. Acchagiri-mahāvihāre
Kammaṭṭhānasaṅgahe katamaṃ paṭipātiṃ
upadhāritam. Kimetaṃ Acchagiri-
mahāvihāre Kammaṭṭhānasaṅgahaṃ.

3. Sākacchā

Kimetaṃ Acchagiri-mahāvihārāyattaṃ
Kammaṭṭhānasaṅgahan'ti. Sabbapaṭhamam
idamārabha yaṃ kiñci uddesaṃ
ṭhapetabban'ti maññe. Ekūnavīsatyadhike
aṭṭimsatime saṃvacchare (1938)
vohāravasse Karalliyadde Ratanapāla,
Galkeṭṭiyāgama Ratanajotīti dvīhi therehi
Acchagiri-vihāre 'Majjha-Paṇṇasālā'ti
vissutasmā vihārasmā 'Mahāvihāra Asgiri
Vaṃsaye Kammaṭṭhāna pota' iccādi
nāmapattaṃ alliyāpitaṃ ekaṃ tālapaṇṇa-
potthakaṃ labhitvā abhisāṅkharitaṃ
ekūnavīsatyadhike tesatṭhisamvacchare
saṃvacchare (1963) vohāra vasse
Sirilaṅkāyaṃ 'Vimuttimaggo'ti
Sīhalaṅkharēhi muddāpitaṃ (Ratanajoti, G.,
& Ratanapala, K., 1963, pp. xv, xix).

Tattha tayo khaṇḍā dissante. Paṭhamo
khaṇḍo 'Vimuttimaggo'ti avheti. Dutīyo
'Vimuttimaggo uddānaṃ'ti. Tatiyo

'Bambaragale Pota' nāmena. Pāli-Sīhala-
missito gantho. Aritu dve paṭhamā
Pālibhāsāya racitā. Ganthasaṃsodhakehi
therehi te dve ganthā ekakattukabhāvena
sallakkhentā ganthassa āmukhe
dīghasākacchā ṭhapitā atthi (Ibid, pp. xv-xxii).

Tathā'pi vīmaṃsana-buddhiyā te dve
khaṇḍe upaparikkhīyamāne tesvantare
kiñcipi sambandhaṃ natthīti aññātuṃ sakkā.
Bhaṭṭatālagāmajo Ānanda-Metteyyo
mahāthero tassa ganthassa patthāvane taṃ
kāraṇaṃ saṅkhittena bhāsitaṃ (Ibid, p. xiv).
Mahācariyo Bapat nāmasudhī etaṃ
Sīhalakkhara-Vimuttimaggasamśodhanaṃ
vīmaṃsetvā tatheva vuttamatthi (Bapat, P.V.,
1972, p. 173). Tasmātiha evaṃ
sandhāretabbam. Sīhalaṅkharēhi
muddāpitaṃ Vimuttimaggassa ca
ganthasaṃsodhakehi Vimuttimaggo
uddānanti visesitassa gāthā saṅgahassa ca
aññamañña-sambandhaṃ natthī'ti. Evaṃ
upaparikkhante etaṃ gāthāsaṅgahaṃ
sādhīnaṃ gāthāsaṅgahanti
sallakkhetabbattaṃ gacchati. Mama matiyā
ganthasodhakehi 'Vimuttimaggo uddānaṃ'ti
ṭapitaṃ saṃsādhikagāthā saṅgahaṃ
Acchagiri Mahāvihāre
Kammaṭṭhānasaṅgahaṃ bhavitabbam.
Pubbavuttaṃ tatiyaṃ khaṇḍametassa
gāthāsaṅgahassa Sīhalaṅkharēhi
vitthāraganthaṃ'ti mayā sutṭhu sallakkhitaṃ.
Tasmā idam gāthāsaṅgahaṃ Acchagiri-
vihāravamse Kammaṭṭhāna-saṅgahan'ti
nissamśayeneva vattumicchāmi.

