

The *Āneñjasappāya-sutta* and its Parallels on Imperturbability and on the Contribution of Insight to the Development of Tranquillity

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Abstract

The present article studies the meditative approaches to imperturbability depicted in the Āneñjasappāya-sutta (MN 106) and its Chinese and Tibetan parallels.¹ By way of introduction to the main theme broached in this discourse, I briefly survey Pāli discourses relevant to the early Buddhist notion of imperturbability. Next I examine the presentation given in the Āneñjasappāya-sutta based on translated extracts from its Madhyama-āgama parallel, noting variations between these two and a Tibetan version extant in Śamathadeva's commentary on the Abhidharmakośabhāṣya. In the concluding part of the article, I turn to the relationship between tranquillity and insight reflected in the Āneñjasappāya-sutta.

Keywords: Āgamas, Comparative Studies, Imperturbability, Tranquillity and Insight

INTRODUCTION

In the Pāli discourses, 'imperturbability' regularly represents the degree of mental stability obtained through the fourth absorption (*jhāna*).² With this level of deep concentration, all 'perturbations' have been left behind, in particular those mental factors or qualities that are still present in lower absorptions.³ Besides

1. For the title of the discourse I follow B^c, C^e and S^e. E^c reads *Āṇaṇjasappāya-sutta*.
2. E.g. DN 2 at DN I 76,15 describes the mental condition resulting from the fourth *jhāna* as 'having reached imperturbability', *ānejjapatte* (B^c, C^e and S^e: *āneñjapatte*), a qualification similarly made in the parallel versions DĀ 20 at T I 85c7: 無動之地; T 22 at T I 275a13: 堅住不動; and in the *Saṅghabhedavastu* in Gnoli (1978, 245,15): *āniñjyaprāptam*, with its Tibetan counterpart at D 'dul ba, nga 278b4 or Q ce 256a6: *mi g.yo bar gnas pa thob po*. The *Bodhisattvabhūmi* in Wogihara (1930, 90,16) sums up: *āniñjya-caturtha-dhyāna-vihārah*.
3. The *Laṭṭikopama-sutta* and its parallel, MN 66 at MN I 454,28 and MĀ 192 at T I 743b2, reckon

such mental ‘perturbations’, with the imperturbability of the fourth absorption even the process of breathing has apparently ceased.⁴

As part of an extended simile that illustrates the progress of a disciple with the example of taming a forest elephant, the *Dantabhūmi-sutta* and its *Madhyama-āgama* parallel describe an elephant trained in imperturbability. Such a trained elephant is able to face unflinchingly a situation resembling an actual battle situation, such as being surrounded by men who shout and brandish weapons.⁵ As the *Madhyama-āgama* version of this discourse indicates, this imagery exemplifies the level of imperturbability a disciple reaches through attaining the fourth absorption.⁶

According to recurrent descriptions given in the discourses, once such imperturbability has been reached, the mind can be turned to the development of various higher knowledges (*abhiññā*), or to the attainment of the immaterial spheres. The four immaterial spheres are in fact at times reckoned as forms of imperturbability.⁷ However, the usage in the discourses is not uniform in this respect, as at times only some of the immaterial attainments come under this label.

Thus the *Sunakkhatta-sutta* of the *Majjhima-nikāya* distinguishes between someone with a keen interest in:

1. imperturbability
2. the sphere of nothingness
3. the sphere of neither-perception-nor-non-perception.

Here imperturbability must be different from the two higher immaterial attainments and appears to cover only the fourth *jhāna* and the two lower imma-

the applied and sustained mental application characteristic of the first *jhāna*, the rapture of the second *jhāna*, and the happiness present in the third *jhāna* as ‘perturbations’. These are left behind once the imperturbability of the fourth *jhāna* has been reached.

4. According to SN 36.11 at SN IV 217,⁸ with the attainment of the fourth *jhāna* in- and out-breaths cease, *assāsapassāsā niruddhā honti*, an indication made similarly in its parallel SĀ 474 at T II 121b4: 出入息寂滅; cf. also AN 10.72 at AN V 135,3, which indicates that breathing constitutes a ‘thorn’ for the attainment of the fourth absorption, *catutthassa jhānassa assāsapassāsā kaṇṭako* (with v.l. *kaṇṭakā*, in fact S° reads *assāsapassāsā kaṇṭakā*, while B° reads *assāsapassāsō kaṇṭako*; C° agrees with E°), a statement made similarly in its parallel MĀ 84 at T I 561a9: 入第四禪者以入息出息為刺. Nevertheless, or perhaps precisely because of this, mindfulness of breathing appears to be particularly apt for developing imperturbability of body and mind, cf. SN 54.7 at SN V 316,¹² which indicates that developing mindfulness of breathing leads to the absence of perturbations or motions of body or mind, *neva kāyassa iñjitattaṃ vā hoti ... na cittassa iñjitattaṃ vā hoti*. Whereas SN 54.7 makes this indication in relation to concentration on mindfulness of breathing as such, according to its parallel SĀ 806 at T II 207a5 such bodily and mental imperturbability, 身心不動, is the outcome of undertaking mindfulness of breathing in all its sixteen phases. On these sixteen phases cf. also Anālayo (2007) and Dhammajoti (2008).
5. MN 125 at MN III 133,¹⁶ and MĀ 198 at T I 758a9, translated in Anālayo (2006, 10).
6. MĀ 198 at T I 758b29.
7. AN 4.190 at AN II 184,²⁹ reckons that with the attainment of the four immaterial spheres a monk qualifies for ‘having reached imperturbability’, *ānejjappatto* (B°, C° and S°: *ānejjappatto*); cf. also Dhsk 27,12: *ānimjyāḥ saṃskārā(h) katame, āha: catvāry ārūpyāṇy ānimjyam ity ucyate*, with its Chinese counterpart T 1537 at T XXVI 506a23: ‘what are formations [related to the] imperturbable? They are said to be the four immaterial concentrations’, 云何不動行, 謂四無色定; or Vibh 135,²¹: *tattha katamo ānejjābhisaṅkhāro? kusalā cetanā arūpāvacarā – ayaṃ vuccati ānejjābhisaṅkhāro*.

terial attainments.⁸ In fact, the discourse explicitly indicates that one who has a keen interest in the sphere of nothingness has gone beyond the fetter of imperturbability.⁹

Yet, the *Pañcattaya-sutta* in the same *Majjhima-nikāya*, in agreement with its Tibetan parallel, qualifies the sphere of nothingness as ‘imperturbable’.¹⁰ Evidently, there is some fluctuation in the use of this qualification in the early discourses.¹¹

In whatever way imperturbability may have been reached through deeper levels of concentration, an *arahant* has gone beyond any intentions regarding such types of imperturbability, in as much as these are still rooted in ignorance.¹² Nevertheless, imperturbability is also a quality of an *arahant*, in fact full liberation constitutes the highest form of imperturbability. A ‘perturbation’ left behind with full liberation is any conceiving based on the notion of a substantial ‘I’ at the core of experience.¹³ Fear is similarly no longer able to perturb a liberated mind.¹⁴

