

## I. Stages of Progress in the Suttas

### I. The Threefold Stages leading to Liberation

*sīla* → *samādhi* → *paññā* → *vimutti*

#### DN 16 (Mahāparinibbāna Sutta)

And the Blessed One often instructed the monks thus: "Such and such is *virtuous behavior*; such and such is *concentration*; and such and such is *wisdom*. Great is the fruit, great is the benefit, of concentration when it is fully matured by virtuous behavior. Great is the fruit, great is the benefit, of wisdom when it is fully matured by concentration. The mind fully matured in wisdom is *liberated* from the taints of sensual lust, craving for existence, and ignorance."

#### Anguttara Nikāya 4.1

"It is, bhikkhus, because of not understanding and penetrating noble virtuous behavior, noble concentration, noble wisdom, and noble liberation that you and I have roamed and wandered for such a long stretch of time. Now noble virtuous behavior has been understood and penetrated. Noble concentration has been understood and penetrated. Noble wisdom has been understood and penetrated. Noble liberation has been understood and penetrated. Craving for existence has been cut off; the chain of existence has been destroyed; now there is no more renewed existence."

## II. The Three Trainings Defined

#### Anguttara Nikāya 3.89, 3.90

"Bhikkhus, there are these three trainings (*sikkhā*). What three? The training in the higher virtuous behavior (*adhisīlasikkhā*), the training in the higher mind (*adhicittasikkhā*), and the training in the higher wisdom (*adhipaññāsikkhā*).

"And what, bhikkhus, is *the training in the higher virtuous behavior*? Here, a bhikkhu is virtuous, possessed of the rules of the monastic code ... Having undertaken the training rules, he trains in them. This is called the training in the higher virtuous behavior.

"And what, bhikkhus, is *the training in the higher mind*? Here, secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters and dwells in the four jhānas.... This is called the training in the higher mind.

(AN 3.89) "And what, bhikkhus, is *the training in the higher wisdom*? Here, a bhikkhu understands as it really is: 'This is suffering, its origin, its cessation, and the path to its cessation.' This is called the training in the higher wisdom.

(disciple in training: *sekkha*, someone on the first three of the four stages of realization)

(AN 3.90) "And what, bhikkhus, is *the training in the higher wisdom*? Here, with the destruction of the taints (*āsavas*), a bhikkhu realizes for himself with direct knowledge, in this

very life, the taintless liberation of mind, liberation by wisdom; and having entered upon it, he dwells in it.

(wisdom of the arahant)

"These, bhikkhus, are the three trainings."

### III. <Here go to file Progressive Training in the Suttas.>

#### IVa. Seven stages of purification <Here go to Rathavināta Sutta.>

#### IVb. Four factors of striving for purification ( Anguttara Nikāya 4.194)

The Venerable Ānanda is speaking:

"There are these four factors of striving for purification<sup>1</sup> that the Blessed One has rightly expounded for the purity of beings ... for the realization of nibbāna. What four? The factor of striving for *purification of virtuous behavior*, the factor of striving for *purification of mind*, the factor of striving for *purification of view*, and the factor of striving for *purification of liberation*.<sup>2</sup>

(1) "And what is the factor of striving for *purification of virtuous behavior*? Here, a bhikkhu is virtuous; he dwells restrained by the rules of the monastic life ... [as at 4:181] ... he trains in them. This is called purification of virtuous behavior. The desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension [applied with the intention]: 'In just such a way I will fulfill purification of virtuous behavior that I have not yet fulfilled or assist with wisdom in various respects purification of virtuous behavior that I have fulfilled'<sup>3</sup>—this is called the factor of striving for purification of virtuous behavior.

(2) "And what is the factor of striving for *purification of mind*? Here, secluded from sensual pleasures ... a bhikkhu enters and dwells in the four jhānas. This is called purification of mind. The desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension [applied with the intention]: 'In just such a way I will fulfill purification of mind that I have not yet fulfilled or assist with wisdom in various respects purification of mind that I have fulfilled'—this is called the factor of striving for purification of mind.

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<sup>1</sup> *Pārisuddhipadhāniyaṅgāni*. I translate the compound in accordance with Mp's resolution: *pārisuddhi-atthāya padhāniyaṅgāni*.

