

The Sādhana of ānāpāna-smṛti in the Sravakabhumi of the Yogācārabhūmi-śāstra and the Gradual Path of Theravada

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Abstract

Although there are countless methods to teach meditation, its ālambana is nothing more than the two methods of body and mind. The “Shengwen (Sk. Śrāvaka) Stage” of the Yogācārabhūmi-śāstra takes ānāpāna-smṛti as its ālambana, and interprets the entire stage of the Gradual Path of Theravada in the Sādhana of dwelling and meditation on this materiality. Firstly, we will outline ānāpāna-smṛti and Theravada stages, and point out the origins, types, and the importance and specialness of Sādhana. Secondly, we will point out the connotation of samatha, analysis of yukty-upaparikṣākāra Sādhana is the foundation, which is closely related to the state of mind of Sādhana. Thirdly, we will analyze Vipassanā again, it is related to darśana-mārga. It explains the Sādhana of various aggregates of enlightenment and pratītya-samutpāda enlightenment, and points out that the āryasatyāni of enlightenment and it can be permanently broken the kleśa of darśana-mārga. Lastly, it is explained that the Special of the sixteen victories Vipassanā in its ability to permanently end the kleśa of Monastic Perspective and achieve Arhat. In the end, it summarizes and points out the completeness of the five Sādhana of ānāpāna-smṛti thoughts, that is, according to this method, you can reach Nirvana directly.

Keywords

ānāpāna-Smṛti; Sixteen Victories Vipassanā; Darśana-Mārga; Monastic Perspective.

1. Introduction of ānāpāna-smṛti

Ānāpānasati means mindfulness of breathing. Sanskrit is ānāpāna-smṛti, Pali is ānāpāna-sati, ānāpāna-smṛti is the meaning of transliteration, sati means mindfulness; “ānā” refers to inhalation and “āpāna” refers to exhalation from a Semantic Perspective. it is also translated as in and out of breath. , Breath-taking, counting-breathing, and keeping mind in peace, The Sanskrit and the Chinese call it the ānāpāna, which is a form of Buddhist meditation to observe the breath originally taught by Gautama Buddha in several suttas including the Ānāpānasati Sutta. as in volume 8 of the Yuqie shidi lun luezuan by Kuiji “Ānāpānasati, the name of ‘ānā’ means holding to come and ‘āpāna’ holding to go, generally speaking, it corresponds respectively to the inhalation and exhalation.” [1] holding means that the dhamma dwells in a stable state, not in disorder. the original meaning of the Sanskrit smṛti is to remember, recall, translate into thought, read root, concern, and quote meaning as memory. as like in “theory of volume 10 of Yuqie shidi lun luezuan” by Kuiji : “Keep in mind in the realm, do not forget the cause of the loss, say that the name is smṛti.” [2] It also has the meaning of concentration, awareness and attention, that is, the practitioner fixed his mind on an object and observed it with concentration. In summary, ānāpāna-smṛti refers to the practice method that takes the outgoing and the in-breath as the object, and does not distract the mind. On Volume 27 of the Sravakabhumi of the Yogācārabhūmi-śāstra: “what is ānāpāna-smṛti ālambana? That is Inbound and outbound of breathe.” [3] “There are four different names for the breath in and breath out. What is four? One names, Wind. two names, ānāpāna-smṛti. three names, breath in and breath

out. Four names, body and behavior(kaya-samskara)."[4] It has four aliases,it is Wind, ānāpāna-smṛti, breath in and breath out, body and behavior(kaya-samskara).The wind names can be used interchangeably with the other three names, that is, they are all wind, while the other three names can only be used separately and can not be shared.anapana-smṛti means inhalation interest. About the origin of interest, on volume 27 of Sravakabhumi of the Yogacarabhumi-sastra:"There are two causes and conditions for inbound and outbound of breathe. What is two? First, Traction industry, second. Holes at the navel, or all holes in the upper body." [5] That is to say, there are two reasons: one is due to the relationship of karma, drawn by the karma created in the past life; the other is due to the navel and above holes (as like in mouth and nose, etc.). the volume 26 of Abhidharma-mahavibhasha-shastra:" inhalation and exhalation change from four things, one is the body on which one has interest, two is the wind, the third is opening the pores, and fourth, when the inward and outgoing breath is careless, there must be these four inward and outgoing changes." [6] It is pointed out here that in addition to physical factors such as holes and navels, there must be psychological factors for the movement of the inhalation and exhalation, such as the activity of mind consciousness below the four Zens (carelessness), because there is no inward and outward breathing above the four Zens. However, it can be seen from the following that the root cause of inhalation should be Avidyā. On Volume 27 of the Sravakabhumi of Yogācārabhūmi-śāstra:" In this way, Avidyā is based on preconditions,preconditions is based on predestined life roots, life roots are dependent on the body and mind, and body and mind enters and exits by the preconditions." [7] Here, preconditions refers to the karma created in the past life, and the life roots is the unseparable force that combines the physical and the psychological.

About the species of inhalation and exhalation.On Volume 27 of the Sravakabhumi of Yogācārabhūmi-śāstra:"there are two types of breath. What is two? One, inhalation; two, intermediate inhalation. Interest is also two. What is two? One is the interest; the two, the middle. Those who earn, say that there is no time to breathe, and the inner door wind turns to the navel. The middle inhalation person means that the inhalation has ceased, and even the exhalation has not regenerated. In the middle of it, at the resting place, temporarily resembling a slight wind, it is the middle inhalation. Such as inhalation, middle inhalation, exhalation, middle exhalation, you should know it. The difference among these means that there is no break in the inhalation, and the wind of the outer door changes, starting from the navel and even the face door, or to the nose, or coming back out." [8] Here, the inhalation is the downward wind, that is, from the mouth and nose to the belly button, while the exit is the opposite, from the mouth and nose of the belly button. There are two types of input and four types of output: inhalation, intermediate input, output, and intermediate output. Intermediate inhalation refers to the very subtle "similar wind" in the short pause when the inhalation is over and the output has not yet arisen. Intermediate inhalation and intermediate inhalation are relatively rare in other classics, which should be the feature of this theory.