The imperturbability reached with full awakening manifests also in regard to sensory input by way of the sense-organs. An *arahant*’s mind cannot be perturbed by any sense-experience, just as a column firmly planted in the ground or

8. Bodhi in *Ñānamoli* ([1995] 2005, 1313 note 1000) comments that ‘since the highest two immaterial attainments are dealt with separately, it seems that in this sutta only the fourth jhāna and the lower two immaterial attainments are intended as “the imperturbable”.’
9. MN 105 at MN II 255,5: *ākīṇcaññāyatanādhimuttassa purisapuggalassa ye āṇaṇjasamyojane se bhinne* (B^c: *āneñjasamyojane*, C^e and S^c: *āneñjasaññojane*).
10. MN 102 at MN II 230,2: *ākīṇcaññāyatanam ... āṇaṇjam* (B^e and C^c: *āneñjam*; S^c: *aneñjam*), with its counterpart in Skilling (1994, 318,3) : *ci yang med pa’i skye mched bsgrubs te gnas pa ... mi g.yo ba*.
11. Cf. also AN 3.114 at AN I 267,1, which covers only the first three immaterial attainments (as part of a description of the difference between the rebirth of a worldling and a noble disciple in the realms corresponding to these three). Nevertheless, the Burmese edition carries the title ‘Discourse on Imperturbability’, *Āneñja-sutta*; and the Ceylonese and Siamese editions, which do not provide a title, refer to imperturbability in the corresponding section of their respective *uddāna*.
12. SN 12.51 at SN II 82,15: *avijjāvirāgā vijjuppādā ... na āneñjābhisāṅkhāram abhisāṅkharoti* (B^e and C^c: *āneñjābhisāṅkhāram*). The Sanskrit fragment counterpart makes the same point, though phrased as a question, cf. S 474 folio 9 V₂ in Tripāthi (1962, 35): *avidyā viraktā bhavati vidyā utpannā ... apy=āñijyān=a[pi sa](m)[s](kā)rān=abhi(sam)[sku](ryād=av)[i](dyā)pratyayā? no bhadaṃta* (Tripāthi (1962, 135) emends to *vidyotpannā*, *abhisamskāraṇ*, *avidyāpratyayān* and *bhadanta*). The parallel SĀ 292 at T II 83b₁₄ instead speaks of leaving behind ‘intentions related to nothingness’, 無所有行.
13. SN 35.207 at SN IV 202,29 and its parallel SĀ 1168 at T II 312a₉ illustrate such conceiving with examples like: ‘I shall be’, ‘I shall not be’, ‘I shall be material’, ‘I shall be immaterial’, ‘I shall be percipient’, ‘I shall be imperipient’, etc.; cf. also Vibh 390,22. Sn 1041 notes that a liberated monk is free from perturbations, *nibbuta bhikkhu, tassa no santi iñjitā*; cf. also Sn 750: *yaṃ kiñci dukkhaṃ sambhoti, sabbam iñjitapaccayā, iñjitānaṃ nirodhena, n’ atthi dukkhassa sambhavo*, according to which all *dukkha* has its origin in perturbations. Kv 615,1 (§22.3) clarifies that an *arahant*, however, does not necessarily pass away while still being in the attainment of imperturbability (of the concentrative type).
14. SN 4.11 reports Māra’s unsuccessful attempt to scare the Buddha, who calmly replied that a fully awakened Buddha would not be perturbed even if Māra were to shake the whole mountain, SN I 109,23 (SN² I 244,9) *n’eva sammāvimuttānaṃ buddhānaṃ atthi iñjitan*. The parallel SĀ 1088 at T II 285b₁₀ indicates that Māra would not be able to perturb even a single hair of a fully awakened Buddha, 於佛等解脫, 不能動一毛 (another parallel, SĀ² 27 at T II 382a₁₇, does not speak of ‘perturbing’, but only of ‘making [the Buddha’s] hair stand on end’, cf. the translation in Bingenheimer 2007, 61).

a mountain rock will not be shaken by wind from the four directions.¹⁵ Nor will the experience of pleasure or pain be able to perturb a truly awakened one.¹⁶

The above brief survey brings to light two main aspects of imperturbability in the discourses: tranquillity and insight.¹⁷ These two implications of the term are not always neatly set apart, as at times imperturbability occurs in a way that involves both. This is the case in the *Āneñjasappāya-sutta*, whose depiction of various approaches to imperturbability reveals an intriguing perspective on the relationship between tranquillity and insight.

The *Āneñjasappāya-sutta* of the *Majjhima-nikāya* has a parallel in the *Madhyama-āgama* translated towards the end of the fourth century by Gautama Saṅghadeva from what appears to have been a written Prākṛit original transmitted within the Sarvāstivāda tradition(s).¹⁸ In addition to these two discourses, a nearly complete *sūtra* quotation from a (Mūla-)sarvāstivāda discourse collection is extant in the Tibetan translation of Śamathadeva's commentary on the *Abhidharmakośabhāṣya*.¹⁹

The three versions of this discourse cover three 'approaches to imperturbability' (I.1-3), three 'approaches to nothingness' (II.1-3), and three approaches that lead either to the attainment of 'neither-perception-nor-non-perception' or to 'liberation' (III.1-3). My examination takes up each of these three main topics in turn, each time providing a translation of the relevant section from the *Madhyama-āgama* version, followed by a discussion of the significance of the respective passage.

APPROACHES TO IMPERTURBABILITY²⁰

1. [The Buddha:] 'Sensual pleasures are impermanent, unreal, false, of a false nature, being indeed illusory, deceptive and foolish. Sensual pleasures now or in

15. The image of the mountain occurs in AN 6.55 at AN III 378,⁷ = Vin I 184,²⁷; the metaphor of the column in AN 9.26 at AN IV 404,²¹. The parallel to AN 9.26, SĀ 499 at T II 131b₁₆, employs both similes to illustrate the freedom of an *arahant*'s mind from lust, anger and delusion. Among the parallels to AN 6.55, the image of the mountain unshaken by winds as an illustration of mental imperturbability in regard to sense experience occurs in MĀ 123 at T I 612c₂₀; SĀ 254 at T II 63a₂₂ (cf. also 63b₆); T 1428 at T XXII 844c₂₅ (cf. also 845a₈); Gnoli (1978, 146, 6); fragment 142 SB 35 in Hoernle 1916, 169f and fragment 412 folio 21 V₆ in Waldschmidt (1968, 781).

