

idamavoca bhagavā.  
*this said fortunate*  
This is what the Blessed One said.

attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.  
*delighted - - the blessed said rejoices at*  
Elated, those bhikkhus delighted in the Blessed One's statement.

imasmiṃ ca pana veyyākaraṇasmiṃ bhaṇṇamāne satthimattānaṃ bhikkhūnaṃ anupādāya  
*- - discourse spoken sixty without grasping*  
āsavehi cītāni vimuccinsūti.  
*influx mind released*  
And while this discourse was being spoken, the minds of sixty bhikkhus were liberated from the influxes by non-clinging.

dvayaṭānupassanāsuttam dvādasamaṃ niṭṭhitam.  
*- - Contemplation of pairs Twelve Complete*

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## DVAYATĀNUPASSANĀSUTTAM

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Khuddaka Nikāya, sutantipāṭipālī. 3. mahāvaggo, 12. dvayaṇūpassanāuttaṃ (KN 5.38)

- 12 CONTEMPLATION OF DYADS (DVAYATĀNUPASSANĀ SUTTA)

evam me sutāni.

thus to me heard

Thus have I heard

ekam samayaṃ bhagavā sāvaṭṭhiyaṃ viharatī pubbārāme miḡaṃamānūpassāde.

one time fortunate in Kosala dwell eastern-park -

On one occasion the Blessed One was dwelling in Sāvathī in the Eastern Park in Mīḡaṃamā's mansion.

tena kho pana samayena bhagavā tadahuposathe pamarase punnāya punnamāya rattiyā

occasion fortunate full moon day night

bhikkhusaṅghaparivuto abbhokāse nisīno hoti.

congregation of monks open air sat down to be

Now on that occasion — the uposatha day of the fifteenth, the full-moon night — the Blessed One was seated in the open surrounded by the Saṅgha of bhikkhus.

atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuvīloketvā bhikkhū āmanesi  
then - fortunate silent silent congregation of monks surveys - address

- [140] Then, having surveyed the completely silent Saṅgha of bhikkhus, he addressed them thus:

“ye te, bhikkhave, kusalā dhammā ariyā niyyānikā sambodhagāminī, tesāṃ vo, bhikkhave,

good action doctrine noble profitable full-enlight.goin

kusalānaṃ dhammānaṃ ariyaṇaṃ niyyānikānaṃ sambodhagāminānaṃ kā upanāsā savanāyā’ti,

good action doctrine noble profitable full-enlight.goin - cause listen

“bhikkhus, if others ask you, ‘What is your aim in listening to those teachings that are wholesome, noble, emancipating, leading to enlightenment?’

iti ce, bhikkhave, pucchitāro assu, te evamaṃsu vacanāyā — yāvadeva dvayaṇānaṃ dhammānaṃ

yathabhūtaṃ nānāyā’ti.

asked to be - inferrence - dyad doctrine

as become wisdom

you should answer them thus: ‘For the accurate knowledge of things arranged in dyads,’

kiṃca dvayaṇaṃ vadetha?

pair speak

And what would one call a dyad?

(1)

[1. The four noble truths]]85

“idaṃ dukkhāni, ayaṃ dukkhasamudayoti ayamekānūpassanā.

suffering this suffer.origin this.one.contemplate

“This is suffering, this is the origin of suffering” — this is one contemplation.

ayaṃ dukkhanirodho, ayaṃ dukkhanirodhagāmiṇī patipadāti, ayaṃ dūtiyānupassanā.

this suffer.destruction this suffer.extinct.go practice this second.contemplate

“This is the cessation of suffering, this is the way leading to the cessation of suffering” — this is a second contemplation.

evam sammā dvayaṇūpassasiṇo kho, bhikkhave, bhikkhuno appamattassa ātāpiṇo pahitattassa

thus rightly pair.contemplate - vigilant ardent resolute

viharato dvīmanā phalānaṃ aṇṇātarāṇi phalaṇi pāṭikaṅkhaṇi — dīṭṭheva dhamme aññā, satī vā

abides pair fruit certain fruit expected vision the Norm other state -

upādisesse anāgāmiā’ti.

some fuel left not return

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said

idaṃ vaṭṭāna sugato athāparāṇi etadavoca sathā —

having said thus, the Fortunate One, the Teacher, further said this: he said taught -

Having said this, the Fortunate One, the Teacher, further said this:

729. “ye dukkhāni nappajāṇanti, aho dukkhasa sambhavaṇi.

suffering not understand - suffering origin

724. “Those who do not understand suffering, or the origin of suffering:

evam sammā dvayaṇūpassasiṇo kho, bhikkhave, bhikkhuno appamattassa ātāpiṇo pahitattassa  
thus rightly pair.contemplate - vigilant ardent resolute

viharato dvīmanā phalānaṃ aṇṇātarāṇi phalaṇi pāṭikaṅkhaṇi — dīṭṭheva dhamme aññā, satī vā

abides pair fruit certain fruit expected vision the Norm other state -

upādisesse anāgāmiā’ti.

some fuel left one not return

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life, or, if there is a residue of clinging, the state of non-returning.