The practice of Ānāpānasati has its importance and superiority. First of all, the unclean Vipassanā and Ānāpānasati Vipassanā are called the two main doors into the Buddha's Dharma.On Volume 3 of the Abhidharma-nyāyānusāra-sāstra: "there are two main gates for entering Buddhism: one is not pure and the other is mindfulness." [9] Secondly, the practice of Ānāpānasati is the foundation of all meditation. On Volume 29 of the Samyuktagama: "The Buddha tells the monks:'If there is righteousness, holy residence, heavenly residence, brahma residence, learning residence, non-learning residence, and Tathagata residence, the scholars should not get them, and they will not get it. If there is no certificate, there will be no scholars. Those who live in Dharma, say: Ānāpānasati, this is just saying, so what? Those who think of Ānāpānasati are sacred, heavenly, brahma, and even non-learning, dhamma, and happiness.' " [10] The sacred abiding refers to the four Zens, the Daozhi, the victory of samatha, and the Vipassanā, the heavenly abdication refers to the four calmness, the four colorlessness Zens, etc.,

the brahma refers to the four immeasurable concentration, and even the non-learning and presenting dhamma. All are based on Ānāpānasati. Thirdly, the "Zá Ahánjīng" mentions that monks committed suicide because they bored with themselves after practicing unclean Vipassanā. On Volume 29 of the Zá Ahánjīng: "At that time, on the 15th, when the Blessed One said the precepts, he sat in front of the monks and told the Venerable Ananda: 'why and why, monks, turning less, turning less, turning completely?' Ananda White Buddha's words: 'The Blessed One said to the monks to cultivate unclean Vipassanā and praised unclean Vipassanā. Bhikkhus have cultivated unclean Vipassanā, and they are so very hate of the body that kill sixty monks' ...The Buddha told Ananda: 'That's why, I'm saying this for the first time, to live in the slightest, and to be enlightened. ...Ananda! How to practice more subtle dwellings, follow along with enlightenment, have or have not started the evil and unwholesome dharma can make rest, it is called Ānāpānasati.' "[11] It can be seen that the Blessed One said that Ānāpānasati is to stop this suicidal trend, to deal with the troubles of rough thinking and careful thinking, so that the practitioner will concentrate on counting the breath, and even follow the breath, and then break all thoughts and samatha. In the end, Ānāpānasati can complete the satipaṭṭhāna and develop the seven enlightenment factors (sapta bodhyanga). On Volume 29 of the Zá Ahánjīng: "The Buddha told Ananda: '...It is said that Ānāpānasati mindfulness, more practice, can satisfy the satipaṭṭhāna; the satipaṭṭhāna are satisfied; the sapta bodhyanga are satisfied, the sapta bodhyanga are satisfied, the vidyā and mokṣa.' "[12] In summary, the practice of Ānāpānasati is important and special. It can eliminate the dizziness of the body and the inferiority of the heart, and it can also rest and wait for it, and then purely cultivate "clear thinking" and eliminate delusions. In short, it can eliminate the defilements of samatha and Vipassanā.

About the Gradual Path of Theravada. The core of Theravada Buddhism is the three studies of Sila, samatha and Vipassanā. The practice of samatha based on Sila leads to the development of Vipassanā, so as to cut off Kleshas, realize mokṣa, and finally attain Buddhahood. To put it simply, it starts with the three levels of grains of five Zens, vyasta-laksana-smrtyupasthāna, and total vyasta-laksana-smrtyupasthāna, through the addition of the four good roots of Nuan, Ding, kṣānti, and Laukikāgradharma, to the realization of the sapta bodhyanga. Break through the Kleshas, prove the initial Fruit, darśana-mārga, enter the Taoism (sapta bodhyanga). Then he cultivated the Eightfold Path (Aryastangika—marga), the second Fruit, the third Fruit, and the name of Taoism (Monastic Perspective). Exhaust eighty-one grades of Kleshas, go out of the trailokya, prove four Fruits, three mokṣa, six śādh! abhijñā, with Aryastangika—marga. But fundamentally speaking, the Hinayana stage is based on samatha to cultivate the Four Noble Truths (catvāri āryasatyāni) to sapta bodhyanga, and to Monastic Perspective.

Especially represented by the practiced - bhāvanā-bhūmi in Yogācārabhūmi-śāstra. The samahita is divided into the desire of samahita, perfection of samahita and īśvara of samahita. Yogacara proposes navakara citta-sthiti, nine stages from a-samahita to samahita and from shallowness to deepness, to be a practice of samatha, which becomes a brief basis of practicing a samatha's learning. That is to say, adhyātma eva cittaṁ sthāpayati, samsthāpayati, avasthāpayati, upasthāpayati, damayati, śamayati, vyupaśamayati, ekotīkaroti, samādhatte. In this way, when you wait to hold your mind, it means that you are centered without adding function, and it can naturally continue to operate in accordance with your situation. Perfection of samahita is based on this, or through the seven kinds of intentions (sapta manaskarah), including composing-manaskāra, adhimokṣa-manaskāra, keeping away from-manaskāra, taking pleasure manaskāra, observing-manaskāra, adding actual manaskāra, etc. The first jhana is fundamentally settled. Or by practicing the three methods of deeds, cessation, and abandonment, you can make your samahita more proficient, and you can deal with the samahita obstacles such as inner drowsiness, abandonment, and attachment in time, and make your concentration pure and complete. īśvara of samahita is based on samādhi and consummation,