16. Ud 3.3 at Ud 27,¹⁸ a verse that also employs the image of a firm mountain unshaken by winds. The verse is preceded by a prose narration according to which the Buddha and a company of monks dwelled in imperturbable concentration while sitting in meditation, explained in Ud-a 185,¹⁵ to stand for concentration on the highest fruition (i.e. full liberation); cf. also Mvy 554, which in a listing of types of concentrations mentions *aniñjyo nāma samādhih*. The counterpart verse in T 212 at T IV 767c₁₁ employs the imagery of a mountain to illustrate aloofness from suffering.

17. For a listing of various types of imperturbability cf. also Paṭi II 206,¹⁴.

18. MĀ 75 at T I 542b–543b; on the language of the Indic original used for translating the *Madhyama-āgama* cf. Bapat (1969, 5), Enomoto (1986, 20), and von Hinüber (1982, 250); on its school affiliation cf. Enomoto (1984), Lü (1963, 242), Mayeda (1985, 98), Minh Chau (1991, 27), and Waldschmidt (1980, 136).

19. D *mngon pa*, ju 227b₇–230b₂ or Q *tu* 260a₄–263a₆; the quotation sets in with the second way to imperturbability (I.2).

20. The section translated here ranges from T I 542b₆ to T I 542c₁₀. This is preceded by the standard introduction to a discourse, which mentions the same location as given in MN 106.

future, material forms now or in future²¹ — all these are the domain of Māra, they are indeed Māra's bait, since because of them innumerable evil and unwholesome qualities arise in the mind, [such as] covetousness and anger that leads to quarrelling, which for one reckoned a noble disciple under training create an obstruction.

Hence a learned noble disciple contemplates like this: "The Blessed One has proclaimed that sensual pleasures are impermanent, unreal, false, of a false nature, being indeed illusory, deceptive and foolish. Sensual pleasures now or in future, material forms now or in future — all these are the domain of Māra, they are indeed Māra's bait,²² since because of them innumerable evil and unwholesome qualities arise in the mind, [such as] covetousness and anger that leads to quarrelling, which for one reckoned a noble disciple under training create an obstruction".

He [further] reflects like this: "I could dwell attaining a vast state of mind, completely overcoming the world [by] taking hold of that state of mind. If I dwell attaining a vast state of mind, completely overcoming the world [by] taking hold of that state of mind, then in this way innumerable evil and unwholesome qualities will not arise in the mind, nor covetousness or anger that leads to quarrelling, which for one reckoned a noble disciple under training create an obstruction".²³

By employing this practice and this training, developing [the mind] like this in a broad and extensive manner, he easily attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, a monk²⁴ will attain entry into imperturbability herein, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up with the end of life, because of that former mental disposition he will certainly reach the imperturbable.²⁵ This is reckoned the first explanation of the path to pure imperturbability.

2. Again, a learned noble disciple contemplates like this: "If there are material forms — these are all [made up] of the four elements and what is derived from the four elements.²⁶ The four elements are of an impermanent nature, are unsatisfac-

21. MN 106 at MN II 262,¹ differs in so far as, besides examining the true nature of present or future sensual pleasures, *kāma*, it mentions present or future 'sensual perceptions', *kāmasaññā*, instead of present or future material forms.
22. MN 106 at MN II 262,² additionally mentions that they are also Māra's 'realm', *visaya*, and Māra's 'pasture', *gocara*.
23. MN 106 at MN II 262,¹³ moreover indicates that by abandoning unwholesome mental states the mind will be 'free from narrowness', *aparitta*, 'boundless', *appamāṇa*, and 'well developed', *subhāvita*.
24. MĀ 75 at T I 542b²² here explicitly changes from the earlier 'noble disciple', 聖弟子 (still mentioned at T I 542b²⁰) to a 'monk', 比丘. In MN 106 at MN II 262,¹⁴ the one who attains imperturbability at this point appears to still be the noble disciple (as no subject is explicitly referred to, the earlier mentioned *ariyasāvaka* would still be the subject of the sentence), as is the case for the Tibetan version (in its description of the second approach to imperturbability), D *mngon pa*, ju 228a2 or Q tu 260a7, which at this junction explicitly refers to the 'noble disciple,' *phags pa nyan thos*.
25. MN 106 at MN II 262,¹⁷ speaks in this context of the 'evolving consciousness' that reaches imperturbability, *saṃvattanika viññāṇa*, which Ps IV 61,²⁰ identifies as the karmically resultant consciousness, *vipākaviññāṇa*. D *mngon pa*, ju 228a2 or Q tu 260a7 (in relation to the second path to imperturbability) similarly speaks of the 'accomplishing consciousness', *bsgrubs pas rnam par shes pa*, that reaches imperturbability; cf. also Dsk 29,²⁸ which in a discussion of how the formation of imperturbability leads to rebirth employs the expression *saṃvarttanīya*, though not explicitly related to consciousness.
26. MN 106 at MN II 262,²⁰ at this point again brings in present or future 'sensual pleasures', *kāma*, and present or future 'sensual perceptions', *kāmasaññā*. MN II 262 note 9 refers to a Sin-

tory and [subject] to cessation”.²⁷

Practising and training like this, developing [the mind] like this in a broad and extensive manner, he easily attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, a monk will attain entry into imperturbability herein, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up with the end of life, because of that former mental disposition he will certainly reach the imperturbable. This is reckoned the second explanation of the path to pure imperturbability.

3. Again, a learned noble disciple contemplates like this: “Sensual pleasures now or in future, material forms now or in future, sensual perceptions now or in future, perceptions of forms now or in future – all these perceptions are of an impermanent nature, are unsatisfactory and [subject] to cessation”.²⁸

At that time he will certainly attain the perception of imperturbability.²⁹ Practising and training like this, developing [the mind] like this in a broad and extensive manner, he easily attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, a monk will attain entry into imperturbability herein, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up with the end of life, because of that former mental disposition he will certainly reach the imperturbable. This is reckoned the third explanation of the path to pure imperturbability’.

Looking back on these approaches to imperturbability, the object(s) of each of these three differ to some extent in the Pāli, Chinese and Tibetan versions, as can be seen in Table 1 opposite.

In regard to the first approach, the Pāli and Chinese versions agree on mentioning sensual pleasures, with the Pāli version also bringing in sensual perceptions, while the Chinese version instead mentions material forms (the corresponding section is unfortunately not covered in the quote preserved in Tibetan). In the second case, the Chinese and Tibetan versions mention just material forms; while the Pāli version also lists ‘sensual pleasures’ and ‘sensual perceptions’. In the third case, the three versions agree in their listing, except for the sequence of their presentations.

Evidently some alteration during transmission must have occurred, in order for these variations to come into being. It seems, however, difficult to come to an unequivocal decision on which version represents the original reading. Perhaps

halese manuscript that omits this section, which would thus be similar to MĀ 75. The Tibetan version agrees in this respect with MĀ 75.