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said

idaṃ vaṭṭāna sugato athāparāṇi etadavoca sathā —

having said thus, the Fortunate One, the Teacher, further said this: he said taught -

Having said this, the Fortunate One, the Teacher, further said this:

764. “rūpā saddā rasā gandhā, phassā dhammā ca kevalā.

form sound taste odour touch doctrine - entire

759. “Forms, sounds, tastes, odors, textures, and objects of mind —

iṭṭhā kaṇṭā manāpā ca, yāvatarthitū vuccati.

agreeable desirable? pleasing - as far up to called

all are desirable, lovely, agreeable, so long as it is said: ‘They are.’

765. “sadevakassa lokassa, ete vo sukkhasammāā.

with devas the world - deemed pleasure

760. “These are considered as happiness in the world with its devas:

yathā cete nirujjhanti, taṃ nesaṃ dukkhasammataṇi.

cease that leads suffering

but where these cease, that they consider suffering.

766. “sukkhāni dīṭṭhamariyehi, sakkāyassuppadhanaṇi.

happiness seen,deathless existing body;breakup

761. “The noble ones have seen as happiness the ceasing of the personal entity.

paccanīkamidaṇi hoti, sabbalokena passataṇi.

undergo.counter to be whole.world see

Running counter to the entire world is this [insight] of those who see.

767. “yaṃ pare sukhato āhu, tadariyā āhu dukkhato.

happiness speak that noble one speak suffering

762. “What others speak of as happiness, that the noble ones speak of as suffering.

yaṃ pare dukkhato āhu, tadariyā sukhato vidū.

suffering speak that noble one happiness wise

What others speak of as suffering, that the noble ones have known as happiness.

768. “passa dhammaṇi durajāṇaṇi, sampamūḷhetthavidāsu.

sees doctrine difficult.know confound fool

Behind this Dhamma hard to comprehend: here the foolish are bewildered.

nivutaṇaṃ tamo hoti, andhakaro appassataṃ.

surrounded complete to be darkness not.see

763. “There is gloom for those who are blocked, darkness for those who do not see.

769. “saṇcāna vivaṭṭaṇi hoti, āloko passaṭṭhāniva.

mindful opened to be light sees

but for the good it is opened up like light for those who see.

santike na vijāṇanti, maggā dhammassa koviḍā.

near not knowledge way the Norm clever

The houses unskilled in the Dhamma do not understand it even when close.

770. “bhavāṭṭagaparetehi, bhavasotānūsāribhi.

existence,last-afflicted existence,stream,striking

māradheyānupamanehi, nāyaṇi dhammo susambudho.

man realm.gone into carried away doctrine -

by those flowing in the stream of existence, deeply mired in Māra’s realm.

771. “ko nu aññātamariyehi, padaṇi sambuddhunarahaṇi.

other,deathless fully enlightened one

765. “Who else apart from the noble ones are able to understand this state?

yaṇi padaṇi sammadaññāya, parinibbanti anāsāvā’ti.  
understood perfectly final nibbana free from influr

When they have correctly known that state, those without influxes attain nibbāna.”

evam sammā dvayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
thus *rightly pair:contemplate* - - *vigilant ardent resolute*  
viharato dvinnaṃ phalaṇāṃ aṇātaraṃ phalaṃ pāṭikankhaṃ — dīṭheva dhamme aññā, sati vā  
*abides pair fruit certain fruit expected* - *vision the Norm other state* -  
upādiseṣe anāgāmiṭṭā”ti.  
*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.

*his said fortunate*

This is what the Blessed One said.

athāparam etadavoca sathā —

*then also he said taught* -

the Teacher further said this:

761. “anattani attamāniṃ, passa lokam sadevakani.

- *not-self self-conceive sees the world with devas*

756. “Behold the world together with its devas conceiving a self in what is non-self.

nivīṭhaṃ nāmarūpasmiṃ, idaṃ saccanti maññati.

*established in name and form - truth imagines*

Scattered upon name-and-form, they conceive: ‘This is true.’

762. “yena yena hi maññanti, tato tam hoti aññathā.

- *because of because of because imagine from there that to be otherwise*

757. “In whatever way they conceive it, it turns out otherwise.

tañhi tassa musā hoti, mosadhammañhi itaraṃ.

*that that false to be false nature short-lived*

That indeed is its falsity, for the transient is of a false nature.

763. “amosadhammaṃ nibbānaṃ, tadariyā saccato vidū.

- *not,false:nature nibbana that noble one truth wise*

758. “Nibbāna is of a non-false nature: that the noble ones know as truth.

te ve saccābhisamayā, nicchātā parinibbutā”ti.

- *indeed comprehension of the reality no hunger final:peace*

Through the breakthrough to truth, hungerless, they are fully quenched.

(16)

[16. Happiness and suffering]

“siyā aññenapi pariāyena sammā dvayaṭānupassanā”ti, iti ce, bhikkhave, pucchitāro assu;

*could:be another method rightly pair:contemplate* - - - *asked to be*

“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

“siyā”tissu vacanīyā.

*could:be utterance*

you should answer them thus: ‘There could be.’

kathaṇca siyā?