further make samadhi away from all obstacles, so that such upakleśa as lobha, slowness, seeing, doubt, ignorance, etc. are not present, for training and conditioning, etc. or through good observation Twenty-two aspects in the four places; or through the practice of entering, staying, and out of samādhi, arousing tonghui, being pure and white, free from upakleśa, and even gaining immobility, which can attract all supernatural powers and Vipassanā. sapta bodhyanga is the decisive and decisive points of the four roots of the four virtues of cultivating Nuan, Ding, kṣānti, and Laukikāgradharma, to the realization of the sapta bodhyanga.. Observe the catvāri āryasatyāni with anāsrava-jñāna, see what is broken, follow the upakleśa, of sleep, and enter the sage, and attain the sutra Huanguo, now see the truth of the catvāri āryasatyāni. On Volume 23 of the Abhidharma Storehouse Treatise: "The Nuan will reach Nirvana, and the Ding will continue to be good, kṣānti not to fall into the evil taste, and Laukikāgradharma is Monastic Perspective." [13] Monastic Perspective is based on the understanding of the Dao, and the Aryastangika—marga, right thought, right speech, right karma, right life, right work, right thoughts, right concentration, etc., to achieve Stuhango, Anahango, and even break the world of kāma-dhātu One place, four places of rūpa-dhātu, nine places of four places of arupya—dhatu, eighty-one grades of Kleshas, thus realize Naiṣkāmya.

2. The Justification of the Yukty-Upaparīkṣākāra and Samatha

Samatha, the transliteration of Sanskrit, freely translated as nirvana, samatha mind, zen samatha, etc. 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 Sravakabhumi of Yogācārabhūmi-śāstra: "The samatha means the nine stages of samatha, and the various dhammas taken by the samatha product. 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." [14] 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".

On Volume 27 of Sravakabhumi of Yogācārabhūmi-śāstra: "Also, ānāpāna-smṛti, there are five kinds of practice. What is five? One, the yukty-upaparīkṣākāra, two, the practice of enlightenment into pañca-skandha, three The practice of enlightenment pratītya-samutpāda, four, the practice of enlightenment catvāri āryasatyāni, and the practice of sixteen victories Vipassanā." [15] Here are five ways to practice Ānāpānasati, namely the yukty-upaparīkṣākāra, the practice of enlightenment pañca-skandha, the practice of enlightenment pratītya-samutpāda, the practice of enlightenment catvāri āryasatyāni, and the practice of sixteen victories Vipassanā. And from the yukty-upaparīkṣākāra to sixteen victories Vipassanā practice have sequence svabhāva, progressive svabhāva.

The yukty-upaparīkṣākāra refers to the counting of in- and out-breaths into saṅkhāra. First, the method of repair according saṅkhāra can be divided into: one is to a count to a count of two, along arithmetic, arithmetic and inverse arithmetic into wins, on Volume 27 of Sravakabhumi in Yogācārabhūmi-śāstra: "Yunhe It is called the yukty-upaparīkṣākāra? There are slightly four kinds of the yukty-upaparīkṣākāra. What is four? One counts one as one, two counts as one, three counts forward and four counts backward." [16] Counting one as one means that the inhalation is counted once and the inhalation is counted once. Counting two as one is the combination of inhalation and inhalation, and the wise masters of the Tiantai Zong follow this method. Sequential arithmetic is to count one to one or two to one from one to ten. Inverse counting is the opposite, counting from ten to one. Inverse arithmetic is definitely the special rūpa of this theory, and no other theory has been seen. Through continuous practice of these four practices, the catasrah paryesanah mind can be thoroughly adjusted, and the mind

vidyā Nirvana without thāna middha. At this point, you can repair even more extraordinary victory. Winning progress means that one is one, two is one, two is one, four is one, from one to ten, and then gradually increases: eight into one, sixteen into one, and even One hundred for one. It also counts from one to ten with one hundred as one, and counts from one to ten, and counts from one to ten with one hundred, ten hundred, ten ten hundred, etc., in this way, layer by layer. on Volume 27 of Sravakabhūmi in Yogācārabhūmi-śāstra: "What is the name of a cloud? It means that one is counted as one, or two is counted as one, and two are counted as one. If Those who count with one as one, that is, the two-in-one, the inhalation and the output are combined into one. If the one that counts with the two as one, that is, the four-in-one, the inhalation and the interest, just like the number of revolutions and even ten. As if it is increasing, It is even counted as one hundred. From this one hundred is counted, and the number gradually becomes ten. Just as a person who is diligent in counting and thinking, even ten counts as one, and gradually counts to ten. From this Ten counts as one, and there is no middha in the middle of it. All this is called the practice." [17] This method is also not seen in other classics.