27. MN 106 at MN II 262,²³ merely points out that form is made up of the four elements and its derivatives. Similar to MĀ 75, the Tibetan version provides an insight perspective on the four elements, differing in so far as it qualifies them as impermanent, conditioned, and dependently arisen, D *mngon pa*, ju 227b7 or Q tu 260a5: ‘byung ba chen po bzhi gang yin pa de yang mi rtag pa’ dus byas pa bsams pas bsgzugs pa rten cing ‘brel par ‘byung ba yin no.
28. MN 106 at MN II 263,⁷ similarly highlights the impermanent nature of perception, followed by indicating that ‘what is impermanent is not worth delighting in, approving of, or attaching to’, *yad aniccaṃ taṃ nālaṃ abhinandituṃ, nālaṃ abhivadituṃ, nālaṃ ajjhosituṃ*. The Tibetan version again employs the qualifications ‘impermanent’, ‘conditioned’ and ‘dependently arisen’.
29. MĀ 75 at T I 542c6: 得不動想, an indication not made in the parallel versions. This reference to attaining the ‘perception of imperturbability’ in MĀ 75 fits the context in so far as all versions in their next step refer to leaving behind the ‘perception of imperturbability’, cf. MN 106 at MN II 263,¹⁷, MĀ 75 at T I 542c12 and D *mngon pa*, ju 228b1 or Q tu 260b7.

	MN 106 (Pāli)	MĀ 75 (Chinese)	Śamathadeva (Tibetan)
1st	sensual pleasures, sensual perceptions	sensual pleasures, material forms	(not extant)
2nd	sensual pleasures, sensual perceptions, material forms	material forms	material forms
3rd	sensual pleasures, sensual perceptions, material forms, perceptions of forms	sensual pleasures, material forms, sensual perceptions, perceptions of forms	sensual pleasures, material forms, sensual perceptions, perceptions of forms

Table 1: The objects of the three approaches to imperturbability.

	MN 106 (Pāli)	MĀ 75 (Chinese)	Śamathadeva (Tibetan)
1st	defile & obstruct	defile & obstruct	(not extant)
2nd	consist of 4 elements	consist of 4 elements; imperm. & unsatisfactory	consist of 4 elements; imperm. & conditioned
3rd	imperm. & unsatisfactory	imperm. & unsatisfactory	imperm. & conditioned

Table 2: The three modes of approaching imperturbability.

the simplest approach would thus be to leave aside the items not mentioned in all versions, as a result of which the three versions can be seen to agree on the following basic pattern:

1. sensual pleasures
2. material forms
3. the above two and the corresponding perceptions

In regard to each of these three approaches, the *Āneñjasappāya-sutta* and its parallels present insightful reflections that enable reaching imperturbability. In the case of these insightful reflections, the parallel versions also show some variations, as can be seen from Table 2, above.

In regard to the first approach, the extant versions agree that the insight to be developed is the tendency of sensual pleasures to defile the mind, creating an obstruction for progress towards liberation; an obstruction exemplified by identifying sensual pleasures as the bait and domain of Māra.

In the case of the second approach, while the Pāli version only mentions that material form consists of the four elements, the parallel versions further indicate that the four elements are impermanent and unsatisfactory (Chinese version) or that they are impermanent and conditioned (Tibetan version).

In support of the Pāli version's presentation, it could be noted that according to the *Mahāgopālaka-sutta* and a range of parallels, knowledge of material form involves precisely the realization that form is made up of the four elements and

their derivatives.³⁰ This much of insight apparently suffices, as according to the *Mahāgopālaka-sutta* and its parallels someone who is endowed with the insight that form consists of the four elements is ready for progress towards liberation.

In this way, the *Mahāgopālaka-sutta* and its parallels, as well as the *Āneñjasappāya-sutta*, point to the same basic insight into the four qualities of hardness, cohesion, temperature and motion as qualities common to all material phenomena. That is, however beautiful or ugly any particular material form may appear, mental imperturbability can be achieved by reflecting that this form is just a combination of the four elements and thus not essentially different from any other occurrence of matter in the world.

Regarding the third approach, the three versions are in agreement on impermanence forming the central insight that should be developed. The *Madhyama-āgama* version's brief reference to the unsatisfactory nature of perceptions receives a more detailed exposition in the Pāli version, which explains that due to being impermanent perceptions are 'not worth delighting in, approving of, or attaching to'.³¹ In spite of differing formulations, the two versions thus agree that the main thrust of insight requires a progression from impermanence to detachment. The Tibetan version also turns to the conditioned and dependently arisen nature of perceptions, highlighting another important facet of their impermanent nature.

Summing up the key aspects of these three approaches to imperturbability, what leads to imperturbability are the insights that:

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.

These three types of insight are in themselves not surprising, as they well concord with what other discourses have to say on these themes. What is noteworthy, however, is that the *Āneñjasappāya-sutta* and its parallels agree in depicting how such insights can lead to attaining imperturbability, with the development of wisdom introduced as an alternative option to simply attaining imperturbability.³² The fact that all versions speak of the possibility of achieving a corresponding rebirth makes it unmistakably clear that the imperturbability spoken of in the present context must be the concentrative type of imperturbability, corresponding to at least the fourth absorption.

Though it would be making too much of the present passage if one were to assume that insight alone leads to such deep concentration,³³ it is nevertheless

30. MN 33 at MN I 222,ult., AN 11.18 at AN V 351,8; SĀ 1249 at T II 342c25 (this is the negative case of not knowing form, as the positive case is not given in full); EĀ 49.1 at T II 794c10; and T 123 at T II 546c24; cf. also the *Mahāprajñāpāramitā-(upadeśa-)śāstra*, 大智度論, T 1509 at T XXV 74a11, translated in Lamotte ([1944] 1981, 149).

31. See above note 28.

32. MN 106 at MN II 262,²⁶ employs *vā* and MĀ 75 at T I 542b29; 或, both conveying the sense of an alternative option. The Tibetan version employs *cing*, cf. D *mngon pa*, ju 228a2 or Q *tu* 260a7, which could convey a sense of an alternative, though in its general usage *cing* rather stands for 'and' (references are in all three cases to the second approach to imperturbability, as the first approach is not included in the quote preserved in Tibetan).

33. The commentary, Ps IV 59,¹⁶ bases the development of insight into sensual pleasures (that

remarkable that the *Āneñjasappāya-sutta* and its parallels clearly depict insight making a rather substantial contribution to the development of deep stages of concentration. The same theme continues with the next section of the discourse, which presents approaches to the attainment of nothingness.

APPROACHES TO NOTHINGNESS³⁴

1. ‘Again, a learned noble disciple contemplates like this: “Sensual perceptions now or in future, perceptions of forms now or in future,”³⁵ and the perception of imperturbability – all these perceptions are of an impermanent nature, are unsatisfactory and [subject] to cessation”.³⁶

At that time he will attain the perception of the sphere of nothingness.³⁷ Practising and training like this, developing [the mind] like this in a broad and extensive manner, he easily attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, a monk will attain entry into nothingness herein,³⁸ or else employ wisdom for the sake of liberation. At a later time, when the body breaks up with the end of life, because of that former mental disposition he will certainly reach the sphere of nothingness.³⁹ This is reckoned the first explanation of the path to the sphere of pure nothingness.