*how could:be*

And how could there be?

yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamanabrāhmaṇiyā

- *with devas the world with Māra with Brahma with samana and brahman*

pajāya sadevamanussāya idaṃ sukkhanti upanijjhāyitaṃ, tadamaṛiyānaṃ etaṃ dukkhanti

*produced with:god:human - happiness considered that suffering*

yathābhūtaṃ sammappaññāya sudīṭṭhaṃ, ayaṃ dutiyanupassanā.

*as:become properly well seen this:one:contemplate*

‘In this world, bhikkhus, with its devas, Māra, and Brāhmā, among this population with its ascetics and brahmins, its devas and humans, that which is regarded as “This is happiness,” the noble ones have seen well with correct wisdom thus: “This is suffering”.’ — this is one contemplation.

yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamanabrāhmaṇiyā

- *with devas the world with Māra with Brahma with samana and brahman*

pajāya sadevamanussāya idaṃ dukkhanti upanijjhāyitaṃ tadamaṛiyānaṃ etaṃ sukkhanti

*produced with:god:human - suffering considered that happiness*

yathābhūtaṃ sammappaññāya sudīṭṭhaṃ, ayaṃ dutiyanupassanā.

*as:become properly well seen this second:contemplate*

In this world, bhikkhus, with its devas, Māra, and Brāhmā, among this population with its ascetics and brahmins, its devas and humans, that which is regarded as “This is suffering,” the noble ones have seen well with correct wisdom thus, “This is happiness”.’ — this is a second contemplation.

yattha ca sabbaso dukkhaṃ, asesam uparujjhati.

- *altogether suffering entire ceases*

who do not know where suffering completely ceases without remainder;

taṇca maggaṃ na jānanti, dukkhūpasamagāmināṃ.

- *path not knowing suffering:alleviation*

and who do not know the path that leads to the allaying of suffering:

730. “cetovimuttihiṇā te, atho paññāvimuttiyā.

- *mind:emancipate - - insight:emancipate*

725. “They are destitute of liberation of mind and also of liberation by wisdom.

abhabbā te antakiriyya, te ve jāṭjarūpā.

*unable - end:make - indeed born:old age*

Incapable of making an end, they fare on to birth and old age.

731. “ye ca dukkhaṃ pajānanti, atho dukkhassa sambhavaṃ.

- - *suffering knowledge - suffering origin*

726. “But those who understand suffering, and the origin of suffering:

yattha ca sabbaso dukkhaṃ, asesam uparujjhati.

- *altogether suffering entire ceases*

[who know as well] where suffering

taṇca maggaṃ pajānanti, dukkhūpasamagāmināṃ.

- *path knowledge suffering:alleviation*

completely ceases without remainder; and who understand the path that leads to the allaying of suffering:

732. “cetovimuttisampannā, atho paññāvimuttiyā.

- *mind:emancipate:possess - insight:emancipate*

727. “They are possessed of mind’s liberation and also liberation by wisdom.

bhabbā te antakiriyya, na te jāṭjarūpā”ti.

*capable - end:make not - born:old age*

Capable of making an end, they fare no more to birth and old age.

(2)

- [2. Acquisition]

“siyā aññenapi pariāyena sammā dvayaṭānupassanā”ti, iti ce, bhikkhave, pucchitāro assu;

*could:be another method rightly pair:contemplate* - - - *asked to be*

“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

“siyā”tissu vacanīyā.

*could:be utterance*

you should answer them thus: ‘There could be.’

kathaṇca siyā?

*how could:be*

And how could there be?

yaṃ kiñci dukkhaṃ sambhoti sabbaṃ upadhipaccayāti, ayaṃekānupassanā.

- *suffering arises all attachment:cause this:one:contemplate*

‘Whatever suffering originates is all conditioned by acquisition’ — this is one contemplation.

upadhīnaṃ tveva asesavirāgaṇirodhā nathi dukkhassa sambhavoti, ayaṃ dutiyanupassanā.

*attachment that entire:dispassion:cease not:is suffering origin this second:contemplate*

‘With the remainderless fading away and cessation of acquisitions, there is no origination of suffering’ — this is a second contemplation.

evam sammā dvayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

thus *rightly pair:contemplate* - - *vigilant ardent resolute*

viharato dvinnaṃ phalaṇaṃ aṇātaraṃ phalaṃ pāṭikankhaṃ — dīṭṭheva dhamme aññā, sati vā

*abides pair fruit certain fruit expected* - *vision the Norm other state* -

upādiseṣe anāgāmiṭṭā”ti.

*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.

*this said fortunate*

This is what the Blessed One said.

athāparam etadavoca sathā —

*then also he said taught* -

the Teacher further said this:

733. “upadhinidānā pahavani dukkhā, ye keci lokasimamekarūpā.

- *attachment, cause originate suffering* - - - *world, various, form*

728. “Sufferings in our many forms in the world originate based on acquisition.  
yo ve avidvā upadhinī karoti, punappunam dukkhamupeti mando.  
wherever indeed find attachment make again, again suffer, obtain dull

The ignorant dullest who creates acquisition encounters suffering, again and again.  
tasmā pajānam upadhinī na kayirā, dukkhassa jātīpabhavānupassīti.  
therefore knows clearly attachment not create suffering birth, origin, know

Therefore, understanding, one should not create acquisition, contemplating it as the genesis and origin of suffering.

