

The ālambana Study of Samata in Buddhism

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Abstract

Samatha and Vipassanā, as the two major themes of Dharma, can capture all the Dharma. But generally speaking, the real Vipassanā can only be obtained by Samatha. First of all, we should define the connotation of Samatha. Secondly, it points out the importance of Samatha, that is, Samatha is the foundation of Buddhism practice. Analyzing ālambana again is one of the core issues of Samatha, and it has a very close relationship with the image between the real existence and the consciousness structure. Finally, summarize the above questions.

Keywords

Samata; ālambana; Vipassanā; nine stages of Samatha.

1. Introduction of Samatha

Samatha, the transliteration of Sanskrit, Samatha, is a masculine noun derived from the root of the verb √sam. The root means peace, and also has the meanings of stop, extinction, end, completion, peace and satisfaction. It is often translated in the scriptures, cessation, as nirvana, Samatha mind, Zen Samatha, waiting, elimination, concentration, meditation, silence, etc., which are synonymous with Samadhi. Let's take a look at the explanation in the Shamata chapter of the English-Chinese Dictionary: "A transliteration of the Sanskrit term /Samatha which means 'calm abiding' or 'stabilization.' Stopping the wandering of the mind and focusing it on one object, thus bringing about a condition of quietude. In Chinese Buddhism literature it is usually rendered with the ideographs Samatha and Zen." It can be seen that Samatha and Zen are synonymous. Samatha is commonly found in various Buddhism texts, and its meaning is biased towards practice. Different Buddhism texts have different boundaries for it. Such as Theravada Buddhism Mahasi Sayadaw "The Wheel of Dhamma" said: "The one who has fixed concentration and develops interest into silence is called Silent Zen. "Here, Samatha is interpreted as Zen.

The meaning of Samatha is broad and narrow. Generalized Samatha not only refers to the "kusala-citta-eka-agrat" achieved through saṅkhāra, but also refers to the "kusala-citta-eka-agrat" itself that is achieved through the practice of the mind. Just as On Volume 31 of Sravakabhūmi of Yogācārabhūmi-śāstra: "The Samatha means the nine stages of Samatha, and the various dhammas taken by the result of Samatha. It is said that the self, if it is declining, if it is prosperous, if it is prosperous, and it is disgusting to suffer from it, it is disgusting. from, panic, bad cheap, dwells Nirvana." [1] "kusala-citta-eka-agrat" means that Samatha can breathe gross, ignorant, and disorganized states of consciousness, so as to achieve a stable and continuous state of the same.

The narrow sense of Samatha specifically refers to "kusala-citta-eka-agrat" created by "nine stages of samatha". As the theory of Abhidhammaji Different Gates: "What is Samatha? Answer: kusala-citta-eka-agrat is called Samatha." [2] It is worth noting the definition of Samatha in "saṁdhi-nirmocana-sūtra". For example, Yogācārabhūmi-śāstra says: "That is, when kuśala thinks about Dharma, when alone is idle in sthāvyam, manasikāra thinks, and then you can

think about the mind, citta-santāna manasikāra thinks, like samyak-prayapasstip, there are more sthavyam and Kāyapassaddhi and citta-passaddhi, is Samatha.”[3] The kuśala here thinks about Dharma, when it refers to the ālambana of pratipattavyam Samatha, that is, the Dharma nimitta such as pañca-skandha, pratītya-samutpāda-aṅga, Astādaśa dhātavaḥ in the Buddhism scriptures. Only by being born in ālambana can the mind remain, citta-santānasthavyam, take care that the mind can live in ālambana, and always induce the joy of body and mind prasaṅgi. It can be seen that the connotation of Samatha, regardless of Generalized and Narrowly, emphasizes that Samatha is related to the process of practicing "nine stages of Samatha" into "kusala-citta-eka-agrat". This article focuses on the narrow connotation of Samatha.