2. Again, a learned noble disciple contemplates like this: “This world is empty, empty of a self, empty of what belongs to a self, empty of anything permanent, empty of anything everlasting, empty of existing continuously, and empty of being unchanging”.⁴⁰

then leads to imperturbability) on the third absorption. Yet, insight into sensual pleasure is already a condition for reaching the first absorption, whose standard description stipulates the need of being free from sensuality, cf. e.g. DN 1 at DN I 37,1: *vivicc’eva kāmehi*, with its parallels DĀ 21 at T I 93b20: 去欲, and a Tibetan version in Weller (1934, 58,3): ‘*’dod pa dag las dben*. Similar formulations from other Chinese Āgamas can be found e.g. in MĀ 2 at T I 422b11: 離欲, SĀ 347 at T II 97a6: 離欲; SĀ² 198 at T II 447a11: 離欲; EĀ 28.6 at T II 653b19: 無欲; for a Sanskrit version of this specification cf. e.g. Gnoli (1978, 242,22): *viviktaṃ kāmair*.

34. The section translated here ranges from T I 542c10 to T I 543a1.

35. MN 106 at MN II 263,16 and D *mngon pa, ju* 228a7 or Q *tu* 260b6 at this junction also mention sensual pleasure and forms (in addition to the corresponding perceptions).

36. MN 106 at MN II 263,17 instead enjoins the reflection that the cessation of all these perceptions is peaceful and sublime, namely the sphere of nothingness, *sabbā saññā yatth’ etā aparisesā nirujjhanti, etaṃ santaṃ etaṃ paṇitaṃ yadidaṃ ākiñcaññāyatanam*. The Tibetan version continues with the reflection it had earlier, i.e. viewing these perceptions as impermanent, conditioned, and dependently arisen, cf. D *mngon pa, ju* 228b1 or Q *tu* 260b8.

37. MĀ 75 at T I 542c13: 得無所有處想, an indication not made in the parallel versions, cf. also above note 29.

38. MĀ 75 at T 542c15 actually reads ‘attain entry into imperturbability’, 得入不動, an evident error which I emend to 得入無所有處, the reading required by the context and found in the description of the next two contemplations; an emendation also supported by the parallel versions, MN 106 at MN II 263,20: *ākiñcaññāyatanam samāpajjati*, and D *mngon pa, ju* 228b2 or Q *tu* 260b8: *ci yang med pa la mos par ’gyur zhing*.

39. Similar to the error noted above in note 38, MĀ 75 at T 542c17 reads 必至不動, which I emend to 必至無所有處; cf. also MN 106 at MN II 263,23: *ākiñcaññāyatanūpagamā*, and D *mngon pa, ju* 228b2 or Q *tu* 261a1: *ci yang med pa la snyoms par ’jug cing*.

40. MN 106 at MN II 263,26 reads: ‘this is empty of a self and what belongs to a self’, *suññam idaṃ attena vā attaniyena vā* (following B^c, C^c, S^c and Horner [1959, 48 n. 6] on reading *suññam idaṃ* instead of E^c *saññam idaṃ*, cf. also Minh Chau [1991, 329]). Similar to MĀ 75, D *mngon pa, ju*

Practising and training like this, developing [the mind] like this in a broad and extensive manner, he easily attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, a monk will attain entry into the sphere of nothingness herein, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up with the end of life, because of that former mental disposition he will certainly reach the sphere of nothingness. This is reckoned the second explanation of the path to the sphere of pure nothingness.

3. Again, a learned noble disciple contemplates like this: “I am not another’s possession and I do not have possessions myself”.⁴¹

Practising and training like this, developing [the mind] like this in a broad and extensive manner, he easily attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, a monk will attain entry into the sphere of nothingness herein, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up with the end of life, because of that former mental disposition he will certainly reach the sphere of nothingness. This is reckoned the third explanation of the path to the sphere of pure nothingness.’

The variations between these three approaches to nothingness are summarized in Table 3 opposite.

In the first case, the *Madhyama-āgama* and Tibetan accounts continue with the same insight already employed earlier to reach imperturbability. This leads to a higher stage because the scope of its application has been broadened, covering also the perception of imperturbability. The Pāli version instead presents the reflection that the cessation of all these perceptions is peaceful and sublime.

228b6 or Q tu 261a6 also speaks of being empty of permanence (with the difference that here this forms the 3rd approach to nothingness), reading: ‘the world is empty ... of permanence, of stability, of changelessness, of an immutable nature, devoid of a self and of what belongs to a self’, ‘jig rten ni stong pa’o ... rtag pa dang, brtan pa dang, g.yung drung dang, mi ‘gyur ba’i chos can gyis stong zhing bdag dang bdag gi dang bral ba’o. Baba (2004, 11) explains that this type of treatment makes use of ‘expressions of emptiness that are more recent than those in the first four Pāli Nikāyas’, as similar descriptions can be found only in historically later works such as the *Paṭisambhīdāmagga*, cf. e.g. *Paṭis* I 109,10: *suññam attena vā attaniyena vā niccena vā dhuvena vā sassatena vā avipariñāmadhammena vā*.

41. MĀ 75 at T I 542c25: 我非為他而有所為, 亦非自為而有所為; my translation of this cryptic passage is conjectural, which alternatively could also be rendered as: ‘I do not act for another, nor do I act for myself’, though this would seem less meaningful in the present context. MN 106 at MN II 263,34 reads: ‘I am not anything belonging to anyone anywhere, nor is there anything belonging to me in anyone anywhere’, *nāham kvacani kassaci kiñcanatasmim* (S^c: *kvacini na*, C^c: *kassaci*), *na ca mama kvacani kismiñci kiñcanaṃ n’atthi* (S^c: *kvacini*, C^c: *kismici kiñcanatathhi*). A similar reflection recurs in AN 3.70 at AN I 206,18, where the parallel passage in MĀ 202 at T I 770b13 runs: ‘I am without parents, I have no parents, I am without wife and children, I have no wife and children, I am without male or female slaves, I have no ownership over male or female slaves’, 我無父母, 非父母有, 我無妻子, 非妻子有, 我無奴婢, 非奴婢主 (adopting the 宋, 元, 明 variant reading 主 instead of 生). The counterpart to the present passage in MĀ 75 in D *mngon pa*, ju 228b4 or Q tu 261a3 reads: ‘there is no I in any way at all, there is no mine in any way at all’, *bdag ‘ga’ zhiḡ tu ‘ga’ yang cung zad med do*, *bdag gi ‘ga’* (Q: without ‘ga’) *zhiḡ tu ‘ga’ yang cung zad med do* (which in the Tibetan version constitutes the 2nd approach to nothingness). A to some degree similar mode of reflection can be found in the *Āyāraṅga* 1.7.6.1 (or alternatively 1.8.6.1) of the Jain tradition, which runs: ‘I am alone, nobody belongs to me and I do not belong to anyone’, Schubring ([1910] 1966, 37,7): *ego aham aṃsi, na me atthi koi na yāham avi kassai*, cf. also Caillat (1977, 58 n. 59) and Jacobi (1882, 36,22), who reads *no me* instead of *na me*.