(3)

[3. Ignorance]

““siyā aññenapi pariyāyena sammā dvayaānupassanāti, iti ce, bhikkhave, pucchitāro assu;  
could be another method rightly pair, contemplate  
“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’  
asked to be

“siyā tisso vacanīyā.

could be utterance  
you should answer them thus: ‘There could be.’

kathañca siyā?

how could be  
And how could there be?

yañ kiñci dukkhañ sambhoti sabham avijjāpaccayāti, ayaṃekānupassanā.

- *suffering arises all ignorance, cause this, one, contemplate*

“Wherever suffering originates is all conditioned by ignorance — this is one contemplation.  
avijjāya tveva asesavīgāganīrodhā natthi dukkhassa sambhavoti, ayañ duiyānupassanā.  
ignorance that entire, dislution, cease not, is suffering origin this second, contemplate

With the remainderless fading away and cessation of ignorance, there is no origination of suffering — this is a second contemplation.

evam sammā dvayaānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
thus rightly pair, contemplate - - - vigilant ardent resolute  
viharato dvimam phalañ aññatarāñ phalañ pāṭikañkhañ — dīṭheva dhamme aññā, satī vā  
abides pair fruit certain fruit expected vision the Norm other state -  
upādīsece anāgāmitā”ti.  
some fuel left not return

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamayoca bhagavā.

this said fortunate  
This is what the Blessed One said.

athāparam etadavoca sathā —  
then also he said taught -  
the Teacher further said this:

734. “jāṭimaraṇasānīsrāñ, ye vajanti punappunam.

- *birth, death, saṃsāra* - *proceed again, again*

729. “Those who travel again and again in the saṃsāra of birth and death.  
itthabhāvāññatābhāvañ, avijjāyeva sā gati.  
thus, become not, thus, become ignorance - going

with its becoming thus, becoming otherwise: that journey is due to ignorance.

735. “avijjā hāyañ mahamoho, yendāñ samstāñ cirañ.

- *ignorance, this great, delusion proceeds expected lasting long*

730. “It is because of ignorance, this great delusion, that one has wandered on for so long.  
vijjāgacā ca ye satā, na te gacchanti punabhavañ”ti.  
knowledge, gone - - being not - go new existence  
But those beings who have gained clear knowledge do not come back to renewed existence.

(4)

[4. Volitional activities]

““siyā aññenapi pariyāyena sammā dvayaānupassanāti, iti ce, bhikkhave, pucchitāro assu;  
could be another method rightly pair, contemplate  
“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’  
asked to be

arūpehi nirodho santataroti, ayañ duiyānupassanā.

formless cessation more peaceful than formless states” — this is a second contemplation.

evam sammā dvayaānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
thus rightly pair, contemplate - - - vigilant ardent resolute  
viharato dvimam phalañ aññatarāñ phalañ pāṭikañkhañ — dīṭheva dhamme aññā, satī vā  
abides pair fruit certain fruit expected vision the Norm other state -  
upādīsece anāgāmitā”ti.  
some fuel left not return

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamayoca bhagavā.

this said fortunate  
This is what the Blessed One said.

athāparam etadavoca sathā —  
then also he said taught -  
the Teacher further said this:

759. “ye ca rūpūpagā satā, ye ca arūparūpāyino.

- - - *form, come into being* - - - *formless, state*

754. “Those beings who fare on to form and those who dwell in the formless,  
nirodhañ appajāñanā, āgañāro punabhavañ.  
cessation not, understand one coming new existence  
not understanding cessation, come back to renewed existence.

760. “ye ca rūpe parināyā, arūpesu asanhiṭhā.

- - - *form having known formless unsettled*

755. “But those who have fully understood forms, without settling down in formless states,  
nirodhe ye vimuccanti, te jañā macculūyino”ti.  
cessation - release - people victorious over death  
who are liberated in cessation: those people have abandoned death.

(15)

[15. Truth and falsity]

““siyā aññenapi pariyāyena sammā dvayaānupassanāti, iti ce, bhikkhave, pucchitāro assu;  
could be another method rightly pair, contemplate - - - asked to be  
“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’  
asked to be

“siyā tisso vacanīyā.  
could be utterance  
you should answer them thus: ‘There could be.’

kathañca siyā?

how could be  
And how could there be?

yañ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamañabrāhmaṇiā  
- *with devas the world with Māra with Brāhma with sāmāna and brahman*

paṭṭhā sadevamanussāya idam musāti upanijjhāyitañ tadamarīyāñam etañ musāti yathābhūtañ  
produced with god, human - *truth considered that false as, become*  
sammappaññāya sudiṭṭhañ, ayañ duiyānupassanā.  
properly well seen this one, contemplate

In this world, bhikkhus, with its devas, Māra, and Brāhma, among this population with its ascetics and brahmins, its devas and humans, that which is regarded as “This is true,” the noble ones have seen it well with correct wisdom thus: “This is false” — this is one contemplation.

yañ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamañabrāhmaṇiā  
- *with devas the world with Māra with Brāhma with sāmāna and brahman*

paṭṭhā sadevamanussāya idam musāti upanijjhāyitañ tadamarīyāñam etañ musāti yathābhūtañ  
produced with god, human - *false considered that truth as, become*  
sammappaññāya sudiṭṭhañ, ayañ duiyānupassanā.  
properly well seen this second, contemplate

In this world, bhikkhus, with its devas, Māra, and Brāhma, among this population with its ascetics and brahmins, its devas and humans, that which is regarded as “This is false,” the noble ones have seen it well with correct wisdom thus: “This is true” — this is a second contemplation.