The narrow sense of Samatha is also seen in Tibet classics such as Lamrim Chenmo. Lamrim Chenmo contains the complete pratipattavyam order of Dharma, which includes a complete and specific description of Dharma, the practitioner of Samatha. The Lamrim Chenmo-Samatha chapter mainly explains how to use eight broken lines to eliminate slackness, forgetting the ālambana state, sinking, sinking, improper treatment during life, and thinking when sinking, or according to the six Bala, that is, hearing Bala and thinking Bala, remembering Bala, knowing Bala, diligently Bala, practising Bala; or according to the four kinds of manasikāra, vigorous operation manasikāra, lack of operation manasikāra, no lack of operation manasikāra, no function operation of manasikāra, So as to achieve "nine stages of samatha", that is, adhyātmam eva cittaṁsthāpayati, saṁsthāpayati, avasthāpayati, upasthāpayati, damayati, śamayati, vyupaśamayati, ekotīkaroti, samādhate, and then obtain the special achievements of citāya-passhiadd andhitha-passhiaddhatte. Lamrim Chenmo first summarized the foundations of the Taoism from the beginning to the ṣaḍ-pāramitācatvāri saṁgraha-vastūni, all of which laid the foundation for the practice of Samatha. Secondly, I sorted out the accumulatio, pra-yoga, body posture, etc. of Samatha, and broadly distinguished the various ālambana realms of Samatha, and finally chose Samatha to practice with the Buddha body as the most special. Among them, "nine stages of samatha" is representative. It is the nine stages of pratipattavyam Samatha from shallow to deep, and it is also the nine stages of spiritual development when practicing Samatha. Just as Lamrim Chenmo said: "1. Adhyātmam eva cittaṁsthāpayati means that the mind is captured from all outer ālambana realms, so that it can climb into the inner ālambana realm.... Second, saṁsthāpayati means that the initial attachment to the mind is not viksepa, that is, ālambanacitta -santāna.... 3. Avasthāpayati means that when you forget your mind, you will disperse your knowledge quickly, and you will relocate to the former ālambana state.... Fourth, upasthāpayati, "Xiu Second First Edition" says that the former avasthāpayati heart is The upasthāpayati heart is viks! Epa is severed, and the force makes the heart stay in the front ālambana.... Five, damayati, which means that sammāsamādhi merits the thought of sammāsamādhi, so that the heart of sammāsamādhi is joyful.... Six, śamayati, which means Observe its faults in viks!epa, and dislike it in Samādhī Samatha.... Seven, vyupaśamayati, it is said that when lobha is worried, Styāna sleeps nīvaraṇāni, etc., it can be extremely śamayati.... Eight, ekotīkaroti, is to encourage the work to work. Nine, samādhate, "Xiu Ci" said that when the hearts are equal, one should practice Upekṣa." [4] It can be seen that pratipattavyam Samatha is both subordinate and maneuverable.

2. Samatha Is the Foundation and Core of Buddhism Pratipattavyam

The Saṁdhi-nirmocana-sūtra said: "As Śrāvaka, As Bodhisattva, As Tathāgata, all loka and lokottara all kuśala Dharma, it should be known that this is the result of Samatha and Vipassanā." [5] It can be seen that Samatha and Vipassanā can take all the Buddha Dharma. They are not only the source of Buddhism Prajna, but also one of the common Dharma gates of Mahāyāna and Hīnayāna.

Professor Zhang Chengji summarized the four benefits of pratipattavyam Samatha in "Buddhism Modern Interpretation", and pointed out that pratipattavyam Samatha is the fundamental practice of Buddhism and is tied to its lifeblood. "Buddhism Modern Interpretation" says: "(1) Pratipattavyam Samatha can purify sins and develop kuśala roots. Confidence and compassion will naturally increase, and the understanding of Buddhism scriptures will naturally be greatly improved. See also Samatha". (2) Pratipattavyam Samatha can enhance all aspects of religious experience and deepen the "religious heart". Those who were unknown and unsuccessful in the past can be reached and managed by pratipattavyam Samatha. (3) Pratipattavyam Samatha can directly see the Buddha's image and the various superb realms, and can also receive the direct instructions of the Buddha Bodhisattva, which inspires people, delights and comforts, and increases a lot of courage and perseverance. (4) Pratipattavyam Samatha can see directly from The Buddha-nature inherent in the mind, and the truthfulness of the present quantity proves the congenital truth of the Great Dharma world, and has great rest, great insight and great freedom." [6]