<sup>2</sup> *Sīlapārisuddhipadhāniyaṅga, cittapārisuddhipadhāniyaṅga, diṭṭhipārisuddhipadhāniyaṅga, vimuttipārisuddhipadhāniyaṅga. Sīlavisuddhi, cittavisuddhi, and diṭṭhivissuddhi* are included among the seven purifications (*satta visuddhi*) in MN 24, which is used as the scaffolding for Vism. The four are included among a set of nine *pārisuddhipadhāniyaṅgāni* in DN 34.2.2, III 288,16–25, where they are all conjoined with the word *visuddhi*, for instance, *sīlavisuddhipārisuddhipadhāniyaṅgaṃ*. It is intriguing that no suttas on the seven purifications are included in the Sevens. Does this suggest a late origin for the scheme, subsequently used as the basis for MN 24?

<sup>3</sup> *Tattha tattha paññāya anuggahessāmi*. Mp: "In this and that respect I will assist it with the wisdom of insight (*vipassanāpaññāya*)."

(3) "And what is the factor of striving for *purification of view*? Here, a bhikkhu understands as it really is: 'This is suffering' ... 'This is the way leading to the cessation of suffering.' This is called purification of view.<sup>4</sup> The desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension [applied with the intention]: 'In just such a way I will fulfill purification of view that I have not yet fulfilled or assist with wisdom in various respects purification of view that I have fulfilled'—this is called the factor of striving for purification of view.

(4) "And what is the factor of striving for *purification of liberation*? That same noble disciple, possessing this factor of striving for purification of virtuous behavior, this factor of striving for purification of mind, and this factor of striving for purification of view, detaches his mind from the things that cause attachment and emancipates his mind through the things that bring emancipation. He thereby reaches right liberation. This is called purification of liberation.<sup>5</sup> The desire, effort, zeal, enthusiasm, indefatigability, mindfulness, and clear comprehension [applied with the intention]: 'In just such a way I will fulfill purification of liberation that I have not yet fulfilled or assist with wisdom in various respects purification of liberation that I have fulfilled'—this is called the factor of striving for purification of liberation."

(Comy: Ettha maggakkhaṇe virājeti nāma, phalakkhaṇe virattaṃ nāma hoti... **Sammāvimuttiṃ phusatīti** hetunā nayena arahattaphalavimuttiṃ ñāṇaphassena phusatīti.)

### IVc. From the Dasuttara Sutta (Dīgha Nikāya no. 34)

What are the nine things to be developed? *Nine factors of striving for purification*: a factor of striving for purification [aimed at] purity of virtuous conduct; a factor of striving for purification [aimed at] purity of mind ... at purity of view ... at purity of overcoming doubt ... at purity of knowledge and vision of the path and non-path ... at purity of knowledge and vision of the way ... at purity of knowledge and vision ... **at purity of wisdom ... at purity of liberation.**

(Katame nava dhammā **bhāvetabbā**? Nava pārisuddhipadhāniyaṅgāni: sīlavisuddhi pārisuddhipadhāniyaṅgaṃ, cittavisuddhi pārisuddhipadhāniyaṅgaṃ, diṭṭhivissuddhi pārisuddhipadhāniyaṅgaṃ, kaṅkhāvitaraṇavisuddhi pārisuddhipadhāniyaṅgaṃ, maggāmaggañāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, paṭipadāñāṇadassanavisuddhi

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<sup>4</sup> Since, in the Nikāyas, direct understanding of the four noble truths typically marks the attainment of stream-entry, purification of view here can be identified with the wisdom of the stream-enterer. This stands in contrast with the scheme of Vism, in which purification of view (*diṭṭhivissuddhi*) is the third of the seven purifications. Vism explains it as the clear understanding of mental and material phenomena (*nāmarūpavavathāna*), also known as the delimitation of conditioned phenomena (*saṅkhāraparicccheda*). In the Vism scheme, the attainment of stream-entry (and each subsequent path) occurs only with the seventh purification, purification of knowledge and vision (*ñāṇadassanavisuddhi*).

<sup>5</sup> A separate purification of this name does not occur in the Vism scheme, but perhaps it could be considered the culmination of purification of knowledge and vision.

pārisuddhipadhāniyaṅgaṃ, ñāṇadassanavisuddhi pārisuddhipadhāniyaṅgaṃ, paññāvisuddhi pārisuddhipadhāniyaṅgaṃ, vimuttivisuddhi pārisuddhipadhāniyaṅgaṃ. Ime nava dhammā bhāvetabbā.