(13)

[13. Dependency]

“‘siyā aññenapi pariyāyena sammā dṛayaṭānupassanā’ti, iti ce, bhikkhave, pucchitāro assu;  
*could be another method rightly pair:contemplate* - - - -  
asked to be

“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

‘siyā’tissu vacanīyā.

*could be utterance*

you should answer them thus: ‘There could be.’

kathañca siyā?

*how could be*

And how could there be?

nissitassa calitaṃ hoṭṭi, ayamekānupassanā.

*dependent on agitated exists this.one:contemplate*

‘For one who is dependent there is quaking’ — this is one contemplation.

anissito na calañṭi, ayam dutyānupassanā.

*independent not agitated this second:contemplate*

‘One who is independent does not quake’ — this is a second contemplation.

evam sammā dṛayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
*thus rightly pair:contemplate - - - -*  
viharato dvinnam phalaṇam aññataram phalaṃ pātikaṅkham — dittheva dhamme aññā, sati vā  
*abides pair fruit certain fruit expected - vision the Norm other state -*  
upādisese anāgāmītā”ti.

*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.

*this said fortunate*

This is what the Blessed One said.

athāparam etadavoca sathā —

*then also he said taught -*

the Teacher further said this:

757. “anissito na calatī, nissito ca upādiyam.

*- independent not agitated dependent - grasping*

752. “One who is independent does not quake, but one who is dependent, clinging [to things].

iṭṭhabhāvaññāthābhāvaṃ, samsāraṃ nātivattati.

*thus.become.not.thus.become wondering on not go beyond*

does not transcend saṃsāra, with its becoming thus, becoming otherwise.

758. “etaṃādinavam ṇatvā, nissayesu mahabbhayam.

*- this.disadvantage having known support great fear*

753. “Having known this danger, ‘There is great peril in dependencies,’

anissito anupādāno, sato bhikkhu paribbaje”ti.

*independent unattached mindful - wonder about*

independent, without clinging, a bhikkhu should wander mindfully.

(14)

[14. Form and formless states]

“‘siyā aññenapi pariyāyena sammā dṛayaṭānupassanā’ti, iti ce, bhikkhave, pucchitāro assu;  
*could be another method rightly pair:contemplate* - - - -  
asked to be

“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

‘siyā’tissu vacanīyā.

*could be utterance*

you should answer them thus: ‘There could be.’

kathañca siyā?

*how could be*

And how could there be?

rūpehi, bhikkhave, arupā santatarāti, ayamekānupassanā.

*form - formless more peaceful this.one:contemplate*

‘Formless states are more peaceful than states of form’ — this is one contemplation.

‘siyā’tissu vacanīyā.

*could be utterance*

you should answer them thus: ‘There could be.’

kathañca siyā?

*how could be*

And how could there be?

yam kiñci dukkhaṃ sambhoti sabbhaṃ saṅkhārapaccayāti, ayamekānupassanā.

*- - suffering arises all formation.cause this.one:contemplate*

‘Whatever suffering originates is all conditioned by volitional activities’ — this is one contemplation.

saṅkhārānaṃ tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayam dutyānupassanā.

*formation that entire.dispation.cease not.is suffering origin this second:contemplate*

‘With the remainderless fading away and cessation of volitional activities, there is no origination of suffering’ — this is a second contemplation.

evam sammā dṛayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
*thus rightly pair:contemplate - - - -*  
viharato dvinnam phalaṇam aññataram phalaṃ pātikaṅkham — dittheva dhamme aññā, sati vā  
*abides pair fruit certain fruit expected - vision the Norm other state -*  
upādisese anāgāmītā”ti.

*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.

*this said fortunate*

This is what the Blessed One said.

athāparam etadavoca sathā —

*then also he said taught -*

the Teacher further said this:

736. “yam kiñci dukkhaṃ sambhoti, sabbhaṃ saṅkhārapaccayā.

*- - - suffering arises all formation.cause*

731. “Whatever suffering originates is all conditioned by volitional activities.

saṅkhārānaṃ nirodhena, natthi dukkhassa sambhavo.

*formation cessation not.is suffering origin*

With the cessation of volitional activities, there is no origination of suffering.

737. “etaṃādinavam ṇatvā, dukkhaṃ saṅkhārapaccayā.

*- this.disadvantage having known suffering formation.cause*

732. “When one has known this danger, ‘Suffering is conditioned by volitional activities,’

sabbasaṅkhārasamathā, saññānaṃ uparodhanā.

*all:formation.stilling perception destruction*

by the stilling of all volitional activities, by the stopping of perceptions,

evam dukkhakkhayo hoti, etaṃ ṇatvā yathātaṃ.

*thus suffer:extinction to be that having known as it:truth*

the destruction of suffering occurs when one has known this as it really is.

738. “sammaddasā vedaguno, sammadaññāya paṇḍitā.