Secondly, the Yixiu saṅkhāra can be divided into blunt roots and ligens. on Volume 27 of Sravakabhūmi in Yogācārabhūmi-śāstra: "The one with blunt roots should be proclaimed just like the yukty-upaparīkṣākāra, which is therefore at middha, so that the heart rests and makes the heart happy.... If you have a sense of vipassanā to be smart, it is not easy to add saṅkhāra by multiplying this arithmetic. If you add saṅkhāra to the arithmetic for proclaiming, you will be able to quickly overcome the problem, but you will not love music." [18] It can be seen that for those who practice Vipassanā, although they can quickly gain access to tathatā, they are not very happy because they do not like counting. For those who practice Saṅkhāra who are not vidyāli in Vipassanā, this Dharma and Saṃyutta are more suitable. By cultivating Ānāpānasati, the heart can live in ālambana, and joy will be born. Particular attention should be paid to the middha during the practice, otherwise the count must be repeated. Just as Volume 27 of Sravakabhūmi in Yogācārabhūmi-śāstra: "If you are diligent in practising numbness, if your mind is middha in the middle, the recovery should be returned from the initial number, either forward or backward Just like a continuation of the development. Flowing, unshakable, unshakable, without middhasaṅkhāra, there is philharmonic transfer, and this is called the land of arithmetic, and it should not be plural, only the in-breath and out-breath ālambana makes the heart rest." [19] Until Nirvana settles down, he stops counting his breath. Because at this time it is beyond the realm of the yukty-upaparīkṣākāra, although it is not passaddhi, but it is joy in my heart. Just follow the breath and rest your mind on the ālambana state of incoming and outgoing breath. And on Volume 27 of Sravakabhūmi in Yogācārabhūmi-śāstra: "add saṅkhāra here, if you practice, if you practice, if you practice more for cause and cause, start with Kāyapassaddhi and citta-passaddhi, prove citta-ekaggatā, and enter into ālambana love pleasure." [20] citta-ekaggatā means citta-ekaggatā. On the basis of restlessness, first obtain citta-passaddhi and then Kāyapassaddhi, and then settle in a realm, vidyā and live quietly. And the criterion for samatha is to live in one place and be citta-passaddhi. It can be seen that samatha has been achieved. And the reason to justify samatha, as Professor Zhang Chengji said in the "Buddhism Modern Interpretation", because the practice of samatha is the foundation of Buddhism, saṅkhāra, and its lifeblood. It can purify sins and develop catus-kusala-mula; it can enhance the religious svabhāva experience in all aspects; it can directly see the darśana-mārga Buddha image and all kinds of special realms; it can directly see the original Buddha svabhāva in the heart, just as it is. The pratyaksa has the same svabhāva truth and four benefits. Thus understood, The yukty-upaparīkṣākāra samatha samatha emphasis on, and following becomes aware pañca-skandha practice, becomes aware pratīya-samutpāda practice, becomes aware catvāri āryasatyāni practice are biased towards the Vipassanā Vipassanā, are in Bono bits; sixteen victories Vipassanā The practice is mainly done by the sage darśana-mārga, after the first fruit darśana-mārga.

3. The from Enlightenment to Pratīya-samutpāda-Aṅga to Abhisambuddha-bodhi

Samatha and Vipassanā can take all the Dharma. As Tsongkhapa "Lamrim broad theory" that, samatha and Vipassanā due to the solution of all but the Mahayana faith, the world born between everything ku ś Ala due to Law, Mok ś A 's because, because even Buddhahood, so The reason must be double repaired. Therefore, after samatha is accomplished, he must turn to Vipassanā. First of all, without the power of samatha, it is impossible to practice Vipassanā in middha. Second, the two "do not leave" and "do not differ." First, the two ālambana realms are the same, and both start from the "self-mind" (image) as ālambana. Secondly, in terms of its inner nature, samatha uses samatha as svabhāva and samatha sana Saṃjñā respectively: Vipassanā uses Vipassanā as svabhāva, and Vipassanā uses choice as its function. Vipassanā of Vipassanā and samatha of Svo Vipassanā are mutual powers. After samatha gave up improper thought, Vipassanā was able to arise and finally mokṣa. Just as the volume 17 of Saṃyukta Āgama•464 Sutra : "Practicing in samatha will eventually become Vipassanā; practising Vipassanā has already become in samatha. It is said that the saint disciple samatha Vipassanā has cultivated all and gained all mokṣa realms." [21] Once again, repairing samatha can only repair lobha nīvaraṇāni, vyāpāda nīvaraṇāni, thāna and middha blue, uddhacca nīvaraṇāni and regret cover, vicikitsa nīvaraṇāni, etc. to temporarily repair pañca nīvaraṇāni, etc. Completely eliminate the seeds of pañca nīvaraṇāni.

Vipasyanā, the transliteration of Sanskrit Vipasyanā, freely translated as Vipassanā, Vipassanā, Miao Vipassanā, right view, etc. It refers to the use of Vipassanā to Vipassanā to observe and select. Just as volume 27 on Sravakabhūmi of the Yogācārabhūmi-śāstra: "Thinking right, choosing the most extreme, thinking all over, watching all over, if forbearance, if happy, if Vipassanā, if see, if Vipassanā is Name Vipassanā." [22] Its svabhāva is simple selection, and its functions are discrimination, catasrah paryesanah, and Vipassanā inspection and selection. To put it simply, refer to Vipassanā as it is, and Vipassanā analyzes tathatā. To practice Vipassanā means to enter the saṅkhāra svabhāva thinking in samatha, and Vipassanā analyzes and explores tathatā. From this, the samatha understanding of tathatā arises, and even surpasses the svabhāva thinking. Pratyaksa proves the truth. By hearing and thinking Vipassanā, you can practice Vipassanā, which is reflected by Vipassanā. prajna proves tathatāprajna. After obtaining Vipassanā, trigger the body citta-passaddhi.

