

Samatha-Vipassana Sutta Citations

Mahāsaḷāyatanika Sutta (MN149:10)

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 for 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.

Piṇḍapātāpārisuddhi Sutta (MN 151:19)

Again, Sāriputta, 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.

Mahāvachchagotta Sutta (MN 73:18)

“Venerable sir, I have attained whatever can be attained by the knowledge of a disciple in higher training, by the 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.”

Samyutta Nikaya V:52 (PTS numbering)

And what, bhikkhus, are the things to be fully understood by direct knowledge: It should be said: the five aggregates subject to clinging. What five? The form aggregate subject to clinging....(feeling, perception, mental formations, consciousness). These are the things to be understood by direct knowledge.

And what, bhikkhus, are the things to be abandoned by direct knowledge? Ignorance and craving for existence. These are the things to be abandoned by direct knowledge.

And what, bhikkhus, are the things to be realized by direct knowledge? True knowledge and liberation. These are the things to be realized by direct knowledge.

And what, bhikkhus, are the things to be developed by direct knowledge? Serenity and insight. These are the things to be developed by direct knowledge.

Samyutta Nikaya IV:195

‘The swift pair of messengers’: this is a designation for serenity and insight.

Samyutta Nikaya IV:295

“Venerable sir, how many things are helpful for the attainment of the cessation of perception and feeling?”

“Indeed, householder, you are asking last what should have been asked first; but still I will answer you. For the attainment of the cessation of perception and feeling, two things are helpful: serenity and insight.”

Samyutta Nikaya IV:360

“Bhikkhus, I will teach you the unconditioned and the path leading to the unconditioned. And what, bhikkhus, is the unconditioned? The destruction of lust, the destruction of hatred, the destruction of delusion: this is called the unconditioned. And what bhikkhus, is the path leading to the unconditioned? Serenity and insight: this is called the path leading to the unconditioned.”