*- right:seeing highest knowledge understood perfectly wise*

733. “Seeing rightly, the masters of knowledge, the wise ones, having correctly known this,

abhibhuyya mārasaṇiyogaṃ, na gacchanti punabbhavaṃ”ti.

*conqueror mara:bond not go new existence*

overcome the yoke of Māra and do not come back to renewed existence.

(5)

[5. Consciousness]

“‘siyā aññenapi pariyāyena sammā dṛayaṭānupassanā’ti, iti ce, bhikkhave, pucchitāro assu;  
*could be another method rightly pair:contemplate* - - - -  
asked to be

“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

‘siyā’tissu vacanīyā.

*could be utterance*

you should answer them thus: ‘There could be.’

kathañca siyā?

*how could be*

And how could there be?

yañ kiñci dukkhañ sambhoṭi sabbañ viññāṇapaccayā, ayaṃekānupassanā,

- *suffering arises all consciousness, cause this one contemplation.*

viññāṇassa tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayañ dutiyānupassanā.

*consciousness that entire,disruption,cease not, is suffering origin this second contemplation.*

“With the remainderless fading away and cessation of consciousness, there is no origination of suffering” — this is a second contemplation.

evañ sammā dyaṇāṇupasssino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

*thus rightly pair:contemplate - diligent ardent resolute*

vihāro dviṃṇaṃ phalaṇaṃ aṇṇatarāṃ phalaṃ pāṭikaṅkhaṇ — dīṭṭheva dhamme aṇṇā, satī vā

*abides pair fruit certain fruit expected - vision the Norm other state -*

upādisese anāgāmī”ti.

*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final

knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.

*this said fortunate*

This is what the Blessed One said.

athāparam etadavoca sathā —

*then also he said taught -*

the Teacher further said this:

739. “yañ kiñci dukkhañ sambhoṭi, sabbañ viññāṇapaccayā.

- *suffering arises all consciousness, cause*

734. “Whatever suffering originates is all conditioned by consciousness.

viññāṇassa nirodhena, natthi dukkhassa sambhavo.

*consciousness cessation not, is suffering origin*

With the cessation of consciousness, there is no origination of suffering.

740. “etiānādvayaṃ ṇāvā, dukkhañ viññāṇapaccayā.

- *this,disadvantage having known suffering consciousness, cause*

735. “Having understood this danger, Suffering is conditioned by consciousness,

viññāṇūpasamā bhikkhu, nicchāto parinibbu”ti.

*consciousness, cause - no hunger final,peace*

by the stilling of consciousness, a bhikkhu, hungerless, has attained nibbāna.

(6)

[6. Contact]

“siyā aññenapi pariyāyena sammā dyaṇāṇupassanā”ti, iti ce, bhikkhave, pucchitāro assu;

*could be another method rightly pair:contemplate - asked to be*

“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

“siyā tisso vacamāyā.

*could be utterance*

753. “etamādinavayāṃ ṇāvā, dukkhañ āhārapaccayā.

- *this,disadvantage having known suffering nutriment, cause*

748. “Having known this danger, Suffering is conditioned by nutriment;

sabbāhāraṇaṃ parinīyā, sabbhāraṇamānissito.

*all,nutriment having known all,nutriment,unattached*

having fully understood all nutriment, one is not attached to any nutriment.

754. “ārogyaṃ sammadaññāyā, āsavānaṃ parikkhāyā.

- *health understood perfectly effluent exhaustion*

749. “Having correctly understood the state of health through the utter destruction of the influxes,

saṅkhaya seṇī dhammaṭṭho, saṅkhyāṇaṃ nopeti vedagū”ti.

*have considered practiced righteous defined not attained highest knowledge*

using with reflection, firm in the Dhamma, a master of knowledge cannot be designated.

(12)

[12. Agitation]

“siyā aññenapi pariyāyena sammā dyaṇāṇupassanā”ti, iti ce, bhikkhave, pucchitāro assu;

*could be another method rightly pair:contemplate - asked to be*

“siyā tisso vacamāyā.

*could be utterance*

you should answer them thus: ‘There could be.’

*how could be?*

And how could there be?

yañ kiñci dukkhañ sambhoṭi sabbañ iñjiṭṭapaccayāti, ayaṃekānupassanā.

- *suffering arises all agitation, cause this one contemplation.*

“Whatever suffering originates is all conditioned by agitation” — this is one contemplation.

iñjiṭṭamaṇ tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayañ dutiyānupassanā.

*shaken that entire,disruption,cease not, is suffering origin this second contemplation.*

“With the remainderless fading away and cessation of agitation, there is no origination of suffering” — this is a second contemplation.

evañ sammā dyaṇāṇupasssino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

*thus rightly pair:contemplate - vigilant ardent resolute*

vihāro dviṃṇaṃ phalaṇaṃ aṇṇatarāṃ phalaṃ pāṭikaṅkhaṇ — dīṭṭheva dhamme aṇṇā, satī vā

*abides pair fruit certain fruit expected - vision the Norm other state -*

upādisese anāgāmī”ti.

*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final

knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.

*this said fortunate*

This is what the Blessed One said.

athāparam etadavoca sathā —

*then also he said taught -*

755. “yañ kiñci dukkhañ sambhoṭi, sabbañ iñjiṭṭapaccayā.