Comy. **Paṭipadāñāṇadassanavisuddhī**ti rathavinīte vuṭṭhānagāminivipassanā kathitā, idha taruṇavipassanā. **Ñāṇadassanavisuddhī**ti rathavinīte maggo kathito, idha vuṭṭhānagāminivipassanā. Etā pana sattapi visuddhiyo vitthārena visuddhimagge kathitā. **Paññāti** arahattaphalapaññā. **Vimuttipi** arahattaphalavimuttiyeva.)

<V. Here go to **Comprehensive Manual for the Vism version of stages.**>

<VI. Here go to file: **Integrated Stages of the Path.**>

## II. The Progressive Training

(Majjhima Nikāya no. 39, Mahā-Assapura Sutta; see MN 27, MN 51)

### A. Virtuous behavior (*sīla*) – 持戒

- I. A sense of moral shame and fear of wrongdoing/ moral dread (*hiri-ottappa*) – 具足慚愧
- II. Purified bodily conduct (*parisuddhakāyasamācāra*) 身行清淨
- III. Purified verbal conduct (*parisuddhavacīsamācāra*) 口行清淨
- IV. Purified mental conduct (*parisuddhamanosamācāra*) 意行清淨
- V. Purified livelihood (*parisuddha-ājīvasamācāra*) 命行清淨

### B. The preparatory mental training 調心前方便

- VI. Restraint of the senses (*indriyaṣamvara*) 守護諸根
- VII. Moderation in eating (*bhojane mattaññutā*) 飲食知量
- VIII. Wakefulness (*jāgariya*) 警寤
- IX. Mindfulness and clear comprehension (*sati-sampajañña*) 正念與正知

### C. Concentration (*samādhi*) 修定

- X. Abandoning of the hindrances (*nīvaraṇappahāna*) 離五蓋
- XI. The four *jhānas* 四禪
  - (1) The first *jhāna* 初禪
  - (2) The second *jhāna* 二禪
  - (3) The third *jhāna* 三禪
  - (4) The fourth *jhāna* 四禪

### D. The Higher Knowledges (*paññā*) 三明

XII. the recollection of past lives (*pubbenivāsānussati-ñāṇa*) 憶宿命智

XIII. the knowledge of the passing away & rebirth of beings (*sattānaṃ cut'ūpapāta-ñāṇa*) 有情生死智

XIV. the knowledge of the destruction of the taints (*āsavakkhaya-ñāṇa*) 漏盡智 → the attainment of arahantship

### III. Majjhima Nikāya no. 24

#### Rathavinīta Sutta: The Relay of Chariots

7. Then the venerable Sāriputta quickly picked up a mat and followed close behind the venerable Puṇṇa Mantāniputta. Then Puṇṇa Mantāniputta entered the Blind Men’s Grove and sat down for the day’s abiding at the root of a tree. Sāriputta also entered the Blind Men’s Grove and sat down for the day’s abiding at the root of a tree.

8. Then, when it was evening, Sāriputta rose from meditation, went to Puṇṇa Mantāniputta, and exchanged greetings with him. When this courteous talk was finished, he sat down at one side and said to Puṇṇa Mantāniputta:

9. “Is the holy life lived under our Blessed One, friend?”—“Yes, friend.”—“But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?”—“No, friend.”—“Then is it for the sake of purification of mind that the holy life is lived under the Blessed One?”—“No, friend.”—“Then is it for the sake of purification of view that the holy life is lived under the Blessed One?”—“No, friend.”—“Then is it for the sake of purification by overcoming doubt that the holy life is lived under the Blessed One?”—“No, friend.”—“Then is it for the sake of purification by knowledge and vision of what is the path and what is not the path that the holy life is lived under the Blessed One?”—“No, friend.”—“Then is it for the sake of purification by knowledge and vision of the way that the holy life is lived under the Blessed One?”—“No, friend.”—“Then is it for the sake of purification by knowledge and vision that the holy life is lived under the Blessed One?”—“No, friend.”<sup>288</sup>

10. “Friend, when asked: ‘But, friend, is it for the sake of purification of virtue that the holy life is lived under the Blessed One?’ you replied: ‘No, friend.’ When asked: ‘Then is it for the sake of purification of mind ... purification of view ... purification by overcoming doubt ... purification by knowledge and vision of what is the path and what is not the path ... purification by knowledge and vision of the way ... purification by knowledge and vision that the holy life is lived under the Blessed One?’ you replied: ‘No, friend.’ For the sake of what then, friend, [148] is the holy life lived under the Blessed One?”