Buddhism scholars point out that ordinary people are influenced by Kleshas, Vāsanā, etc. Citta-Vijñānavikṣepa, the perception is reversed. If people want to break the barrier, they must use pratipattavyam to damayati and even cut off the influence of Kleshas, Vāsanā and other factors, which makes Samatha even more important. First, in the pratipattavyam reaching vimokṣa, Samatha is one of the indispensable links to enhance the cognitive ability. Second, the importance of Samatha can also be seen through the inferiority of pratipattavyam Samatha and Vipassanā. Dunlun is organized into the following four stages in the Yogācārabhūmi-śāstra Recorded: always practice Samatha, always practice Vipassanā, Samatha and Vipassanā and saṃyoga Simultaneous rotation, and Samatha and Vipassanā is always accessible. Although some people advocate practicing Vipassanā directly, when you enter Vipassanā, you can achieve Samatha at the same time and reach the realm of Samatha and Vipassanā double luck. However, Zhì zhe, Je Tsongkhapa and general Mahāyāna and Hīnayāna practice Samatha and say Dharma, they advocate the "Samatha and Vipassanā double destiny": starting from the practice of Samatha, linking the heart to one condition, and gradually entering zen. When you can enter zen for a long time at will, and reach the nine stages of samatha, you can practice Vipassanā in this zen, and Vipassanā will cultivate until the delusion disappears. When you understand bhūta, your heart will be refreshed with Samatha, and the mind and body prasaṃbhava will be doubled by Samatha Prajñā. For example, Volume 31 of "Yogācārabhūmi-śāstra": "If one obtains the nine stages of samatha in the nine stages of samatha, it is called Samādhi, and that is what Samādhi depends on Samatha, which is added to Prajñā in Dharma Vipassanā. Because of Dharma Vipassanā, it is useless to revolve the path. Pra-yoga, Vipassanā is clean and white, and it is soft and white with the tone of Samatha, such as Samatha and Vipassanā are two saṃyoga Upekṣa Simultaneous rotation. Hence the name Samatha and Vipassanā dual runway." [7] In fact, it may be possible to achieve Vipassanā by Samatha, such as the Bodhisattva and Śrāvaka in Yogācārabhūmi-śāstra, Nadhyamaka-hṛdaya-karika and Bodhisattvacaryāvatāra, the third series of revisions, the samādhate and the nirvana. Look at Dharma. Or achieve Samatha according to Vipassanā. But generally speaking, the real Vipassanā can only be obtained by Samatha.

Regardless of whether Samatha is practiced first, followed by Samatha or both, Samatha is more and more important in the structure of the Buddhism Dharma, and its scope is very wide. Whether it is in the Samatha school of Hīnayānavinaya, Samatha, and Prajñā, Samatha serves as a bridge between vinaya and Prajñā; or in pratipattavyam Taoism, such as Ariyo aṭṭhaṅgiko maggo in Samatha, in Samatha in Samatha in Bodhyang Bodriyang, and in Samatha in Bodriyang Samatha Indriya, Samatha bala in pañca bala, and even in Mahāyāna Bodhisattva Dao must pratipattavyam Dharma Saḍ-pāramitā (Dāna, vinaya, Kṣānti, Vīrya, Samatha, Prajñā), Samatha must not be connected to the first four of Prañī. One less link. In addition, Samatha and

Vipassanā seem to show a kārya—kāraṇa: Samatha is the way to gain Samatha, Vipassanā is chosen as the way to Prajñā, and Prajñā is given by Samatha.

Although Samatha is unique to Buddhism, the Samatha realm similar to Samatha is the realm pursued by both Confucianism and Taoism. Both Confucianism and Taoism emphasize the meaning of condensing Citta and Consciousness. As Zhang Zai said: "Most intent is in the night, or you can sit in meditation." [8] Zhu Xi said: "The first to learn is to sit in meditation. Sitting in meditation is the original Samatha. Although it is unavoidable to move away from things, and return, there is also a settlement. Place." [9] And Wang Yangming said: "I live in silence day and night, in order to be quiet, in the chest for a long time." [10] Therefore, according to the Confucianism of Song Dynasty, sitting in meditation can not only cultivate the body of Citta, but also calm Samatha consciousness. However, the sixteenth chapter of Lao zi's "Tao Te Ching" says: "To achieve the ultimate in emptiness, keep quiet, and do everything together, I will regain it. Everything will return to its Indriya. Returning to Indriya to say quiet is called resurrection." Quietness is Tao's ontological feature, dedicated to emptiness and quietness, which makes Citta clear and empty. Zhuang zi's "Human World" says: "If you have one mind, you can listen to Citta with your ears, and you can listen to Citta if you don't hear. Qi is also empty, and those who treat things are empty, but Tao is empty. Void, Shinsai also." Also "Grand Master": "Falling limbs, silently wise, leaving the form to know, the same as Chase, this is called zuòwàng." It can be seen that Xujing, Shinsai and zuòwàng are all in the Citta state of concentration.