- *suffering arises all agitation, cause*

750. “Whatever suffering originates is all conditioned by agitation.

iñjiṭṭamaṇ nirodhena, natthi dukkhassa sambhavo.

*shaken cessation not, is suffering origin*

With the cessation of agitation, there is no origination of suffering.

756. “etiānādvayaṃ ṇāvā, dukkhañ iñjiṭṭapaccayā.

- *this,disadvantage having known suffering agitation, cause*

751. “Having known this danger, Suffering is conditioned by agitation.”

tasmā hi ejaṇ vossajja, saṅkhāre uparundhiya.

*therefore because agitation given up, formations kept in check*

therefore having given up impulse, having put a stop to volitional activities,

anejo anupādāno, sato bhikkhu paribbaje”ti.

*free from lust unattached mindful - wander about*

without impulse, without clinging, a bhikkhu should wander mindfully.

athāparami etadavoca sathā —  
then also he said taught -  
the Teacher further said this:

749. “yam kiñci dukkhami sambhoti, sabbam ārambhapaccayā.  
- - - suffering arises all instigate.cause  
744. “Whatever suffering originates is all conditioned by instigation.

ārambhānam nirodhena, natthi dukkhassa sambhavo.  
- cessation not.is suffering origin  
With the cessation of instigation, there is no origination of suffering.

750. “etaṃādnavaṃ ñatvā, dukkham ārambhapaccayā.  
- this.disadvantage having known suffering instigate.cause  
745. “Having known this danger, ‘Suffering is conditioned by instigation.’

sabbārambham patinissajja, anārambhe vimuttino.  
all.instigation forsakes non.instigation released  
having relinquished all instigation, one is liberated in non-instigation.

751. “uccinnabhavatanhassa, santacittassa bhikkhuno.  
- destroyed.existence.crave peace.mind -  
746. “A bhikkhu with a peaceful mind, who has cut off the craving for existence,

vikkhīno jātisamiṣāro, natthi tassa punabbhavo”ti.  
totally.destroyed birth.wandering not.is that re-becoming  
has finished with the wandering on in births; for him there is no renewed existence.

(11)  
- [11. Nutriment]

““siyā aññenapi pariāyena sammā dvayaṭānupassanā”ti, iti ce, bhikkhave, pucchitāro assu;  
could.be another method rightly pair:contemplation - - - to be  
“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

“siyā”tissu vacanīyā.  
could.be utterance  
you should answer them thus: ‘There could be.’

kathañca siyā?  
how could.be  
And how could there be?

yam kiñci dukkhami sambhoti sabbam āhārapaccayāti, ayamekānupassanā.  
- - - suffering arises all nutriment.cause this.one.contemplation  
“Whatever suffering originates is all conditioned by nutriment’ — this is one contemplation.

āhārānam tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā.  
nutriment that entire.dispation.cease not.is suffering origin  
“With the remainderless fading away and cessation of nutriment, there is no origination of suffering’ — this is a second contemplation.

evam sammā dvayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
thus rightly pair:contemplation - - - vigilant  
viharato dvinnam phalaṇam aññataram phalam pātikaṅkham — dittheva dhamme aññā, sati vā  
abides pair fruit certain fruit expected - vision the Norm other state -  
upādāsesa anāgāmītā”ti.  
some fuel left not return  
When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final  
knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.  
this said fortunate  
This is what the Blessed One said.

athāparami etadavoca sathā —  
then also he said taught -  
the Teacher further said this:

752. “yam kiñci dukkhami sambhoti, sabbam āhārapaccayā.  
- - - suffering arises all nutriment.cause  
747. “Whatever suffering originates is all conditioned by nutriment.

āhārānam nirodhena, natthi dukkhassa sambhavo.  
nutriment cessation not.is suffering origin  
With the cessation of nutriment, there is no origination of suffering.

athāparami etadavoca sathā —  
then also he said taught -  
the Teacher further said this:

741. “tesam phassapareṭṭanāṃ, bhavasotānūsārināṃ.  
- - - contact.overcome existence.stream.flowing  
736. “Those afflicted by contact, flowing along with the stream of existence,

kummaggapapīpannānaṃ, āra saṃyojanakkhayo.  
wrong path.followed far from fetter.destruct  
have entered upon a deviant path: the destruction of the fetters is far from them.

742. “ye ca phassaṃ pariññāya, aññāyupasame ratā.  
- - - contact having known other:peace delight  
737. “But those who have fully understood contact, who, having known it, delight in peace,

te ve phassābhisamayā, nicchātā parinibbutā”ti.  
indeed contact.realize no hunger final:peace  
by breaking through contact, hungerless, are fully quenched.