“Friend, it is for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One.”

11. “But, friend, is purification of virtue final Nibbāna without clinging?”—“No, friend.”—“Then is purification of mind final Nibbāna without clinging?”—“No, friend.”—“Then is purification of view final Nibbāna without clinging?”—“No, friend.”—“Then is purification by overcoming doubt final Nibbāna without clinging?”—“No, friend.”—“Then is purification by knowledge and vision of what is the path and what is not the path final Nibbāna without clinging?”—“No, friend.”—“Then is purification by knowledge and vision of the way final Nibbāna without clinging?”—“No, friend.”—“Then is purification by knowledge and vision final Nibbāna without clinging?”—“No, friend.”—“But, friend, is final Nibbāna without clinging to be attained without these states?”—“No, friend.”

12. “When asked: ‘But, friend, is purification of virtue final Nibbāna without clinging?’ you replied: ‘No, friend.’ When asked: ‘Then is purification of mind ... purification of view ... purification by overcoming doubt ... purification by knowledge and vision of what is the path and what is not the path ... purification by knowledge and vision of the way ... purification by

knowledge and vision final Nibbāna without clinging?’ you replied: ‘No, friend.’ And when asked: ‘But, friend, is final Nibbāna without clinging to be attained without these states?’ you replied: ‘No, friend.’ But how, friend, should the meaning of these statements be regarded?”

13. “Friend, if the Blessed One had described purification of virtue as final Nibbāna without clinging, he would have described what is still accompanied by clinging as final Nibbāna without clinging. If the Blessed One had described purification of mind ... purification of view ... purification by overcoming doubt ... purification by knowledge and vision of what is the path and what is not the path ... purification by knowledge and vision of the way ... purification by knowledge and vision as final Nibbāna without clinging, he would have described what is still accompanied by clinging as final Nibbāna without clinging.<sup>290</sup> And if final Nibbāna without clinging were to be attained without these states, then an ordinary person would have attained final Nibbāna, for an ordinary person is without these states.

14. “As to that, friend, I shall give you a simile, for some wise men understand the meaning of a statement by means of a simile. Suppose that King Pasenadi of Kosala while living at Sāvattthī [149] had some urgent business to settle at Sāketa, and that between Sāvattthī and Sāketa seven relay chariots were kept ready for him. Then King Pasenadi, leaving Sāvattthī through the inner palace door, would mount the first relay chariot, and by means of the first relay chariot he would arrive at the second relay chariot; then he would dismount from the first chariot and mount the second chariot, and by means of the second chariot, he would arrive at the third chariot ... by means of the third chariot, he would arrive at the fourth chariot ... by means of the fourth chariot, he would arrive at the fifth chariot ... by means of the fifth chariot, he would arrive at the sixth chariot ... by means of the sixth chariot, he would arrive at the seventh chariot, and by means of the seventh chariot he would arrive at the inner palace door in Sāketa. Then, when he had come to the inner palace door, his friends and acquaintances, his kinsmen and relatives, would ask him: ‘Sire, did you come from Sāvattthī to the inner palace door in Sāketa by means of this relay chariot?’ How then should King Pasenadi answer in order to answer correctly?”

“In order to answer correctly, friend, he should answer thus: ‘Here, while living at Sāvattthī I had some urgent business to settle at Sāketa, and between Sāvattthī and Sāketa seven relay chariots were kept ready for me. Then, leaving Sāvattthī through the inner palace door, I mounted the first relay chariot, and by means of the first relay chariot I arrived at the second relay chariot; then I dismounted from the first chariot and mounted the second chariot, and by means of the second chariot I arrived at the third ... fourth ... fifth ... sixth ... seventh chariot, and by means of the seventh chariot I arrived at the inner palace door in Sāketa.’ In order to answer correctly he should answer thus.”

15. “So too, friend, purification of virtue is for the sake of reaching purification of mind; purification of mind is for the sake of reaching purification of view; purification of view is for the sake of reaching purification by overcoming doubt; purification by overcoming doubt [150] is for the sake of reaching purification by knowledge and vision of what is the path and what is not the path; purification by knowledge and vision of what is the path and what is not the path is for the sake of reaching purification by knowledge and vision of the way; purification by knowledge and vision of the way is for the sake of reaching purification by knowledge and vision; purification by knowledge and vision is for the sake of reaching final

Nibbāna without clinging. It is for the sake of final Nibbāna without clinging that the holy life is lived under the Blessed One.”