The practice of enlightenment pañca-skandha refers to Vipassanā's thoughts and ānāpāna-smṛti that Vipassanā can take, and vidyā gives birth to Vipassanā in the realm of rūpa Vedanā Saṃjñāsaṅkhāracittapañca-skandha. On volume 27 of Sravakabhūmi in Yogācārabhūmi-śāstra: "Just as the kuśala practice of counting the breath, regaining the attainment of the two things, manasikāra contemplates the enlightenment into pañca-skandha. How does the cloud enlighten? The body on which the breath rests, manasikāra thinks and enlightens into the rūpa aggregate. The breath in and out of the body can take in the Saṃyutta and the manasikāra thinks and enlighten into the Vedanā aggregate. That is to say, when the Saṃyutta waits, the manasikāra thinks and realizes the Saṃjñā aggregate. That is, the mind and the Saṃyutta. Thinking of Vipassanā, etc., manasikāra contemplates and enlightens into saṅkhāra aggregates. If one reads the Saṃyutta mind citta, manasikāra contemplates enlightenment into citta khandha. Just as one who is saṅkhāra, in pañca-skandha or even many names have enlightened, it is the name enlightened into hapañca-skand ."[23] Vipassanā's inhale and out-breath, and the body svabhāva on which samatha depends, can be enlightened into the rūpa aggregate; Vipassanā and the attainable mind Saṃyutta (sensation Vedanā) can be enlightened into the Vedanā aggregate; vidyā has various forms, which can be Enlightenment into the Saṃjñā aggregate; thinking caitasika (saṅkhāra aggregate) and Vipassanā, which are in conjunction with Vipassanā and Saṃyutta, can know how to do samatha, and enlightenment into the

saṅkhāra aggregate; vidyā has realized that svabhāva is the king of the heart, and Vedanā is the king of the heart, and Vedanā is the king of the heart. Those who practice saṅkhāra can enlighten themselves if they practice more and live in rūpaVedanāSaṃjñāsaṅkhāracittapañca-skandha. Enlightenment can be divided into general and don't talk. It is always said that pañca-skandha is divided into the four aggregates of rūpa and VedanāSaṃjñāsaṅkhāracitta, which can be taken; let alone the enlightenment of pañca-skandha.

The practice of enlightenment pratītya-samutpāda means that Vipassanā's past, present, and future are all rūpa Vedanā Saṃjñāsaṅkhāracitta, all of which are the false distinctions of the heart, thus vidyā has the twelve pratītya-samutpāda principles. The Volume 27 of the Sravakabhumi in Yogācārabhūmi-śāstra : "If there is no time, one can see and know, only pañca-skandha, only saṅkhāra, only things are the law, and when you are here, you can enlighten to pratītya from saṅkhāra- samutpāda. How does the cloud enlighten entry? One who is called Vipassanāsaṅkhāra is just as seeking this inflow and outbreath where to rely on. Since seeking has been just as realizing inward, this inflow and outbreath depends on the body and depends on the mind. What condition? Since seeking has been as real enlightenment, this body, this mind depends on the fate root. Re-seeking is as the fate root. Why is the fate? Seeking is as the real enlightenment, as the fate root depends on the predecessor saṅkhāra. What is the source of saṅkhāra? Seeking is just like realizing and entering, just like saṅkhāra first and Avidyā. Just as knowing Avidyā first saṅkhāra, first saṅkhāra, first saṅkhāra, fate, body, mind, body, body and body. The margin refers to increase. The saṅkhāra people seek through Vipassanā, and both vidyā have the pratītya-samutpāda of life and death: Avidyā fate saṅkhāra, saṅkhāra citta, citta fate rūpa, name rpa fate Ṣaḍāyatana, Ṣeda fate fate, touch fate fate, Vanāyaāyatana, love fate fate. To take, to be destined to be, to be born, to be to be born, and to be born to die; and vidyā to pratītya-samutpāda of the Nirvana: Avidyā is to be destroyed, so saṅkhāra is to be destroyed, saṅkhāra is to be destroyed, citta is to be destroyed, citta is to be destroyed, and rūpa is to be destroyed, and rūpa is to be destroyed. There are six extinctions, so touch and extinction, touch and extinction therefore Vedanā extinction, Vedanā extinction and love extinction, love extinction means extinction, extinction means extinction, and extinction means birth and death. as the volume 27 Sravakabhumi in Yogācārabhūmi-śāstra: "Avidyā is also known to be extinct, so saṅkhāra is extinct, saṅkhāra is extinct, fate is extinct; -samutpāda. It is in pratītya-samutpāda to learn to live more, named kuśala. It is to learn to enter pratītya-samutpāda." [24] Especially when there is extinction, it will arise and die. As volume 1 of Prajna Paramita Heart Sutra: "There is no Vedanā, Saṃjñā, saṅkhāra, citta; no eyes, ears, nose, tongue, body, and mind; no rūpa, sound, fragrance, taste, touch, and dharma; no vision, Even unintentionally the citta world." [25] Without citta, there is nothing. At this time, in that samatha, there will be the undifferentiated state of wisdom, as the wisdom, as the realm.