	MN 106 (Pāli)	MĀ 75 (Chinese)	Śamathadeva (Tibetan)
1st	cessation of perceptions is peaceful	perceptions are impermanent and unsatisfactory	perceptions are impermanent and conditioned
2nd	empty of self	empty of self and permanence	no I at all
3rd	I am not anything etc.	no possession	empty of self and permanence

Table 3: The three modes of approaching nothingness.

Regarding the second approach to nothingness, which in the Tibetan version forms the third, there is general agreement on its main theme being emptiness. A difference between the three presentations is that the Chinese and Tibetan versions note that perceptions are also empty of permanence, thereby directing insight also to the quality of impermanence.

In the case of the third approach to nothingness (the second in the Tibetan version), the phrasing in the three versions differs, perhaps in part due to translation difficulties (at least in the case of the *Madhyama-āgama* passage). The Pāli version's reflection that 'I am not anything belonging to anyone anywhere, nor is there anything belonging to me in anyone anywhere' recurs elsewhere in the Pāli *Nikāyas* as a mode of contemplation employed by Jains or by Brahmins.⁴²

Of these three modes for approaching nothingness, the second is particularly noteworthy, as it takes up a form of contemplation that is distinctly Buddhist: insight into the absence of a self. This brings out with increased clarity a point noted already above in relation to the approaches to imperturbability, namely the contribution insight can make to the development of deep stages of concentration (in the present case to the attainment of the sphere of nothingness).

Another passage that relates emptiness to imperturbability can be found in the *Mahāsuññata-sutta* and its parallels, which describe a mode of practice where attention given to emptiness leads over to imperturbability.⁴³ Yet another discourse that points in the same direction is the *Cūlasuññata-sutta*, which in agreement with its parallels depicts a gradual meditation on emptiness that proceeds through the immaterial attainments.⁴⁴

That contemplation of emptiness can proceed through the immaterial attainments (*Cūlasuññata-sutta*), and that it can lead to imperturbability (*Mahāsuññata-sutta*) or to attaining the sphere of nothingness (*Āneñjasappāya-sutta*) not only highlights the contribution that insight can make to the development of tranquility. It also shows that contemplation of emptiness can at times fall short of being

42. AN 3.70 at AN I 206,¹⁸ and AN 4.185 at AN II 177,¹¹, cf. also the parallel versions to AN 4.185: SĀ 972 at T II 251b₁₂, SĀ² 206 at T II 450c₂₄; and Sanskrit fragment fol. 173b₄ in Pischel (1904, 818), cf. also Lévi (1904, 304).

43. MN 122 at MN III 112,²⁵; MĀ 191 at T I 739a₈ and Skilling (1994, 220,⁵).

44. Differing in so far as MN 121 at MN III 107,¹⁰ covers also the fourth immaterial attainment among the stages that precede the attainment of signlessness. The parallel versions only mention the first three immaterial attainments before turning to signlessness, cf. MĀ 190 at T I 737c₂, on which cf. also Choong (1999, 71) and Schmithausen (1981, 235); and the Tibetan parallel in Skilling (1994, 172,³), on which cf. also Skilling (1997, 355). For a comprehensive study of signless meditations cf. Harvey (1986).

truly liberating. In fact, the *Cūḷasuṇṇata-sutta* and its Tibetan parallel make a point of clearly distinguishing between various emptiness experiences and the destruction of the influxes, explicitly qualifying only the last as an ‘unsurpassable’ form of emptiness.⁴⁵ In contrast, other emptiness experiences are still surpassable, in as much as they are not truly liberating. That is, an experience of emptiness need not be a liberating experience, as it could also just be a – from the subjective viewpoint certainly profound – experience of mental tranquillity.

The topic of insight contemplation resulting in deep concentration, instead of leading to liberation, underlies the remaining section of the *Āneñjasappāya-sutta*, which turns to the attainment of neither-perception-nor-non-perception and to the attainment of liberation.

NEITHER-PERCEPTION-NOR-NON-PERCEPTION AND LIBERATION⁴⁶

1. ‘Again a learned noble disciple contemplates like this: “Sensual pleasures now or in future, material forms now or in future, sensual perceptions now or in future, perceptions of forms now or in future, the perception of imperturbability and the perception of the sphere of nothingness – all these perceptions are of an impermanent nature, are unsatisfactory and [subject] to cessation”.⁴⁷

At that time he will attain [the perception of the sphere of neither-perception-nor]-non-perception.⁴⁸ Practising and training like this, developing [the mind] like this in a broad and extensive manner, he easily attains purity of the mind in regard to that sphere. Having attained purity of the mind in regard to that sphere, a monk will attain entry into [neither-perception-nor]-non-perception herein, or else employ wisdom for the sake of liberation. At a later time, when the body breaks up with the end of life, because of that former mental disposition he will certainly reach the sphere of [neither-perception-nor]-non-perception. This is reckoned the explanation of the path to pure [neither-perception-nor]-non-perception.’

2. At that time venerable Ānanda was fanning the Buddha. Then venerable Ānanda

45. MN 121 at MN III 109,1: *paramānuttarā suññatāvakkanti*, and Skilling (1994, 178,2): *stong pa nyid la 'jug pa bla na med pa*.

46. The section translated here ranges from T I 543a1 to T I 543b26. This is followed by the standard conclusion to a discourse, which reports the delighted reaction of Ānanda and the other monks.

47. As in the case of the first approach to nothingness (cf. above note 36), MN 106 at MN II 264,10 instead reflects that the cessation of all perceptions is peaceful and sublime, whereas D *mngon pa, ju* 229a4 or Q *tu* 261b4 views these perceptions as impermanent, conditioned, and dependently arisen.

