

Serenity and Insight Yoked Together:

Sutta Passages

On

Samatha and Vipassanā

‘A swift pair of messengers’: this is a designation for serenity and insight.
(SN IV.195)

1. Right View is assisted by five factors when it has deliverance of mind for its fruit, deliverance of mind for its fruit and benefit, when it has deliverance by wisdom for its fruit, deliverance by wisdom for its fruit and benefit. Here, friend, right view is assisted by

Virtue (*sila*)

Hearing the dhamma (*dhammasavana*)

Discussing the dhamma (*dhammasakacca*)

Serenity (*samatha*)

Insight. (*vipassanā*)

Mahavedalla Sutta (MN 43.14)

2. “Venerable sir, I have attained whatever can be attained by the knowledge of a disciple in higher training, by true knowledge of a disciple in higher training. Let the Blessed One teach me the Dhamma further.”

“In that case, Vaccha, develop further two things: serenity and insight. **When these two things- serenity and insight – are developed further, they will lead to the penetration of many elements.**”

Mahavacchagotta Sutta (MN 73.18)

3. Again, Sariputta, a bhikkhu should consider thus: ‘Are serenity and insight developed in me?’ If, by reviewing, he knows thus: ‘Serenity and insight are not developed in me,’ then he should make an effort to develop them. **But, if by reviewing, he knows thus: ‘Serenity and insight are developed in me, then he can abide happy and glad, training day and night in wholesome states.**

Pindapataparisuddhi Sutta (MN 151.19)

4. Thus this Noble Eightfold path comes to fulfillment in him by development. When he develops this Noble Eightfold Path, the four foundations of mindfulness also come to fulfillment in him by development; the four right kinds of striving also come to fulfillment in him by development; the four bases of spiritual power also come to fulfillment in him by development; the five faculties also come to fulfillment in him by development; the five powers also come to fulfillment in him by development; the seven enlightenment factors also come to fulfillment in him by development. **These two things – serenity and insight – occur in him yoked evenly together.** He fully understands by

direct knowledge those things that should be fully understood by direct knowledge. He abandons by direct knowledge those things that should be abandoned by direct knowledge. He develops by direct knowledge those things that should be developed by direct knowledge. He realizes by direct knowledge those things that should be realized by direct knowledge.

Mahasalayatanika Sutta (MN 149.10)

5. Serenity and insight is called the path leading to the unconditioned. (SN IV.360)
6. If serenity is developed, what benefit does it bring? The mind becomes developed. And what is the benefit of a developed mind? All lust is abandoned.
If insight is developed, what benefit does it bring? Wisdom becomes developed. And what is the benefit of developed wisdom? All ignorance is abandoned.

AN II,iii.10

7. Whatever monks or nuns declare before me that they have attained the final knowledge of arahatship, all these do so in one of four ways. What four?
A monk develops insight preceded by serenity.
A monk develops serenity preceded by insight.
A monk develops serenity and insight joined in pairs.
A monk's mind is seized by agitation caused by higher states of mind. But in steadying the mind and pursuing the path his fetters are abandoned and the underlying tendencies eliminated.

AN IV,.170