

Tranquillity and Insight in Early Buddhist Discourse

by Bhikkhu Anālayo

lecture 2

Yuganaddha-sutta, AN 4.170 at AN II 156

1) "one develops insight preceded by tranquillity. As one is developing insight preceded by tranquillity, the path is generated. One pursues this path, develops it, and cultivates it. As one is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted.

2) one develops tranquillity preceded by insight ...

3) one develops tranquillity and insight in conjunction ...

4) one's mind is seized by restlessness about the Dhamma. But there comes an occasion when the mind becomes internally steady, composed, unified, and concentrated. Then the path is generated. One pursues this path, develops it, and cultivates it. As one is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted."

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comment on no 4 by ven. Ñāṇaponika Thera and Bhikkhu Bodhi:

"It is plausible, however, that the 'agitation' ... is mental distress brought about by eagerness to realize the Dhamma, a state of spiritual anxiety that sometimes can precipitate an instantaneous enlightenment experience. For an example, see the story of Bāhiya Dārucīriya at Ud. I,10"

(note 69 page 295 of Numerical Discourses of the Buddha, An Anthology of Suttas from the Aṅguttara Nikāya, 1999)

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Extracts from parallel to *Yuganaddha-sutta*, SĀ 560 at T II 146c24

- 1) "one settles the mind, well settles the mind, definitely settles the mind and trains the mind in tranquillity and insight ...
- 2) one gives attention to investigation-of-phenomena and through [such] contemplation settles the mind, well settle it, definitely settle it and trains it in tranquillity and insight ...
- 3) one practices both tranquillity and insight in conjunction ...
- 4) being gripped by agitation one tames the mind ... definitely settling the mind, one trains in tranquillity and insight ..."

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MĀ 72 – Discourse on the History of King Long-lifespan
(Parallel to MN 128/ MN III 153)

Thus have I heard. At one time, the Buddha was dwelling at Kosambī in Ghosita's Park. At that time, a number of monks from Kosambī were fighting and quarreling with one another. Then the Blessed One told the monks from Kosambī:

"Monks, don't fight and quarrel! Why?
If one [tries] by quarreling to stop quarrel,
in the end one will not see it stop.
Only by patience can quarreling be stopped.
This is a principle that should be honored.

"Why? In the by-gone past there was a king of Kosala named Long-lifespan, and there was a king of Kāsi named Brahmadata. These two kings were constantly quarreling and battling with each other ...

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(they fight, King Long-lifespan wins, same happens again, on a third occasion he does nothing, so his army is captured and he flees with his wife to Benares. He is caught and sent off to be executed. On the way he sees his son, the prince Long-life)

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"Be patient, Prince! Be patient, Prince! Don't let the bondage of anger arise. Instead you should practice loving-kindness."

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(King Long-lifespan is killed, the prince enrolls in the services of King Brahmadata without revealing his identity. Once the two are alone on an outing, King Brahmadata takes a nap on the knee of prince Long-life. The prince draws his sword to take revenge, but then recalls his father's saying:)

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"Be patient, Prince! Be patient, Prince! Don't let the bondage of anger arise. Instead you should practice loving-kindness."

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(When King Brahmadata wakes up, Prince Long-life reveals his identity and the two pledge to respect each other's life, King Brahmadata gives his daughter in marriage to the prince and restores his former kingdom).