3. ālambana Is One of the Core Issues of Samatha

The purpose of Pratipattavyam Samatha is mainly to make Citta reach "kusala-citta-eka-agrat", so that Citta has the bala that can sustain and stabilize Samatha and sthatavyam clearly in the ālambana state. Ding Fubao "Dictionary of Buddhism" said: "Samatha...Citta lives in Pratyaya, away from viks! epa." [11] It is particularly noteworthy here that "Citta lives in Pratyaya", where Citta lives pratyaya? Or what does pratyaya mean? Pratyaya here should refer to ālambana. Such as Zhanran's "Samatha Vipassanā Fu Xing Chuan Hong Jue" Volume 8: "The pratyaya name in the new translation is samanantara-pratyaya, and the ālambana-pratyaya name is ālambana." [12] The new translation here refers to the translation by Hsuan-tsang, and Bodhiruci and Paramārtha are ancient translations Or the previous translation.

ālambana, Sanskrit ālambana, the ancient translation pratyaya, modern language abbreviated translation for the object of cognition, is the symmetry of "be able to pratyaya". From a linguistic point of view, ālambana, the word ālambana in Sanskrit, is an evolution of ā+lamb, The root lamb has the meanings of "hanging", "depending on", "depending on", "holding tight", "hanging", etc. ālambana has the meanings of "depending on", "Samatha", "holding" and so on. The suffix ana becomes a noun and has It means the action svabhāva, the subject of the action, and the result of the action. ālambana also has the meanings of "dependence", "support", "foundation", and "theoretical basis". It can be seen that ālambana has both Citta and Caitasika's actions to grasp the realm Righteousness also has the meaning of the object that Citta and Caitasika cling to. It is the basis and cause of the arising of Citta and Caitasika, and the person who is grasped by them.

Regarding ālambana, different Buddhism texts have different levels of Samatha. Abhidharma-kośa-śāstra Volume 2: "Citta and Caitasika Dharma stand on top of each other, and are called ālambana." kośa-śāstra school advocates "Six Vijñāna" and advocates ālambana as sight, sound, scent smell, taste, The six Visayas such as tangibles and dharma, namely Vijñāna for the eyes to color Visaya, the ears for Vijñāna to sound Visaya, the nose for Vijñāna to fragrant Visaya, the tongue for Vijñāna to taste Visaya, the body Vijñāna to touch Visaya, which means that Vijñāna uses the six Visayas as their respective ālambana. The Vijñāna sect of Dharma establishes the "eight Vijñāna theory", adding the seven and eighth Vijñāna ālambana Visaya to the "six Vijñāna

theory", that is, the seventh Vijñāna is divided into the eighth Vijñāna view. In addition, the Consciousness-only school of Buddhism believes that the ālambana of Vijñāna is not close to each other. The pro ālambana is the image considered by Citta-Vijñāna, that is, the image produced by the action of Citta-Vijñāna. Shu ālambana, which is the essence of the exterior to Visaya.