4. Bhāvanārambha-kiccaṃ

Ettha bhāvanārambhakiccaṃ nāma
bhāvanānuyogamanuyuttassa puggalassa
samārambhako kiccasaṅgaho.
Visuddhimagge Kammaṭṭhānagahaṇa-
niddese taṃ sandhāya evaṃ vuttaṃ. "Sīlāni
visodhetvā suparisuddhe sīle paṭiṭṭhitena
yvāssa dasasu paḷibodhesu paḷibodho atthi
taṃ upacchinditvā kammaṭṭhānadāyakaṃ
kalyāṇamittaṃ uapasaṅkamtivā attano
cariyānukūlaṃ cattālīsāya kammaṭṭhānesu
aññātaṃ kammaṭṭhānaṃ gahetvā
samādhībhāvanāya ananurūpaṃ vihāraṃ

pahāya anurūpe vihāre viharantena khuddakapaḷibodhupacchedaṃ katvā sabbam bhāvanāvidhānaṃ aparihāpentena bhāvetabbā”ti (*Buddhadatta, P., 1919, p. 67*). Ettha pana na kiñci vuttamatthi bhāvanaṃ bhāventena kattabbaṃ kiccavidhimārabba.

Vimuttimagge’pi etadatthāya na kiñci vuttamatthi. Tattha catutthe Samādhikacce (*Ratanajoti, G., & Ratanapala, K., op.cit. p. 8*) ṭhapetvā “sīladhutasampanna yoga vacarena parisuddhe santāne samādhibhāvanā ārabhitabbā”ti vutta vākyam na kiñci dissate. Bhāvanāya pubbe kiṃ kattabbanti tattha na vitthāritaṃ. Pañcame kacche (*Ibid, p. 10*) “samādhim bhāvetukāmena ādikammikena tādiso kalyāṇamitto pariyesitabbo”ti vuttattā kalyāṇamitta-pariyesanameva bhāvanārambhato pubbe kattabba kiccavasena Vimuttimaggakattunā sallakkhitanti cintetum vaṭṭati.

Tathā’pi Acchagiri-mahāvihāre Kammatṭhāna-saṅgahe bhāvanārambhe kataṃ kiccaṃ kattabbaṃ’ti suṭṭhu dassitaṃ. Tamattham tumhākaṃ sandassanattāya ayamussāho. Tattha cuddasama gāthāya evam vuttaṃ.

samsāre bhaya passantā
nibbānasukhamicchatā
bhāvanā vidhimicchantā kattabbā’va
imaṃ vidhiṃ (*Ibid, p. 110*)

Nibbānasukham icchantehi sādhujanehi saṃsārakantāre bhayaṃ sallakkhento bhāvanāvidhiṃ pūrento duvidhā vidhaya kātābbā pubbakaraṇavidhiṃca pubbakiccavidhiṃcāti. Tattha sabbapaṭhamam pubbakaraṇavidhiṃ anugantabbaṃ. Leṇesu vā Pabbataguhāsu vā Pāsādesu vā Gharakutīsu vā Rukkhamūlesu vā Vatthakutīsu vā bhāvanaṃ bhāvetum sakkā. Tena hi vuttaṃ (*Ibid*).

Leṇa pabbata guhāyaṃ vā pāsāda
ghara kutīsu’pi
Rukkha vatthakutī vāti
nilinaṭṭhānamādisan’ti

Tasmiṃ tasmiṃ ṭhāne sammajjanī, padīpo, kuṇḍikā, udakaṃ, duve paṇīyamāle, dasapuppha bhājanāni bhavitabbaṃ. Tesu paṭhamabhājana-pañcakesu candanaṃ limpetvā pupphāni pūretvā pūjetabbāni. Dutiyabhājana-pañcake lājā pūretvā pūjetabbā. Tathā dhūpapūjaṅca kāretabbaṃ. Tato pacchā pañca sitthakadaṇḍake yathāladham gaṇhitabbaṃ. Etaṃ hi pubbakaraṇavidhiṃ.