16. When this was said, the venerable Sāriputta asked the venerable Puṇṇa Mantāniputta: “What is the venerable one’s name, and how do his companions in the holy life know the venerable one?”<sup>291</sup>

“My name is Puṇṇa, friend, and my companions in the holy life know me as Mantāniputta.”

“It is wonderful, friend, it is marvellous! Each profound question has been answered, point by point, by the venerable Puṇṇa Mantāniputta as a learned disciple who understands the Teacher’s Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Puṇṇa Mantāniputta. Even if it were by carrying the venerable Puṇṇa Mantāniputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Puṇṇa Mantāniputta.”

17. When this was said, the venerable Puṇṇa Mantāniputta asked the venerable Sāriputta: “What is the venerable one’s name, and how do his companions in the holy life know the venerable one?”

“My name is Upatissa, friend, and my companions in the holy life know me as Sāriputta.”

“Indeed, friend, we did not know that we were talking with the venerable Sāriputta, the disciple who is like the Teacher himself. If we had known that this was the venerable Sāriputta, we should not have said so much.

“It is wonderful, friend, it is marvellous! Each profound question has been posed, point by point, by the venerable Sāriputta as a learned disciple who understands the Teacher’s Dispensation correctly. It is a gain for his companions in the holy life, it is a great gain for them that they have the opportunity to see and honour the venerable Sāriputta. Even if it were by carrying the venerable Sāriputta about on a cushion on their heads that his companions in the holy life would get the opportunity to see and honour him, [151] it would be a gain for them, a great gain for them. And it is a gain for us, a great gain for us that we have the opportunity to see and honour the venerable Sāriputta.”

Thus it was that these two great beings rejoiced in each other’s good words.



## IV. INTEGRATED STAGES OF THE PATH BY WAY OF FULL UNDERSTANDINGS, KNOWLEDGES, AND PURIFICATIONS

(I) Purification of virtue (*sīlavisuddhi*)

(II) Purification of mind (*cittavisuddhi*)

I. FULL UNDERSTANDING OF THE KNOWN (*ñātapariññā*)

- (III) purification of view (*diṭṭhi-visuddhi*) =  
Knowledge: distinguishing of formations (*saṅkhārapariccheda*)  
AKA definition of mentality-materiality (*nāmarūpavavatthāna*)
- (IV) purification by overcoming doubt  
(*kaṅkhāvitaraṇavisuddhi*)=  
Knowledge: discernment of conditions (*paccayapariggaha*)

II. FULL UNDERSTANDING BY INVESTIGATION (*tīraṇapariññā*)

1. Comprehension by groups (*kalāpasammasana*)

2A. Tender knowledge of rise and fall (*taruṇa-udayabbayañāṇa*)

Ten corruptions of insight (*vipassan'upakkilesa*) arise

(V) Purification by knowledge and vision of what is the path and what is not the path (*maggāmaggañāṇadassanavisuddhi*) =  
rejecting ten corruptions of insight as the path, & adhering to the contemplation of anicca-dukkha-anattā.

+III. FULL UNDERSTANDING BY ABANDONING—MUNDANE (*pahānapariññā*) =

(VI) Purification by knowledge and vision of the way  
(*paṭipadāñāṇadassanavisuddhi*)

2B. Mature knowledge of rise and fall (*udayabbayañāṇa*)

3. knowledge of dissolution (*bhaṅgañāṇa*)

4. knowledge of fearfulness (*bhayato-upaṭṭhānañāṇa*)

5. knowledge of danger (*ādīnavaññāṇa*)
6. knowledge of disenchantment (*nibbidāññāṇa*)
7. knowledge of desire for liberation (*muccitukamyatāññāṇa*)
8. knowledge of reflection (*paṭisañkhāññāṇa*)

<Insight leading to emergence (*vuṭṭhānagāminī-vipassanā*) = 9–11>

9. knowledge of equanimity about formations (*sañkhār'upekkhāññāṇa*): takes formations as object

10. knowledge of conformity (*anulomaññāṇa*): includes moments of preparation (preliminary work), access, conformity: takes formations as object

