AN 4.170 — Yuganaddha Sutta — With Both Combined

English translation by Bhikkhu Candana.

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Text

At one time, the Venerable Ānanda was residing in Kosambi, at Ghosita’s monastery, as he addressed the Bhikkhus:

“Friends, Bhikkhus!”

“Yes, Friend,” the Bhikkhus replied.

Venerable Ānanda continued,

“Whichever Bhikkhu or Bhikkhuni declares the attainment of Arahantship in my presence, they would be doing so by having realized Perfect Awakening through one of four ways of practice and not any other, whereby one is able to certainly reach the Goal of the Holy Life.

“Now, what are these four?

1. “Here, a Bhikkhu first develops Serene Tranquility of Mind (samatha) that is followed by penetrative insight (vipassanā).

“Now, for such a person practicing penetrative insight (vipassanā) that is preceded by development of Serene Tranquility of Mind (samatha), the Path becomes manifest, for oneself.

“This person then continues developing the Path, cultivating it, until the fetters come apart, and with the underlying tendencies becoming visible, where all are completely eradicated.

2. “Further, friends, another Bhikkhu first develops penetrative insight (vipassanā) that is followed by Serene Tranquility of Mind (samatha).

Now, by practicing Serene Tranquility of Mind (samatha) that is preceded by development of penetrative insight (vipassanā), the Path becomes manifest, for oneself.

“This person then continues developing the Path, cultivating it, until the fetters come apart, and with the underlying tendencies becoming visible, where all are completely eradicated.

3. “Further friends, yet another Bhikkhu trains by developing both Serene Tranquility of Mind (samatha) and penetrative insight (vipassanā), combined together.

Now, by practicing thus, the Serene Tranquility of Mind (samatha) and penetrative insight (vipassanā) both combined, the Path becomes manifest, for oneself.

“This person then continues developing the Path, cultivating it, until the fetters come apart, and with the underlying tendencies becoming visible, where all are completely eradicated.

4. “Further, friends, there is yet another Bhikkhu, who while diligently and wholeheartedly practicing on the Path, experiences the restless agitation of the mind that occurs due to being overly concerned in regard to the Dhamma, worried about one’s progress in the Training.

“Now, this person eventually experiences the mind settling down internally, as the non-resistant heart stops struggling and experiences contentedness for the first time; thus, it becomes steadied and composed, unified, and collected to a single point, where the Path becomes manifest, for oneself.

“This person then continues developing the Path, cultivating it, until the fetters come apart, and with the underlying tendencies becoming visible, where all are completely eradicated.

“Therefore, friends, whichever Bhikkhu or Bhikkhuni declares the attainment of Arahantship in my presence, they would be doing so by having realized Perfect Awakening through one of four ways of practice and not any other, whereby one is able to certainly reach the Goal of the Holy Life.”

Sādhu Sādhu Sādhu