48. MĀ 75 at T I 543as just reads: ‘no perception’, 無想. Though *Madhyama-āgama* discourses usually employ 非有想非無想 to render ‘neither-perception-nor-non-perception’, another exception to this pattern can be found in MĀ 120 at T I 609c15, which reads 有想無想, a reading found also at a later point in the present discourse, MĀ 75 at T I 543a24. Moreover, in MĀ 164 at T I 695b17 無想 features as an abbreviated reference to 非有想非無想, mentioned just before in the same line. This suggests that the present instance of 無想 stands for ‘neither-perception-nor-non-perception’ (to which in accordance with the earlier exposition on nothingness I have added the ‘perception of the sphere’, cf. above note 37), in line with the reading found in the two parallels, MN 106 at MN II 264,14: *nevasaññānāsaññāyatanaṃ*, and D *mngon pa, ju* 229a4 or Q *tu* 261b5: ‘*du shes med 'du shes med min skye mched*; and in line with a reference to the present passage in the *Yogacārabhūmi*, T 1579 at T XXX 858a22, which also speaks of ‘neither-perception-nor-non-perception’, 非想非非想.

held his folded hands [in reverence] towards the Buddha and said:

‘Blessed One, suppose a monk practises like this: [There is] no I, nor anything belonging to me, I will not be, what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished,⁴⁹ and he attains equanimity [by practising like this]. Blessed One, a monk who practises like this, will he completely attain final *Nirvāṇa*?’.

The Blessed One answered: ‘Ānanda, this matter is uncertain. There are some who attain it, there are some who do not attain it’.

Venerable Ānanda said: ‘Blessed One, [due to] practising in what way does a monk not attain final *Nirvāṇa*?’.

The Blessed One said: ‘Ānanda, suppose a monk practises like this: [There is] no I, nor anything belonging to me, I will not be, what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished, and he attains equanimity [by practising like this]. Ānanda, if the monk delights in that equanimity, becomes attached to that equanimity, becomes established in that equanimity, Ānanda, then practising like that the monk will certainly not attain final *Nirvāṇa*’.

Venerable Ānanda said: ‘Blessed One, if a monk has such clinging, will he not attain final *Nirvāṇa*?’.

The Blessed One said: ‘Ānanda, if a monk has such clinging, he will certainly not attain final *Nirvāṇa*!’.

Venerable Ānanda said: ‘Blessed One, what is that monk clinging to?’.

The Blessed One said: ‘Ānanda, in his practice there is [still] a remainder [of clinging], namely to the sphere of neither-perception-nor-non-perception, which is supreme among what exists – [this is what] that monk is clinging to’.

Venerable Ānanda said: ‘Blessed One, so that monk is practising with a remainder of clinging?’.

The Blessed One said: “Ānanda, in this way the monk is indeed practising with a remainder of clinging!”.

Venerable Ānanda said: “Blessed One, practising in what way will a monk certainly attain final *Nirvāṇa*?”.’.

The Blessed One said: ‘Ānanda, suppose a monk practises like this: “[There is] no I, nor anything belonging to me, I will not be, what belongs to me will not be. If [something] has earlier [come to] exist, it will be extinguished”, and he attains equanimity [by practising like this]. Ānanda, if the monk does not delight in that equanimity, does not become attached to that equanimity, does not become established in that equanimity, Ānanda, then practising like this the monk will certainly attain final *Nirvāṇa*’.

Venerable Ānanda said: ‘Blessed One, if a monk clings to nothing, will he certainly attain final *Nirvāṇa*?’.

The Blessed One said: ‘Ānanda, if a monk clings to nothing, he will certainly attain final *Nirvāṇa*!’.

3. Then venerable Ānanda held his folded hands [in reverence] towards the Buddha and said: ‘The Blessed One has explained the path to pure imperturbability, he has explained the path to the sphere of pure nothingness, he has explained the path to pure [neither-perception-nor]-non-perception, he has explained *Nirvāṇa* without

49. On this type of contemplation cf. also Anālayo (2009a, 13–19), Bodhi (2000, 1060–1063 n. 75) and de La Vallée Poussin (1931).

remainder.⁵⁰ Blessed One, what is noble liberation?’.

The Blessed One replied: ‘Ānanda, a learned noble disciple contemplates like this: “Sensual pleasures now or in future, material forms now or in future, sensual perceptions now or in future, perceptions of forms now or in future, the perception of imperturbability, the perception of the sphere of nothingness and the perception of [neither-perception-nor]-non-perception — all these perceptions are of an impermanent nature, are unsatisfactory and [subject] to cessation — this is reckoned as one’s individual existence.⁵¹ If there is one’s individual existence, [then] there is birth, old age, disease and death.⁵² Ānanda, if there is this *dharma*: entire extinction, remainderless cessation, no further existence — then there will be no birth, old age, disease and death”.

A noble [disciple] contemplates like this: “If there is anything [else], it certainly has the nature of liberation. If there is *Nirvāṇa* without remainder, that is called the deathless”.

With such contemplation and such view he will certainly attain liberation of the mind from the influx of sensuality, from the influx of existence and from the influx of ignorance. Being liberated, he knows that he is liberated: “Birth has been extinguished, the holy life has been established, what had to be done has been done, there is no more becoming hereafter”, knowing this as it really is.

Ānanda, now I have explained to you the path to pure imperturbability,⁵³ I have explained the path to the sphere of pure nothingness, I have explained the path to pure [neither-perception-nor]-non-perception, I have explained *Nirvāṇa* without remainder, and I have explained noble liberation. What a teacher does for [his] disciples out of great compassion, with kind thoughts of empathy,⁵⁴ seeking their benefit and welfare, seeking their peace and happiness, that I have now done. You should further act yourselves. Go to a secluded place, to the foot of a tree in a forest, to an empty quiet place to sit in meditation. Do not be negligent, be diligent and increase your effort, [so that you] do not later have regrets — this is my teaching, this is my instruction!’

In the case of the first of these three modes of development, the three versions vary in ways similar to the variations found in regard to the first approach towards nothingness (see Table 4, opposite).

The second mode of development is similar in kind to the second approach to nothingness, in that here again an insight contemplation — this time phrased in

50. MN 106 at MN II 265,²¹ speaks at this point also of ‘crossing the flood in dependence on one thing after another’, *nissāya nissāya ... oghassa nittharaṇā* (the expression *nissāya nissāya* recurs in DN 16 at DN II 130,¹⁴, where it describes a row of chariots that follow each other ‘one after another’).

51. MĀ 75 at T I 543b¹³: 自己有, counterpart to *sakkāya* in MN 106 at MN II 265,³⁰ and to *jig tshogs* in D *mngon pa, ju* 230a5 or Q *tu* 263a1. Unlike MĀ 75, the Pāli and Tibetan versions do not refer to impermanence etc. at this junction.

52. MN 106 at MN II 265,³⁰ simply indicates that ‘this is the deathless, namely liberation of the mind through not clinging’, *etaṃ amatam yadidaṃ anupādā cittassa vimokkho* (B^e, C^e and S^e read *vimokkho*), without referring to birth, old age, disease and death, and without a remark on the nature of liberation. Birth, old age, disease and death are mentioned in D *mngon pa, ju* 230a5 or Q *tu* 263a1. Commenting on this part of MN 106, Kalupahana (1965, 547) sums up that ‘true deliverance is only the deliverance of the mind without grasping’.