The practice of enlightenment catvāri āryasatyāni refers to the fact that all dharma of Vipassanā arises and ceases due to predestined conditions, just as the truth of knowing the four catvāri āryasatyāni. Volume 27 of Sravakabhumi in Yogācārabhūmi-śāstra: "Just as it is in pratītya-samutpāda who has enlightened into kuśala, it is restored to all saṅkhāra, just as it is true that knowledge is born from all conditions, and enlightenment into impermanence. It means that enlightenment into saṅkhāra is impermanence. , There is nothing in the original, and the existence has disappeared. If there is nothing in the original, and the existence has disappeared, it is the birth of Pharaoh, the disease and death. If the birth of Pharaoh, the disease and death, it is its suffering. If it is its suffering, That is, there is no self, no self, far away from the master. Just as it is called saṅkhāra from impermanence and emptiness and no self, enlightenment into the truth of suffering. And the other is just as capable of enlightenment, all saṅkhāra conditions arise, and its svabhāva is suffering just like sickness. All are conditioned by lobha nīvaraṇāni love. Enlightenment is that this can give birth to all suffering, lobha nīvaraṇāni love, if there is nothing left, it is after all Nirvana is subtle. If I am here, I know, just like Vipassanā see, just live

more, When in lobha nīvaraṇāni love can be uninterrupted. Just as it is the enlightenment of the name and energy into the collection of truth and the cessation of the truth of the truth. The enlightenment here can live more, and you can attain Abhisamaya among the truths. It is the practice of the catvāri āryasatyāni of enlightenment." [26] Enlightenment of Suffering refers to impermanence due to the birth and death of all dhammas, and suffering due to impermanence; suffering vidyā due to birth, aging, sickness and death, there is no self, no self is empty. Enlightenment is the accumulation of suffering due to lobha nīvaraṇāni love. Enlightenment and elimination refers to the elimination of bitter fruit by cutting off the thick and thin lobha nīvaraṇāni love (cause of suffering). Enlightenment of Taoism means to go to Vipassanā to observe the state of suffering and to eliminate lobha nīvaraṇāni by practicing samatha Vipassanā, and to completely eliminate lobha nīvaraṇāni love and attachment. Just as this time the first enlightenment into suffering, concentration, extinction, and the path catvāri āryasatyāni, the final achievement of undifferentiated purity and no omission Vipassanā is present, that is, the first fruit is darśana-mārga. darśana-mārga refers to the twelve pratīya-samutpāda of the first fruit saint, just as it is true that the dharma is known as the sani, and forever cut off the perception, abstention and vicikitsa nīvaraṇāni of the five sub-knots of the desire world. It is also called "learning", just as the Volume 27 of Sravakabhumi in Yogācārabhūmi-śāstra : "If you have learned, you have to wait for the four mindfults, and you will continue to study in the ālambana and manasikāra." [27] Learning means that for the first-fruits saints, they have achieved the four mindsets (body, Vedanā, mind, and dharma), four righteousness, four as mindful feet, five faculties, five powers, seven enlightenment factors , And the factors of mindfulness, choice, advancement, joy, passaddhi, samatha, and renunciation of the seven enlightenment are darśana-mārga.

4. Sixteen Victories Vipassanā Training and Monastic Perspective

The saṅkhāra, who first entered catvāri āryasatyāni, have mastered the twelve pratīya-samutpāda. There is no dharma in Vipassanā, and there is nothing but emptiness, that is, seeing the dying phase of all dharmas and attaining the first meaning. The Kleshas judged by darśana-mārga is called Avidyā, which means that the first fruit saint has cut off the five sub-knots of the desire realm, namely the body view (I see), the abstention from the view (the evil view), vicikitsa nīvaraṇāni (catvāri āryasatyāni) See Avidyā and the very gross desires lobha nīvaraṇāni Avidyā, vyāpāda nīvaraṇāni Avidyā and so on. Think about Avidyā, enter the sacred from the mortal, and achieve the fruit of Sudha. However, because darśana-mārga failed to break the fifth sub-knot of the rūpa realm without rūpa realm, Monastic Perspective was required. Monastic Perspective means that on the basis of darśana-mārga, further cut off the five sub-knots, namely rūpa dye (lobha nīvaraṇāni), no rūpa dye (lobha nīvaraṇāni), uddhacca nīvaraṇāni, slow, Avidyā, and completely remove the subtle desires nāvidāy lobha nīvara. Vyāpāda nīvaraṇāni Avidyā, you can achieve Stuoanguo and Anahanguo, and the first-fruit sage has learned. When all the leaks are exhausted, see the second Avidyā forever, and get rid of Kleshas forever, you can achieve Arhat fruit even without a degree.

Sixteen victories Vipassanā practice refers to the saṅkhāra method used by the sage darśana-mārga to cut off Monastic Perspective Kleshas to achieve Arhat fruit. Volume 27 of Sravakabhumi in Yogācārabhūmi-śāstra states: "Just as in the practice of kuśala in catvāri āryasatyāni, all Kleshas that are judged in darśana-mārga will be judged forever, only Monastic Perspective judged Kleshas. Sixteen victories Vipassanā." [28] To win is to win, to exceed, to exceed darśana-mārga. In general, sixteen victories Vipassanā have a mind-in-breath and a mind-breath. In ancient times, the four mindfulness lives were matched by the four. That body mindfulness, Vedanā mindfulness, your mind, the law mindfulness, each with four kinds of sixteen species, named Sixteen Victories Vipassanā . There are Vipassanā breath long,

Vipassanā short breath, Vipassanā breath all over the body, Vipassanā breath exempts the body saṅkhāra; Vedanā mind has Vipassanā joy in and out breath, Vipassanā happy in and out breath, Vipassanā mind in and out breath, Vipassanā breath in and out of mind saṅkhāra in and out breath; There are Vipassanā mind-in and out-breath, Vipassanā joyful mind-breath, Vipassanā control mind-breath, Vipassanāmokṣa mind-breath; Dhamma thoughts have Vipassanā impermanent breath, Vipassanā break-breath, Vipassanā liberation breath, Vipassanā extinction breath.