(7)  
- [7. Feeling]

““siyā aññenapi pariāyena sammā dvayaṭānupassanā”ti, iti ce, bhikkhave, pucchitāro assu;  
could.be another method rightly pair:contemplation - - - to be  
“If, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

“siyā”tissu vacanīyā.  
could.be utterance  
you should answer them thus: ‘There could be.’

kathañca siyā?  
how could.be  
And how could there be?

yam kiñci dukkhami sambhoti sabbam vedanāpaccayāti, ayamekānupassanā.  
- - - suffering arises all feeling.cause this.one.contemplation  
“Whatever suffering originates is all conditioned by feeling’ — this is one contemplation.

vedanānam tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā.  
feeling that entire.dispation.cease not.is suffering origin  
“With the remainderless fading away and cessation of feeling, there is no origination of suffering’ — this is a second contemplation.

evam sammā dvayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
thus rightly pair:contemplation - - - vigilant  
viharato dvinnam phalaṇam aññataram phalam pātikaṅkham — dittheva dhamme aññā, sati vā  
abides pair fruit certain fruit expected - vision the Norm other state -  
upādāsesa anāgāmītā”ti.  
some fuel left not return  
When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final  
knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.  
this said fortunate  
This is what the Blessed One said.

athāparami etadavoca sathā —  
then also he said taught -  
the Teacher further said this:

743. “sukham vā yadi vā dukkham, adukkhamasukham saha.  
- - - pleasant - if - suffering neither:pain:nor:pleasant endure  
738. “Whether it is pleasant or painful or neither-painful-nor-pleasant,

ajjhatañca bahiddhā ca, yam kiñci athhi veditaṃ.  
internal external - - - to be felt  
whatever there is that is felt internally and externally,

744. “etaṃ dukkhanti ñatvāna, mosadhammaṃ palokinaṃ.  
- that suffering having known false:nature certain decay  
739. “having known, ‘This is suffering, of a false nature, disintegrating.’

phussa phussa vayam passaṃ, evaṃ tatha vijānati.  
touch touch loss see thus there knows  
having touched and touched them, seeing their vanishing, one understands them thus.

vedanānaṃ khayā bhikkhu, nicchāto parinibbuto”ti.  
*feeling destruction - no hunger final,peace*  
Through the destruction of feelings, a bhikkhu, hungerless, is fully quenched.

(8)

[8. Craving]

“siyā aññenapi pariyāyena sammā dṛayaṭānupassanā”ti, iti ce, bhikkhave, pucchitāro assu;  
*could be another method rightly pair:contemplate* - - - - - *asked to be*  
“Ti, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

‘siyā tisso vacanīyā.  
*could be utterance*  
you should answer them thus: ‘There could be.’

kathañca siyā?  
*how could be*  
And how could there be?

yaṃ kiñci dukkhaṃ sambhoti sabbaṃ taṇhāpaccayāti, ayamekānupassanā.  
- - - - - *suffering arises all - this is one contemplation. this,one:contemplate*

Whatever suffering originates is all conditioned by craving — this is one contemplation.

taṇhāya tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.  
*craving that entire:disputon:cease not,is suffering origin this second:contemplate*

With the remainderless fading away and cessation of craving, there is no origination of suffering — this is a second contemplation.

evaṃ sammā dṛayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
*thus rightly pair:contemplate - - - - - vigilant ardent resolute*  
viharato dvimāṇaṃ phalānaṃ aññatarāṃ phalaṇaṃ pāṭikāṅkhaṇaṃ — dīṭṭheva dhamme aññā, satī vā  
*abides pair fruit certain fruit expected - vision the Norm other state -*  
upādisese anāgamaṭṭā”ti.  
*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.  
*this said fortunate*

This is what the Blessed One said.

athāparāṃ etadavoca satthā —  
*then also he said taught -*  
the Teacher further said this:

745. “taṇhādutiyō puriso, dīghamadāhāna saṁsaram.  
*- craving,companion man long,journey wondering on*

740. “With craving as partner, a person, wandering on this long journey,

itthabhāvāññābhābhāvaṃ, saṁsāraṃ nativattati.  
*thus become not thus, become wondering on not go beyond*

does not transcend saṁsāra, with its becoming him, becoming otherwise.

746. “etamādhavaṇiṃ nāivā, taṇhaṇaṃ dukkhassa sambhavaṇi.  
*- this,disadvantage having known craving suffering origin*

741. “Having known this danger, Craving is the origin of suffering.”

vīṭātaṇho anāḍāno, sato bhikkhu paribhaje”ti.  
*without craving without taking mindful - wonder about*

a bhikkhu should wander mindfully, free of craving, without grasping.

(9)

[9. Clinging]

“siyā aññenapi pariyāyena sammā dṛayaṭānupassanā”ti, iti ce, bhikkhave, pucchitāro assu;  
*could be another method rightly pair:contemplate* - - - - - *asked to be*  
“Ti, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

‘siyā tisso vacanīyā.  
*could be utterance*  
you should answer them thus: ‘There could be.’

kathañca siyā?  
*how could be*  
And how could there be?

yaṃ kiñci dukkhaṃ sambhoti sabbaṃ upādānappaccayāti, ayamekānupassanā.  
- - - - - *suffering arises all grasping:cause this,one:contemplate*

Whatever suffering originates is all conditioned by clinging — this is one contemplation.

upādānānaṃ tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.  
*grasping that entire:disputon:cease not,is suffering origin this second:contemplate*

With the remainderless fading away and cessation of clinging, there is no origination of suffering — this is a second contemplation.

evaṃ sammā dṛayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
*thus rightly pair:contemplate - - - - - vigilant ardent resolute*  
viharato dvimāṇaṃ phalānaṃ aññatarāṃ phalaṇaṃ pāṭikāṅkhaