

# Tranquillity and Insight in Early Buddhist Discourse

by Bhikkhu Anālayo

## lecture 7

### MĀ 75

- I. paths to imperturbability:
  - 1) sensual pleasures are defiling and obstructing,
  - 2) material forms are made up of the four elements,
  - 3) the above [two] and perceptions of them are impermanent.
  
- II. paths to nothingness:
  - 1) cessation of perceptions (of sensuality and imperturbability)
  - 2) empty of self
  - 3) I am not anything / I do not act
  
- III. path to neither-perception-nor-non-perception:  
cessation of perceptions (of sensuality, imperturbability and nothingness)
  
- IV. Nirvāṇa:  
if one does not cling
  
- V. noble liberation:  
realize that it is all just *sakkāya*

### MĀ 76 – Discourse at Ukkācelā

(Parallel to SN 47.3/ SN V 142 and to AN 8.63 / AN IV 299)

At that time, in the afternoon a certain monk rose from sitting in meditation, approached the Buddha, paid homage at the Buddha's feet and, sitting to one side, said: "May the Blessed One teach me the Dharma well and in brief. Having heard the Dharma from the

Blessed One, I will stay in a remote and solitary place and practice diligently, with a mind free of indolence.

"Through staying in a remote and solitary place and practicing diligently, with a mind free of indolence, may I accomplish the holy life, for the sake of which clansmen shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

"May I, in this very life, personally attain understanding and awakening, and dwell having personally realized it. May I know as it really is: 'Birth is ended, the holy life has been established, what was to be done has been done, there will not be another existence.'

The Blessed One said: "Monk, you should train in such a way that the mind becomes settled, staying imperturbable within, developing immeasurable wholesome factors.

"Again, contemplate the internal body as body, dwelling with utmost diligence, with right mindfulness and right attentiveness established, taming your own mind well, so that covetousness is left behind and the mind is without dejection.

"Again, contemplate the external body ... the internal and the external body ...

"Monk, having thus established concentration, you should develop it well when going and when coming. When standing, when sitting, when lying down, when going to sleep, when waking up – when sleeping and waking you should develop it well.

"Again, you should develop well concentration with [directed] awareness and [sustained] contemplation  
 ... without [directed] awareness but with only [sustained] contemplation  
 ... without [directed] awareness and without [sustained]  
 ... conjoined with rapture

... conjoined with happiness  
 ... conjoined with [totally stable] concentration  
 ... conjoined with equanimity.

... monk, you should further contemplate internal feelings as feelings ... external feelings ... internal and external feelings ... [as above the different types of concentration]

... monk you should further contemplate internal mental states as mental states ... external mental states ... internal and external mental states ...

... monk you should further contemplate internal phenomena as phenomena ... external phenomena ... internal and external phenomena ...

... you should dwell pervading one direction with a mind imbued with loving-kindness, likewise the second, the third, and the fourth direction, and also the four intermediate directions, above, and below, all around, everywhere. With a mind imbued with loving-kindness, free from fetters or resentment, without ill-will or contention, you should dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable and well-cultivated.

"Similarly, you should imbue you mind with compassion ... with empathic joy ... and with equanimity, free from fetters or resentment, without ill-will or contention, you should dwell pervading the entire world [with a mind] that is boundless, exalted, immeasurable and well-cultivated.

"Monk, when you have developed this concentration, when you have developed it extremely well, if you wander in the eastern direction, you will certainly be at ease, free from the numerous *dukkhas* and afflictions. If you wander in the southern direction ... the western direction ... the northern direction you will certainly be at ease, free from the numerous *dukkhas* and afflictions.

"Monk, when you have developed this concentration, when you have developed it extremely well, then, I do not say that you will [merely] maintain wholesome states, and much less that you will regress; rather [I say] that you will, by day and by night, increase in those wholesome states without regression.

"Monk, when you have developed this concentration, when you have developed it extremely well, then you will certainly attain one of two fruits: either you will attain final knowledge in this life or else, [if] there is a remainder [of clinging], you will attain non-return."

Thereupon that monk, having heard what the Buddha said, having received it well and retained it well, rose from his seat, paid homage at the Buddha's feet, circumambulated him three times, and left.

Bearing in mind the instructions from the Buddha, he stayed in a remote and solitary place and practiced diligently, with a mind free of indolence. Through staying in a remote and solitary place, practicing diligently, with a mind free of indolence, he accomplished the holy life, for the sake of which clansmen shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

In this very life he personally attained understanding and awakening, and dwelt having personally realized it. He knew as it really is: 'Birth is ended, the holy life has been established, what was to be done has been done, there will not be another existence.' That venerable one, having understood the Dharma, became an arahant.

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main point:

the potential of *satipaṭṭhāna* to lead to  
developing deep concentration

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**MĀ 77 – Discourse on Three Clansmen at Sāketa**  
(Parallel to MN 68/ MN I 462)

At that time, in Sāketa there were three clansmen, the venerable Anuruddha, the venerable Nandiya, and the venerable Kimbila, who had just gone forth together at a young age to train, having recently come to enter this true Dharma together.

At that time, the Blessed One asked the monks: "These three clansmen, who have just gone forth together at a young age to train, having recently come to enter this true Dharma together, do these three clansmen delight in practicing the holy life in this true Dharma and discipline?"

Then all of the monks kept silent and did not reply.

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(the same happens a second and a third time)

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Then the Blessed One himself asked the three clansmen, saying to the venerable Anuruddha: "You three clansmen have just gone forth together at a young age to train, having recently come to enter this true Dharma together. Anuruddha, do you all delight in practicing the holy life in this true Dharma and discipline?"

The venerable Anuruddha replied: "That is so, Blessed One. We do delight in practicing the holy life in this true Dharma and discipline"

The Blessed One said: "Anuruddha, you are in your youth, young lads, with completely black hair and healthy bodies. You [could have] delighted in recreation, delighting in bathing frequently and adorning the body, being surrounded by relatives and parents who cherish you, who with weeping and tears did not wish you to go forth to train in

the path. [And yet] you were able to shave off hair and beard, don the yellow robe, leave home out of faith, and go forth to practice the path.

"Anuruddha, you are not training in the path out of fear of kings, or fear of robbers, or fear of debts, or other fears, nor are you training in the path because you fear poverty and inability to gain a living. Is it not rather because you are weary of birth, old age, disease, death, sorrow and distress, and wish to transcend this great mass of *dukkha*? Anuruddha, is it not out of such a state of mind that have you have gone forth to train in the path?"

He answered: "That is so."

[The Buddha said]: "Anuruddha, if a clansman goes forth to train in the path because of such a state of mind, does he know the way to attain countless wholesome states?"

The venerable Anuruddha said to the Blessed One: "The Blessed One is the source of the Dharma, the Blessed One is the master of the Dharma, the Dharma is there because of the Blessed One. May he explain this! Having heard it, we will come to know the meaning fully."

... The Blessed One said: "Anuruddha, if one is overwhelmed by desires and is in the grip of evil states, then one does not attain the happiness of renunciation, the supreme peace of tranquillity. One's mind [may] give rise to covetousness, ill-will, and sloth-and-torpor. The mind [may] give rise to discontent, the body [may] become lethargic, and one [may] over-eat and become depressed.

"Such a monk is unable to bear hunger and thirst, cold and heat, mosquitoes, gadflies, flies and fleas, and irritation by the wind or the sun. He is also unable to bear evil speech or being beaten with sticks. Or when the body encounters all sorts of diseases, so painful that one wishes to end one's life, or whatever [else] is undesirable – all of that he is unable to endure.

"Why? Because he is overwhelmed by desires and is in the grip of evil states, he does not attain the happiness of renunciation, the supreme peace of tranquillity.

"If he is separated from desire and not in the grip of evil states, he will certainly attain the happiness of renunciation, the supreme peace of tranquillity. Then the mind will not give rise to covetousness, ill-will, and sloth-and-torpor. The mind will not give rise to discontent, the body will not become lethargic, and one will not over-eat and become depressed.

"Such a monk is able to bear hunger and thirst ... because he is not overwhelmed by desires and not in the grip of evil states, and will attain the happiness of renunciation, the supreme peace of tranquillity.

The Blessed One asked: "Anuruddha, for what reason does the Tathāgata get rid of some, make use of some, endure some, stop some, and reject some?"

... Anuruddha, it is not because the Tathāgata has not eradicated the influxes and defilements that are the root of future becoming, that result in affliction and *dukkha*, that are the cause of birth, old age, disease, and death; and it is not because he does not have knowledge [of having attained liberation], that he gets rid of some, makes use of some, endures some, stops some, and rejects some.

Anuruddha, it is just because of this body, the six sense-spheres, and the life-faculty that the Tathāgata gets rid of some, makes use of some, endures some, stops some and rejects some. Anuruddha, this is the reason why the Tathāgata gets rid of some, makes use of some, endures some, stops some, and rejects some.

The Blessed One asked: "Anuruddha, for what reason does the Tathāgata stay in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without

noise, far-away places free of evil, free of people, places conducive to meditation?"

"... Anuruddha, it is not because the Tathāgata wishes to attain what he has not yet attained, wishes to gain what he has not yet gained, wishes to realize what he has not yet realized, that he stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, far-away places free of evil and free of people, places conducive to meditation.

"Anuruddha, for two reasons the Tathāgata stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, far-away places free of evil and free of people, places conducive to meditation:

- The first is for the sake of a happy abiding for himself here and now.
- The second is because he has compassion for later generations, thinking: 'Perhaps later generations will follow the example of the Tathāgata and stay in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, far-away places free of evil and free of people, places conducive to meditation.

"Anuruddha, for these reasons the Tathāgata stays in quiet places, beneath trees in mountain forests, delighting in dwelling on high crags, in peaceful places without noise, far-away places free of evil and free of people, places conducive to meditation.