The ālambana in "Yogācārabhūmi-śāstra-Śrāvaka" is generally called ālambana Visaya, ālambana or ālambana Visaya. For example, Volume 26 of "Yogācārabhūmi-śāstra" says: "What is ālambana? There are four kinds of ālambana Visaya. How are four? One, full of ālambana Visaya, two, ālambana Visaya, three, kuśala ālambana Visaya, four It means ālambana Visaya." [13] The ālambana is divided into four types of ālambana Visaya. The first full ālambana, also known as Zhoubian ālambana, includes four types: discriminative images, non-discriminatory images, marginalities, and accomplishments. Strictly speaking, the fullness of ālambana is not the specific objects of spiritual concentration in Samathapratipattavyam, but the nature of these objects and the results that can be obtained by focusing on these objects. The second ālambana includes five types: a-śubhā-smṛti, karuṇā, idappaccayata, Dhātumanasikāra, and ānāpāna-smṛti. The third kauśalya ālambana has five kinds, namely khandhakauśalya, dhātavakauśalya, Āyatanakauśalya, idappaccayatatauśalya, and Āyatana is not Āyatanakauśalya. The fourth śubhā-Avidyā ālambana is divided into two types: one is to focus on the lower ground daṣṭhulya sex and upper ground passaddhi sex, which is the loka way śubhā-Avidyā ālambana, which can temporarily suspend Kleshasvartamāna; the second is to focus on catuḥsatya-SodaśAkAra, this is the Monastic Perspective-Avidyā ālambana, can cut off Kleshas bijākṣara. The ālambana visaya of Samatha and Vipassanā in "Yogācārabhūmi-śāstra-Śrāvaka" actually means "jñeya Sabhagata Visaya". For example, "Yogācārabhūmi-śāstra-Śrāvaka" volume 26: "This jñeya is either in accordance with the teachings of the professor, or it is heard that Dharma is based on Samatha, so that Samādhi is manasikāravartamāna. That is, paramārthatā is explained by Dharma, that is, Jñeya And paramārthatā solution. When it was in Er, it was resolved in jñeya as Sedayate and paramārthatā. Although the jñeya is not present in Sedayate Samagri vartamāna, it is not the remaining species, but it is explained by Samādhi paramārthatā Sedayate, manasikāra Sedayate, that The similarity of jñeya appears, hence the name jñeya Sabhagata Visaya." [14] "jñeya Sabhagata Visaya" refers to the Sabhagata Visaya of jñeya as the object of repairing Samatha and Vipassanā. Sabhagata Visaya refers to the artha-ābhāsa present in Citta. Samathaālambana is indistinguishable Visaya, which is different from Vipassanā.

And the volume 3 of saṃdhi-nirmocana-sūtra says: "Maitreya Bodhisattva reclaims the Buddha's words: the Visayas of Vipassanā Samādhi, which are different from this Citta, should they be different and the same? The Buddha told Maitreya Bodhisattva: kuśala man, no words Different. The reason is that Visaya is only vijñāna. Kuśala man, I say vijñāna ālambana, Vijñāptimātratāsiddhi is the present." [15] The vijñāna here refers to The senses of eye-vijñāna, ear-vijñāna, nose-vijñāna, tongue-vijñāna, , body-vijñāna, mind-vijñāna, sana-vijñāna, ālaya-vijñāna and "ālambana", because it is "presented by Vijñāptimātratāsiddhi" should refer to relative ālambana. That is, when Citta was born, the same Visaya appeared. It can be seen that although ālambana and Visaya are different, their relationship is very close. ālambana is the object of cognition, it is the ālambana of consciousness, but it is essentially a Visaya, "Visaya is only the presence of the inner Citta. It is also called the Citta." [16] Visaya, Pali Paṭimā, Translated into images, graphics, Visaya. And "The essence of Visaya is vijñāna. More precisely, Visaya is the laksāṇa of vijñāna." [17] In this way, Visaya is inherent. In a certain sense, the two can be equivalent in the sense of vijñāna.

It is precisely because of the difference in ālambana that the diversity of Vipassanā Dharma and the diversity of Dharma for practicing Buddha. From the perspective of the visaya of ālambana, the clarity and firmness of ālambana is the goal pursued; and from Citta's perspective, the

clarity and firmness of ālambana reflects Citta's concentration and continuity. Therefore, using Visaya as Samatha pratipattavyam of ālambana. It is expressed as adhyātmam eva cittamsthāpayati, samsthāpayati, avasthāpayati, upasthāpayati, damayati, śamayati, vyupaśamayati, ekotīkaroti, and even samādhatte nine kinds of AkAra. It can be seen that ālambana constitutes one of the cores of Samatha's problem.

4. Conclusion

All in all then, Samatha is the foundation and core of Buddhism pratipattavyam. Pratipattavyam Samatha can relax the changing Citta, cool the restless mind, change the restless Citta to Passaddhi, and adjust the undisciplined Citta to focus. As one of the cores of Samatha, ālambana is the object recognized by Citta and Caitasika Dharma in epistemology. It is a substantive thing that can make the Citta Caitasika Dharma of kinship arise by virtue of climbing. Although there are differences between ālambana and Visaya, their relationship is very close. ālambana is the ālambana of vijñāna, but it is essentially a Visaya, and Visaya is the division of vijñāna. The two can be equivalent in the sense of vijñāna. Through such cultivation, Citta can maintain a lasting level of passaddhi and concentration. Only after a considerable degree of exemption from the viks! epa or confusion of the mentality, and maintaining a peaceful passaddhi mentality, after obtaining the Citta prasarabhi, and following the cognition and exercise of citta-santāna, can you move into Samatha, which can go deeper and deeper sequence.

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