The long Vipassanā breath refers to Vipassanā's out-breath and inhalation; Vipassanā short-breath refers to Vipassanā's middle out-breath and middle--breath. And Vipassanā breathes all over the body, as the volume 27 Sravakabhūmi in Yogācārabhūmi-śāstra : "If the body has tiny pores, the inhalation and exhalation will follow all the pores. When the fate is the state, when the awakening, the victory, the solution, Nianyan, I now feel the breath and breath all over the body, and I can learn to feel the breath and breath all over the body. If then, or in the middle of the breath, the inhalation has disappeared, and in the middle of the breath, the breath has not arisen. There is no place, the inbreath and outbreath are far away from the position. Or in the middle of the outbreath, the outbreath is extinguished, and in the middle of the inbreath, the inhalation has not arisen. Because the outbreath, the inbreath is empty, the outbreath and the inbreath are away from the position as the state. In chanting, I will extricate myself from the saṅkhāra inhalation. I can learn to extricate myself from the saṅkhāra inhalation today. I extricate myself from the saṅkhāra exhale, and I can learn to extricate myself from the saṅkhāra exhale. And that is, if I learn to extricate myself from saṅkhāra. Practicing is for the sake of reason. When the inhalation and exhalation have not been studied, all the strong and bitter touches will follow. Now that the inhalation and exhalation have been studied, all of them will be exhaled, and the rest will be soft and joyful. Then we will make a chant: saṅkhāra Incoming, I can learn to extricate myself from saṅkhāra, and to extricate myself from saṅkhāra, I can learn to extricate myself from saṅkhāra." [29]"Banshen" refers to breathing through the pores of the whole body. This is the higher state of saṅkhāra, that is, the state of samatha Saṃyutta in the unreached samatha. "Exhaustion" refers to the emptiness and distant position of the inhalation and inhalation, that is, samatha and tranquility; "body saṅkhāra" refers to breathing; "elimination of the body saṅkhāra" means calm breathing. With diligent practice, the painful touch calms down silence, and the joyful touch follows, and at this time, I reach samatha, the unreached place in the world of desire. If you get the first or second quiet thought of the rūpa world, you can feel the joy, the breath, and the breath. At this time, Samatha never went to the place and progressed to the first and second meditations. If you have the third meditation, you will be able to feel the joy of entering and exiting. And this music is not the music of the citta, because the first five citta are not moving at this time, so this music is the music held by the eighth citta. Since there is no ānāpāna-smṛti above the four jhanas, there is no need to practice this method.

Also, because of temporarily forgetting righteous thoughts, there will be false distinctions, and there will be happiness, happiness, or me, my Saṃjñā, etc. If you can understand the right view of the Dharma, Vipassanā, and do not get deeply involved in all dramas, you will be able to realize the heart saṅkhāra Incoming and outgoing. cātasrah paryesanaḥ means saṅkhāra; ānāpāna-smṛti means body saṅkhāra; heart saṅkhāra refers to Vedanā and Saṃjñācaitasika. Since there is Vedanā and Saṃjñācaitasika, the heart is active, so there is Vedanā and Saṃjñā. Then you will be aware of the breath-in-breath-breath-out-breath of saṅkhāra. According to the first meditation, before reaching samatha (samatha), you will be aware of your own mind: there is lobha nīvaraṇāni mind, lobha nīvaraṇāni mind, vyāpāda nīvaraṇāni mind, vyāpāda nīvaraṇāni mind, moha carita mind, and moha carita mind. , Mind (thānamiddha), Relaxed Mind (without thānamiddha), Lower Mind (Samatha), Lift Mind (Activate), etc., and so on, you can be aware of the heart's breath and breath. The meditation of Nirvana living in vidyā is obstructed

by thāna, middha and other Kleshas. By chanting Buddha, chanting, chanting monk, precepts, chanting, chanting, etc., you can spur yourself and be alert to yourself, and you will be aware of joy Interesting. If the caitasika is blocked by uddhacca nīvaraṇāni and mischievous vain, and if you use samatha to capture it and control your mind, you will be able to be aware and control your mind's input, breath and breath. At this time, although in the various covers, the heart is pure and mokṣa is aware of the breath. But the seeds of lobha nīvaraṇāni and vyāpāda nīvaraṇāni are still there, so we should also learn catvāri āryasatyāni, in order to eliminate sleep and follow various causes and conditions at any time and place, just as Vipassanā observes the impermanence of saṅkhāra. This impermanence Vipassanā can appear: Vipassanārūpa Vedanā Saṃjñāsaṅkhāracitta, Vipassanārūpa sound and fragrance touch, Vipassanā eyes, ears, nose, tongue and body are all arising and passing in an instant. Because of the power of impermanence Vipassanā, it is possible to tune Kleshas without being attached to it, and then to be aware that impermanence enters and exits with Vipassanā. It can be seen that lobha nīvaraṇāni Kleshas, vyāpāda nīvaraṇāni Kleshas, like mortals, sometimes have uddhacca nīvaraṇāni, mischief, middha, etc., so that the six victories Vipassanteenā are not all practised by the saints. time.

