

**Vijja-bhagiya Sutta:
A Share in Clear Knowing**
AN 2.30 ; PTS: A i 61 ; II,iii,10

Translated from the Pali by Thanissaro Bhikkhu © 1998
<http://www.accesstoinsight.org/tipitaka/an/an02/an02.030.than.html>

"These two qualities have a share in clear knowing. Which two? Tranquility (*samatha*) & insight (*vipassana*).

"When tranquility is developed, what purpose does it serve? The mind is developed. And when the mind is developed, what purpose does it serve? Passion is abandoned.

"When insight is developed, what purpose does it serve? Discernment is developed. And when discernment is developed, what purpose does it serve? Ignorance is abandoned.

"Defiled by passion, the mind is not released. Defiled by ignorance, discernment does not develop. Thus from the fading of passion is there awareness-release. From the fading of ignorance is there discernment-release."

See also: [AN 9.43](#); [AN 9.44](#); [AN 9.45](#); [SN 12.70](#).



©1998 Thanissaro Bhikkhu.

The text of this page ("Vijja-bhagiya Sutta: A Share in Clear Knowing", by Thanissaro Bhikkhu) is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License](http://creativecommons.org/licenses/by-nc/4.0/). To view a copy of the license, visit <http://creativecommons.org/licenses/by-nc/4.0/>. Documents linked from this page may be subject to other restrictions. Transcribed from a file provided by the translator. Last revised for Access to Insight on 4 August 2010.

How to cite this document (a suggested style): "Vijja-bhagiya Sutta: A Share in Clear Knowing" (AN 2.30), translated from the Pali by Thanissaro Bhikkhu. *Access to Insight (Legacy Edition)*, 4 August 2010, <http://www.accesstoinsight.org/tipitaka/an/an02/an02.030.than.html> .

Samatha Sutta: With Regard to Tranquility

AN 10.54 PTS: A v 98

Translated from the Pali by **Thanissaro Bhikkhu** © 2011
<http://www.accesstoinsight.org/tipitaka/an/an10/an10.054.than.html>

"Even if a monk is not skilled in the ways of the minds of others,^[1] he should train himself: 'I will be skilled in reading my own mind.'

"And how is a monk skilled in reading his own mind? Imagine a young woman — or man — fond of adornment, examining the image of her own face in a bright, clean mirror or bowl of clear water: If she saw any dirt or blemish there, she would try to remove it. If she saw no dirt or blemish there, she would be pleased, her resolves fulfilled: 'How fortunate I am! How clean I am!' In the same way, a monk's self-examination is very productive in terms of skillful qualities:^[2] 'Am I one who achieves internal tranquility of awareness, or am I one who does not achieve internal tranquility of awareness? Am I one who achieves insight into phenomena through heightened discernment, or am I one who does not achieve insight into phenomena through heightened discernment?'"

"If, on examination, he knows, 'I am one who achieves internal tranquility of awareness but not insight into phenomena through heightened discernment,' then his duty is to make an effort for the maintenance of internal tranquility of awareness and for insight into phenomena through heightened discernment. At a later time he will then be one who achieves both internal tranquility of awareness and insight into phenomena through heightened discernment.

"But if, on examination, the monk knows, 'I am one who achieves insight into phenomena through heightened discernment but not internal tranquility of awareness,' then his duty is to make an effort for the maintenance of insight into phenomena through heightened discernment and for internal tranquility of awareness. At a later time he will then be one who achieves both insight into phenomena through heightened discernment and internal tranquility of awareness.

"But if, on examination, the monk knows, 'I am one who achieves neither internal tranquility of awareness nor insight into phenomena through heightened discernment,' then he should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for gaining those very same skillful qualities. Just as when a person whose turban or head was on fire would put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness to put out the fire on his turban or head; in the same way, the monk should put forth extra desire, effort, diligence, endeavor, relentlessness, mindfulness, & alertness for gaining those very same skillful qualities.

"But if, on examination, the monk knows, 'I am one who achieves both internal tranquility of awareness and insight into phenomena through heightened discernment,' then his duty is to make an effort in maintaining those very same skillful qualities to a higher degree for the ending of the effluents.

Notes

¹I.e., not skilled in reading the minds of others.

²I.e., if he conducts it in this way.

See also: [MN 149](#); [SN 35.204](#); [AN 2.30](#); [AN 4.94](#); [AN 4.170](#); [AN 10.71](#).