<11. Change-of-lineage (*gotrabhūññāṇa*) in between (VI) and (VII): takes nibbāna as its object>

III. FULL UNDERSTANDING BY ABANDONING—SUPRAMUNDANE (*pahānapariññā*)

**(VII) Purification by knowledge & vision** (*ñāṇadassanavisuddhi*) =

knowledge in the four world-transcending paths (*lokuttaramaggaññāṇa*)

## V. The Vehicle of Serenity and the Vehicle of Insight: Samatha-yānika & Vipassanā-yānika

### Anguttara Nikāya 4.170

Venerable Ānanda said:

(1) "Here, a bhikkhu develops *serenity first and insight afterward*. As he is developing serenity first and insight afterward, *the path* is generated. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted. (→ *samatha-yānika*)

(2) "Again, a bhikkhu develops *insight first and serenity afterward*. As he is developing insight first and serenity afterward, *the path* is generated. He pursues this path, develops it, and cultivates it. As he is pursuing, developing, and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted." (→ *vipassanā-yānika*)

Note: What is meant by "serenity" here? According to Mahasi Sayadaw it can mean "the momentary concentration associated with insight" (Manual of Insight, p. 52).

### Commentary to Dhammadāyāda Sutta (MN 3); see too Tikā to Anguttara Nikāya 4.170

Someone develops serenity first and insight afterward; someone else develops insight first and serenity afterward. How? Here, someone arouses either access concentration or absorption concentration (that is, jhāna); this is serenity. He sees with insight the factors associated with that state as impermanent (dukkha, non-self); this is insight. Thus first comes serenity, afterward insight. As he is developing insight preceded by serenity the path arises. He develops that path, cultivates it, expands on it; as he does so the fetters are abandoned and the latent tendencies are abolished. Such is serenity first and insight afterward.

Koci samathapubbaṅgamaṃ vipassanaṃ bhāveti, koci vipassanāpubbaṅgamaṃ samathaṃ. Kathaṃ? Idhekacco paṭhamaṃ upacārasamādhiṃ vā appanāsamādhiṃ vā uppādeti, ayaṃ samatho; so tañca taṃsampayutte ca dhamme aniccādīhi vipassati, ayaṃ vipassanā. Iti paṭhamaṃ samatho, pacchā vipassanā. Tena vuccati "samathapubbaṅgamaṃ vipassanaṃ bhāveti"ti. Tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati, so taṃ maggaṃ āsevati bhāveti bahulīkaroti, tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saṃyojanāni pahīyanti, anusayā byantihonti, evaṃ samathapubbaṅgamaṃ vipassanaṃ bhāveti.

But someone else does not arouse the aforesaid serenity, but instead contemplates with insight the five clinging-aggregates as impermanent (and dukkha and non-self): this is insight. With the fulfillment of insight, one-pointedness of mind arises taking as object the relinquishing of the

factors arisen therein: this is serenity. Thus first comes insight, afterward serenity. As he is developing serenity preceded by insight the path arises. He develops that path, cultivates it, expands on it; as he does so the fetters are abandoned and the latent tendencies are abolished. Such is insight first and serenity afterward.

Idha pan'ekacco vuttappakāraṃ samathaṃ anuppādetvā'va pañcupādānakkhandhe aniccādīhi vipassati, ayaṃ vipassanā. Tassa vipassanāpāripūriyā tattha jātānaṃ dhammānaṃ vossaggārammaṇato uppajjati cittassa ekaggatā, ayaṃ samatho. Iti paṭhamāṃ vipassanā pacchā samatho. Tena vuccati "vipassanāpubbaṅgamaṃ samathaṃ bhāveti"ti. Tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati, so taṃ maggaṃ āsevati...pe... bahulikaroti, tassa taṃ maggaṃ āsevato...pe... anusayā byantīhonti (a. ni. 4.170; paṭi. ma. 2.1), evaṃ vipassanāpubbaṅgamaṃ samathaṃ bhāveti.

### Ṭīkā (Subcommentary) to Dhammadāyāda Sutta

**Does not arouse [the aforesaid] serenity:** This emphatically rejects access concentration, but not momentary concentration; for there is no occurrence of insight without momentary concentration. **With the fulfillment of insight:** with the fulfillment of insight through the attainment of the insight leading to emergence. The factors arisen therein: the factors such as right view arisen at that moment of the noble path. This is the genitive case in the sense of specification/particularizing. **Taking as object the relinquishing:** nibbāna is meant. Therefore the meaning is "taking nibbāna as object." **One-pointedness of mind:** he refers to the right concentration of the path. For the noble path is exclusively concentrated because it eradicates the defilements that are rooted in lack of concentration.