As the volume 27 Sravakabhūmi of Yogācārabhūmi-śāstra: "Then he first followed the three meditations, or did not reach samatha, and had already practiced yoga saṅkhāra in samatha. Today I follow Vipassanā with impermanence and return to Vipassanā. Practicing yoga saṅkhāra. Just as samatha and Vipassanā are used to cultivate the mind and seek mokṣa from the other worlds. Where are the worlds? The so-called three worlds, one is separated from the world, the two are separated from the world of desire, and the three are destroyed All saṅkhāra judged by darśana-mārga are called the realm of separation, all saṅkhāra judged by the Monastic Perspective are called the realm of liberation, and everything is called the realm of destruction. Thinking is like Nirvana of the three realms, peace and security, repair samatha and Vipassanā. He learns more from practice, and he judges Kleshas' experience mokṣa from Yu Monastic Perspective.... "[30] Vipassanā who cultivates impermanence Vipassanā in samatha, in the boundary, from the obstructed sleep-sleeping seed and hopes for mokṣa, one can be aware of the in-breath and breath-out of Vipassanā. The severance refers to all saṅkhāra severances by darśana-mārga, namely the three Kleshas of seeing, abstaining, and vicikitsa nīvaraṇāni. Returning to the world of liberation, from the obstructed sleepless seed and wishing for mokṣa, one can realize that liberation enters and exits with Vipassanā. The world of liberation refers to the judgment of all saṅkhāra by Monastic Perspective, that is, the abolition of lobha nīvaraṇānivyaṅgāda nīvaraṇāni two Kleshas, which is far away from the world of desire. Later, in the realm of destruction, from the obstructed Suimian Seed and praying for mokṣa, one can perceive the inhalation and exhalation of Vipassanā with Vipassanā. Annihilation refers to all obliteration, and Yi refers to all missing seeds. At this time, the Kleshas seeds in the rūpa realm and the non-rūpa realm have all been destroyed, that is, the seeds of the five divisions have been destroyed. It can be seen that the Kleshas identified by Monastic Perspective includes the five sub-knots of the desire world, lobha nīvaraṇāni, rūpa and non-rūpa (rūpa stain, no rūpa stain, uddhacca nīvaraṇāni, slow, Avidyā). To achieve all of this, only Samatha and Vaisha are available. It is worth paying special attention to the fact that the Vipassanā of the saṅkhāra on rūpa VedanāSaṃjñāsaṅkhāracitta to observe impermanence and non-self has reached its ultimate completion, and all Kleshas have ceased forever. Therefore, repairing sixteen victories Vipassanā can completely achieve the Arhat fruit without the need to repair. Just as the Yogācārabhūmi-śāstra Recorded: "Ask where the sixteen saṅkhāra can be practiced? Master Yuan said: In general, it is from an alien life to no learning result and this Vipassanā. If you don't say it, At the beginning of the fourth day of the fourth year, Vipassanā stops the mind in the fifth, the development is in the fourth thoughts, the second

eight is not in the position of mindfulness, and the last four go from warm to no learning results." [31] The fruit without learning is the Arhat fruit.

Looking at Vipassanā sixteen victories Vipassanā, we can see that first of all, the first twelve victories of saṅkhāra, from the length of the breath to the mokṣa, are biased towards samatha, and the last four victories of saṅkhāra Vipassanā to Vipassanā are biased towards Vipassanā and truly eliminate Kleshas. Secondly, although Vipassanā observes the in-and-out breath, although it is deep in layers, the place where it starts is simply Vipassanā to observe the breathing in and out, without any interference, nor with any Vipassanā Saṃjñā or counting.

5. Conclusion

All in all then, the Sravakabhūmi of the Yogācārabhūmi-śāstra repair ānāpāna-smṛti very complete sequence of the channel, starting from the beginner the yukty-upaparīkṣākāra, to gradually learn becomes aware pañca-skandha practice, becomes aware pratītya-samutpāda practice, becomes aware catvāri āryasatyāni The practice, sixteen victories Vipassanā practice, gradually deepens and becomes a complete system by itself. The yukty-upaparīkṣākāra is the foundation and its special rūpa, which can achieve samatha. On this basis, vipassanā is practiced in samatha, through the practice of the in-and-out breath, the mind becomes powerful, and then to enlighten to catvāri āryasatyāni, to cut off seeing Avidyā to achieve the first fruit. And sixteen victories Vipassanā proposed to break away the Kleshas that Monastic Perspective had judged-lobha nīvaraṇāni, vyāpāda and rūpa dye, no rūpa dye, uddhacca nīvaraṇāni, Avidyā, slow. Among them, the first twelve victories saṅkhāra can practice samatha and temporarily suspend Kleshas; only the last four vipass saṅkhāra, that is, Vipassanā observes impermanence, separation, liberation, and extinction, and can completely and permanently break the Kleshas seeds. It can be seen that ānāpāna-smṛti not only attaches importance to the practice of samatha, but also adds some important Vipassanā methods in primitive Buddhism, such as pañca-skandha, pratītya-samutpāda, four catvāri āryasatyāni, etc., making it a perfect samatha Vipassanā double The integrated system of luck enables yogis to achieve Arhat fruit according to this method.

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- [26] Maitreya Bodhisattva: Yu-ch'ieh-shih ti-lun/Yogācārabhūmi-śāstra(CBETA, Taiwan 2004),T. 30, no. 1579, p. 432a.
- [27] Maitreya Bodhisattva: Yu-ch'ieh-shih ti-lun/Yogācārabhūmi-śāstra(CBETA, Taiwan 2004),T. 30, no. 1579, p. 432c.
- [28] Maitreya Bodhisattva: Yu-ch'ieh-shih ti-lun/Yogācārabhūmi-śāstra(CBETA, Taiwan 2004),T. 30, no. 1579, p. 432b.
- [29] Maitreya Bodhisattva: Yu-ch'ieh-shih ti-lun/Yogācārabhūmi-śāstra(CBETA, Taiwan 2004),T. 30, no. 1579, p. 432c.

- [30] Maitreya Bodhisattva: Yu-ch'ieh-shih ti-lun/Yogācārabhūmi-śāstra (CBETA, Taiwan 2004), T. 30, no. 1579, p. 432b-433c.
- [31] Dunlun Collected: Yu-ch'ieh-shih ti-lun ji/Yogācārabhūmi-śāstra Recorded (CBETA, Taiwan 2004), T. 42, no. 1828, p. 449c.