53. MĀ 75 at T I 542b²⁰: 淨; the qualification ‘pure’ is not made in the parallel versions.

54. MĀ 75 at T I 543b²²: 慈哀 and 愍傷, Hirakawa (1997, 497) lists *kārunika* for the former and (491) *anukampā* for the latter.

	MN 106 (Pāli)	MĀ 75 (Chinese)	Śamathadeva (Tibetan)
1st	cessation of perceptions is peaceful	perceptions are imperm. and unsatisfactory	perceptions are imperm. and conditioned
2nd	attachment or not?	attachment or not?	attachment or not?
3rd	just individual existence	just individual existence	just individual existence

Table 4: The three last modes of development.

terms of what ‘will not be’ – has the potential of leading to a concentration attainment, here the sphere of neither-perception-nor-non-perception. The crucial question is whether the practitioner is able to avoid attachment to the equanimity of this experience, as such attachment prevents progress towards liberation. The third mode then presents noble liberation reached by realizing that all experiences discussed so far are simply occurrences of individual existence (*sakkāya*). Hence letting go of such individual existence, in the sense of not identifying with these experiences, will lead to the supreme.

CONCLUSION

The exposition in the *Āneñjasappāya-sutta* and its parallels can be seen to touch on various nuances of imperturbability. The explicit usage of the term appears to correspond to its implications in the *Sunakkhatta-sutta*, where it stands for the fourth absorption and the two lower immaterial attainments. In addition to this explicit usage, the *Āneñjasappāya-sutta* and its parallels also cover the two higher immaterial attainments – nothingness and neither-perception-nor-non-perception – concentrative experiences that are elsewhere in the discourses also reckoned as manifestations of imperturbability. The topic of the last section of the discourse is the supreme type of imperturbability: the attainment of liberation. The different nuances of imperturbability covered in this way, ranging from tranquillity to insight, exemplify the implicit message of the discourse on their close interrelationship.

When evaluating this presentation, it needs to be kept in mind that in the thought-world of the early discourses tranquillity and insight are regularly presented as interrelated with and dependent on each other. This can be seen in the *Yuganaddha-sutta*, for example, which depicts four modes of approaching liberation. One of these four modes in the *Yuganaddha-sutta* does not explicitly refer to either tranquillity or insight, hence it can be left aside for the purpose of the present discussion.⁵⁵ The other three are:

1. tranquillity followed by insight,
2. insight followed by tranquillity,
3. tranquillity and insight conjoined.⁵⁶

55. The description of this mode in AN 4.170 at AN II 157,²⁰ speaks of overcoming restlessness in regard to the *Dharma*, *dhamm’uddhacca*; for a discussion of which cf. Anālayo (2009b). According to the parallel version SĀ 560 at T II 147a5, however, even the approach that involves overcoming restlessness eventually results in tranquillity and insight.

56. AN 4.170 at AN II 157,⁴ reports that a monk or a nun may either ‘develop insight preceded

This presentation indicates that not only may tranquillity lead to insight, but insight can also lead to tranquillity. This suggestion is well in line with the exposition in the *Āneñjasappāya-sutta*.

The specific contribution made in the *Āneñjasappāya-sutta* and its parallels is to highlight in what way insight can make its contribution to the development of tranquillity. Such insight is not merely awareness of the factors of the mind that need to be overcome in order to reach a deeper level of concentration, but much rather employs themes that stand at the very heart of early Buddhist experiential wisdom, such as contemplation of emptiness in terms of the absence of a self. In this way, the *Āneñjasappāya-sutta* and its parallels throw a spotlight on a significant aspect of the relationship between tranquillity and insight, thereby putting them into proper perspective as two qualities that in mutual collaboration will lead to liberation.

There is no absorption for one bereft of wisdom
[just as] there is no wisdom for one who does not meditate,
one who has [both] absorption and wisdom,
such a one is close to *Nirvāṇa* indeed.

*N' atthi jhānaṃ apaññassa,
paññā n' atthi ajhāyato,
yamhi jhānañ ca paññā ca,
sa ve nibbānasantike.*⁵⁷

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by tranquillity ... [or] develop tranquillity preceded by insight ... [or] develop tranquillity and insight conjoined', *samathapubbaṅgamaṃ vipassanaṃ bhāveti ... vipassanāpubbaṅgamaṃ samathaṃ bhāveti ... samathavipassanaṃ yuganaddhaṃ bhāveti*. The parallel Sā 560 at T II 146c24 indicates that a monk or a nun may either, while 'sitting in meditation thus settle the mind, well settle the mind, definitely settle the mind and train the mind in tranquillity and insight ... [or, while] sitting properly, give attention to investigation-of-phenomena and through [such] contemplation settle the mind, well settle it, definitely settle it and train it in tranquillity and insight ... [or] practice both tranquillity and insight in conjunction', 坐作如是住心, 善住心, 局住心, 調伏心止觀 ... 正坐思惟, 於法選擇, 思量住心, 善住, 局住, 調伏止觀 ... 止觀和合俱行。

57. Dh 372 (C: *nibbānasantike*); with similarly worded counterparts in Gāndhārī *Dharmapada* verse 58 in Brough ([1962] 2001, 127); in Patna *Dharmapada* verse 62 in Cone (1989, 119) or Roth (1980, 103); and in *Udāna(-varga)* verse 32.25 in Bernhard (1965, 439).

ABBREVIATIONS

AN	<i>Aṅuttara-nikāya</i>	Paṭis	<i>Paṭisambhidāmagga</i>
B ^e	Burmese edition	Ps	<i>Papañcasūdanī</i>
C ^e	Ceylonese edition	Q	Peking edition
D	Derge edition	SĀ	<i>Samyukta-āgama</i> (T 99)
DĀ	<i>Dīrgha-āgama</i> (T 1)	SĀ ²	other <i>Samyukta-āgama</i> (T 100)
Dhp	<i>Dhammapada</i>	S ^e	Siamese edition
Dhsk	<i>Dharmaskandha</i> (cf. Dietz)	SN	<i>Samyutta-nikāya</i>
DN	<i>Dīgha-nikāya</i>	SN ² I	<i>Sagāthavagga</i> of the <i>Samyutta-nikāya</i> , new edition by Somaratne (1998)
EĀ	<i>Ekottarika-āgama</i> (T 125)	Sn	<i>Suttanipāta</i>
E ^e	PTS edition	T	Taishō (CBETA)
Kv	<i>Kathāvatthu</i>	Ud	<i>Udāna</i>
MĀ	<i>Madhyama-āgama</i> (T 26)	Ud-a	<i>Udāna-aṭṭhakathā</i>
MN	<i>Majjhima-nikāya</i>	Vibh	<i>Vibhaṅga</i>
Mvy	<i>Mahāvvyutpatti</i> (cf. Sakaki)	Vin	<i>Vinaya</i>

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