**Samathaṃ anuppādetvāvā**ti avadhāraṇena upacārasamādhimṃ nivatteti, na khaṇikasamādhimṃ. Na hi khaṇikasamādhimṃ vinā vipassanā sambhavati.  
**Vipassanāpāripūriyā**ti vipassanāya paripuṇṇatāya vuṭṭhānagāminibhāvappattiyā.  
**Tatthajātānanti** tasmimṃ ariyamaggakkhaṇe uppannānaṃ sammādiṭṭhiādīnaṃ dhammānaṃ. Niddhāraṇe c'etaṃ sāmivacanaṃ. **Vavassaggārammaṇato**ti vavassaggassa ārammaṇatāya. Vavassaggo vossaggo paṭinissaggoti ca apavaggoti ca atthato ekaṃ, nibbānanti vuttaṃ hoti, tasmā nibbānassa ārammaṇakaraṇenāti attho. **Cittassa ekaggatā**ti maggasammāsamādhimāha. Ariyamaggo hi ekanta samāhito asamādhānahetūnaṃ kilesānaṃ samucchedanato. Sesamṃ vuttanayameva.

### Commentary to Yuganaddha Sutta (AN 4.170)

**One develops serenity first followed by insight:** This is said with reference to the one who takes the vehicle of serenity. For first he arouses either access concentration or absorption concentration (i.e., jhāna): this is serenity. He then contemplates with insight the factors associated with that state: this is insight. So first comes serenity, afterward insight.

One develops insight first followed by serenity: This is stated by way of the one who takes the vehicle of insight. He does not attain the aforesaid types of serenity, but contemplates with

insight the five aggregates of clinging as impermanent and so forth (that is, as impermanent, dukkha, and non-self).

**samathapubbaṅgamaṃ vipassanaṃ bhāvetīti** idaṃ samathayānikassa vasena vuttaṃ. So hi paṭhamaṃ upacārasamādhiṃ vā appanāsamādhiṃ vā uppādeti, ayaṃ samatho. So tañca taṃsampayutte ca dhamme aniccādīhi vipassati, ayaṃ vipassanā, iti paṭhamaṃ samatho, pacchā vipassanā. Tena vuccati “samathapubbaṅgamaṃ vipassanaṃ bhāvetī”ti.

**Vipassanāpubbaṅgamaṃ samathaṃ bhāvetīti** idaṃ pana vipassanāyānikassa vasena vuttaṃ. So taṃ vuttappakāraṃ samathaṃ asampādetvā pañcupādānakkhandhe aniccādīhi vipassati.

### **Visuddhimagga Mahā-ṭīkā on momentary concentration**

But the mundane are included here too because they immediately precede, since supramundane (see Ch. III n. 5) concentration and insight are impossible without mundane concentration and insight to precede them; **for without the access and absorption concentration in one whose vehicle is serenity, or without the momentary concentration in one whose vehicle is insight, and without the gateways to liberation (see XXI.66f.), the supramundane [paths and fruits] can never in either case be reached” (Vism-ṭīkā 13).**

“Momentary unification of the mind’: concentration lasting only for a moment. For that too, *when it occurs uninterruptedly on its object in a single mode* and is not overcome by opposition, *fixes the mind immovably, as if in absorption” (Vism-ṭīkā 278).*

## VI. Path Attainments, Fetters Eliminated, and Rebirths Remaining

ATTAINMENT	FETTERS ELIMINATED	NO. OF REBIRTHS REMAINING
Stream-entry	(1) view of a substantial self (2) doubt about Buddha & the Dhamma (3) clinging to precepts and observances	At most seven, either in the human or celestial realms. Finished is rebirth in the three lower realms (hells, animals, hungry ghosts).
Once-returner	Weakens greed, hatred, and delusion	One or two, in the human or celestial realms
Non-returner	(4) sensual lust (5) aversion	Reborn into the form realm (Pure abodes), attains final liberation there without returning to this world.
Arahantship	(6) desire for the form realm (7) desire for formless realm (8) conceit "I am" (9) restlessness (10) ignorance	No rebirth anywhere in any realm. Attains ultimate nibbāna.