Tato param bhāvanānuyoginā pubbakiccampi kātābbā. Tattha pubbakiccaṃ pana īdisaṃ. Tena saddhāsīlaguṇopetena yoginā sakkaccaṃ pārupitvā kammaṭṭhānācariyassa vanditabbaṃ vinaye vutta nayena ‘okāsa vandāmi bhante sabbam aparādham khamatha me bhante’ ādinā nayena. Tato pacchā ukkuṭikena nisīditvā ca ṭhitako yeva ca tatheva vanditabbaṃ. Evamādinā nayena ācariyaṃ khamāpetvā tayo vāraṃ namakkāraṃ vācetaṃ. Tato param jīvita-pariyantaṃ yāva nibbānaṃ ratanattaya-saraṇagamaṇaṃ karomī’ti vattabbaṃ.

Īdisaṃ saraṇaṃ gantvā itipi so bhagavādikaṃ gāthāya pariyosāne ekavāraṃ vanditabbaṃ. Tato svākkhāto bhagavatādikaṅca supaṭipanno ādikaṅca vatvā tatheva vanditabbaṃ. Etādisaṃ saraṇaṃ gantvā gāthāya pariyosāne imā gāthā vaditabbā.

Icecevamaccanta namassanīyaṃ
namassamāno ratanattayaṃ yaṃ
puññābhisandham vipulaṃ
alattham tassānubhāvena
hatantarāyo’ti (*Ibid, p. 111*)

Tato pacchā ekaṃ vāraṃ vanditvā Karaṇīyamettha-suttampi sādhukaṃ vācetaṃ. Suttasajjhāyanassa anantaraṃ

Pañcamāre jito nātho patto
sambodhimuttamaṃ
catusaccaṃ pakāseti mahāvīraṃ
namāmahan’ti (*Ibid*)

saccakiriyaṃ katvā sabbe mārā palāyantūti vidhānetvā vidhānosānamhi kuṇḍiṃ gahetvā sato sampajāno udakapatanakālamhi 'Iminā puññakammena upajjhāyā guṇuttarādi' gāthāyo vade.

Tato paraṃ pañcasitthaka-daṇḍāni jāletvā pūjite punapi namakkāraṃ tayo vāraṃ vācetvā 'okāsa accayo no me bhante accagamā' ādiṃ anussaritabbaṃ. Vācāyapi vācetaṃ. Puna 'okāsa ahaṃ paṭipatti pūjāya sabbaññu Gotamassa ovādaṃ patikaromī'ti tayo vāre vācetvā kammaṭṭhānaṃ yācetaṃ. 'okāsāhaṃ yācāmi uggahaṃ nimittaṃ paṭibhāgaṃ nimittaṃ' ādi vasena.

Tasmā Siri Laṅkādiṭṭhe Acchagiri-vihārāyatte Kammaṭṭhāna-saṅgahe vuttanayānusārena bhāvanānuyoginā bhāvanārambhakiccaṃ evaṃ pūretabbaṃ.

5. Vimaṃsanena saha Samodhānaṃ

Etādisaṃ bhāvanārambhakiccaṃsaṅgaṃ ṭhapetvā idaṃ Kammaṭṭhānaṃsaṅgaṃ aññatra daṭṭhuṃ asakkhiṃ. Tasmim bhāvanārambhakiccaṃsaṅgahe pubbakaraṇavidhissa avasāne bhāvaṃ bhāventena yoginā yathāladhāṃ pañcasitthaka-daṇḍake gaṇhitabbanti vuttavacanānusārena ekaṃ attano matim uddīpemi. Tamatthaṃ sādhetuṃ asmim gāthāsaṅgahe chacattāḷisaṃ gāthampi upaparikkhitabbaṃ.

