**1. Four Ways to Arahantship (Aṅguttara Nikāya 4:170)**

The Venerable Ānanda said this: "Friends, whatever monk or nun has declared the attainment of arahantship in my presence has done so in one or another of these four ways.

(1) "Here, a monk 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.

(2) "Again, a monk 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.

(3) "Again, a monk develops *serenity and insight in conjunction*. As he is developing serenity and insight in conjunction, 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.

*Yuganaddhaṃ bhāveti*. Comy says that each time he attains a meditative attainment (*samāpatti*), he emerges and explores it by way of its conditioned phenomena. And having explored its conditioned phenomena, he enters the next attainment. Thus, having attained the first jhāna, he emerges and explores its conditioned phenomena as impermanent, etc. Then he enters the second jhāna, emerges, and explores its conditioned phenomena, and so on up to the base of neither-perception-nor-non-perception. Since, however, *yuganaddha* means literally “yoked together,” some interpret the term to mean that in this mode of practice serenity and insight occur simultaneously. The commentarial system does not acknowledge this possibility but several suttas might be interpreted as suggesting that insight can occur within the jhāna and does not require the meditator to withdraw before beginning contemplation. See in particular Majjhima Nikāya 52 and 64 and Aṅguttara 9:36.

(4) "Again, a monk's mind is *seized by restlessness about the Dhamma*. But there comes an occasion when his mind becomes internally steady, composed, unified, and concentrated. Then the path is generated in him. 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.”

*Dhammuddhacca­viggahitaṃ mānasaṃ*. Comy explains that the mind is seized by the “ten corruptions of insight," but nothing in the text suggests the corruptions of insight are involved. I understand the person being described here as a practitioner who reflects deeply on the Dhamma, acquires a sense of urgency, and then finally settles down and gains insight when meeting with favorable supporting conditions.

**2. Both Serenity and Insight Are Needed (Aṅguttara Nikāya 4:94)**

"Monks, there are these four kinds of persons found existing in the world. What four? (1) Here, monks, some person gains internal serenity of mind (*ajjhattaṃ cetosamatha*) but not the higher wisdom of insight into phenomena (*adhipaññādhammavipassanā*). (2) Some other person gains the higher wisdom of insight into phenomena but not internal serenity of mind. (3) Still another gains neither internal serenity of mind nor the higher wisdom of insight into phenomena. (4) And still another gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(1) "The person *who gains* *internal serenity of mind but not the higher wisdom of insight into phenomena* should approach one who gains the higher wisdom of insight into phenomena and ask: 'How, friend, should conditioned phenomena be seen (*daṭṭhabba*)? How should they be explored (*sammasitabba*)? How should they be discerned by insight (*vipassitabba*)?’ The other then answers him as he has understood the matter thus: 'Conditioned phenomena should be seen in such a way, explored in such a way, discerned by insight in such a way.' Then, some time later, one gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(2) "The person who gains the higher wisdom of insight into phenomena but not internal serenity of mind should approach one who gains internal serenity of mind and ask: 'How, friend, should the mind be stabilized (*saṇṭhapetabba*)? How should the mind be settled (*sannisādetabba*)? How should the mind be unified (*ekodi kātabba*)? How should the mind be concentrated (*samādahātabba*)?' The other then answers thus: 'The mind should be stabilized in such a way, settled in such a way, unified in such a way, concentrated in such a way.' Then, some time later, one gains both the higher wisdom of insight into phenomena and internal serenity of mind.

(3) "The person who gains neither internal serenity of mind nor the higher wisdom of insight into phenomena should approach one who gains both and ask both sets of questions. The other should then answer in both ways. Then, some time later, one gains both internal serenity of mind and the higher wisdom of insight into phenomena.

(4) "The person who gains both internal serenity of mind and the higher wisdom of insight into phenomena should stand on those same wholesome qualities and make a further effort for the destruction of the taints.”

**3. Insight in the Satipaṭṭhāna Sutta**

(a. *The Five Aggregates*)

“Again, a monk dwells contemplating phenomena as phenomena in terms of the five aggregates. How so? Here a monk understands: ‘Such is material form, such its origin, such its disappearance; such is feeling, such its origin, such its disappearance; such is perception, such its origin, such its disappearance; such are the volitional activities, such their origin, such their disappearance; such is consciousness, such its origin, such its disappearance.’

(*The Six Sense Bases*)

“Again, a monk dwells contemplating phenomena as phenomena in terms of the six internal and external sense bases. How so? Here a monk understands the eye, he understands forms, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.

“He understands the ear, he understands sounds… the ear and sounds … the nose and odors … the tongue and tastes … the body and textures … the mind and mental objects, and he understands the fetter that arises dependent on both; and he also understands how there comes to be the arising of the unarisen fetter, and how there comes to be the abandoning of the arisen fetter, and how there comes to be the future non-arising of the abandoned fetter.”

**4. How to Contemplate with Insight (Saṃyutta Nikāya, chap. 22)**

(12) “Monks, form is impermanent, feeling is impermanent, perception is impermanent, volitional formations are impermanent, consciousness is impermanent. Seeing thus, the instructed noble disciple becomes disenchanted with form, feeling, perception, volitional formations and consciousness. Disenchanted, he becomes dispassionate. Through dispassion [his mind] is liberated. When it is liberated there comes the knowledge: ‘It’s liberated.’ He understands: ‘Finished is birth, the holy life has been lived, what had to be done has been done, there is no more for this state of being.’”

(13) “Form is dukkha, feeling is dukkha, perception is dukkha, volitional formations are dukkha, consciousness is dukkha. Seeing thus … his mind is liberated ….

(14) “Form is non-self, feeling is non-self, perception is non-self, volitional formations are non-self, consciousness is non-self. Seeing thus … the mind is liberated ….

(15) “Form is impermanent…. Feeling is impermanent…. Perception is impermanent…. Volitional formations are impermanent…. Consciousness is impermanent. What is impermanent is dukkha. What is dukkha is non-self. What is non-self should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ Seeing thus … the mind is liberated…. He understands: ‘… there is no more for this state of being.’”