Pañca sitthaka daṇḍāni jāletvā pūjite sati
namopāṭhaṃ tayovāraṃ vācetvā
puna yoginā (Ibid)

iccādivasena pubbakaraṇavidhimhi sampāditaṃ pañca sitthaka daṇḍaṃ puññānumodanāvasāne jāletvā pūjetvā tayovāraṃ namakkārapāṭhaṃ vācetvā kammaṭṭhānācariyaṃ khamapetaṃ. Ettha 'sitthaka daṇḍāni' sitthakatūlikā. Idaṃ vacanaṃ Tepiṭakapāliyaṃ vā Aṭṭhakathāsu vā Ṭikāsu vā na dissate. Pubbavuttaṃ gāthāsaṅgaṃ Sīhaḷabhāsāya ṭhapitena

Rambukvelle Ratanajoti Mahātherena tassa 'iṭṭipandama' iccatthaṃ bhāvitaṃ. Etādisaṃ sitthakadaṇḍapūjavidhiṃ Sirilaṅkāyaṃ kadāci karahaci abhūtapubbaṃ. Syāmaratṭhe ajjā'pi idaṃ pūjavidhiṃ sabbattha dissate. Tasmā etaṃ gāthāsaṅgaṃ Syāmaḍesato Sirilaṅkādiṭṭhaṃ ānitaṃ gāthāsaṅgahavasena sallakkhetuṃ vaṭṭati.

Aṭṭhavīsatiṃ vohāra satavasse Pavara Upāli mahātthero Siri Laṅkādiṭṭhe upasampadā kammaṃ puna paṭiṭṭhāpita pavattiyā idhāharitvā sallakkhiyamāne tamatthaṃ sādhetuṃ sakkoti. Sattārasādhike tepaññāsamhi saṃvacchare (1753) vohāravasse Kittisiri Rājasimha rājā Veliviṭṭha Saraṇaṅkarattherassa anubalena taṃ Upalītherapādapamukhehi mahāterehi Sirilaṅkāyaṃ upasampadāvinayakammaṃ yathābalaṃ paṭiṭṭhāpetvā Acchagiri-vihāra - Uposathā-pupphārāma-vihāravasena pākaṭe vihāradvaye Saṅghasabhāyo paṭiṭṭhāpetvā tattha mahānāyakanūyākapadaviyo ca paṭiṭṭhāpesi (Wijayawardene, G., & Meegaskumbura, P.B., 1993, p. 76). Visesena Acchagiri-vihāravāsinaṃ porāṇatamaṃ Vipassanādhurika-sambandhaṃ sallakkhetvā tattha Vipassanādhurikaṃ Anūyākaṭṭhānaṃ paṭiṭṭhāpetvā Rambukvelle Ratanajoti-nāmattheraṃ tasmim dhure pamukhamakāsi. Tatheva dvīsu vihāresu bhikkūnaṃ vidassanaṃ pariyāpuṇituṅceva bhāvetuṅca Syāmaḍesato āgate Mahānāmattheraṅca Brahmassarattheraṅca pamukhaṭṭhāne ṭhapesi. Tesam araṇṇāvāsāṅca kāresi. Taṃ 'Bambaragala vihāra' nāmena pākaṭaṃ. Catuvīsatiyo Sīhaḷabhikkhū tesam santike vidassanādhuraṃ pariyāpuṇimsu.

Tato pacchā sattārasādhike pañcapaññāsamhi saṃvacchare (1755) vohāravase Visuddhācariya - Varamuniññaṃ therapamukhā bhikkhū Syāmaratṭhato Siri Laṅkādiṭṭhaṃ sampāpuṇimsu. Tesu Visuddhācariyatthero Vipassanādhuriko aho. Pubbavutto Ratanajotītherapamukhā Sīhaḷattherā tamhā vipassanaṃ pariyāpuṇitvā bhāvesuṃ. Etaṃ Kammaṭṭhānaṃsaṅgaṃ imehi

Syāmaḍesikattherehi sakaraṭṭhato Siri
Laṅkāḍīpaṃ ānetvā Sīhaḷabhikkhūnaṃ
vipassanaṃ uggaṇhāpetuṃ parisīlita
gāthasaṅgahavasena sallakkhetabbanti ahaṃ
maññe.

6. Sevītā Ganthā

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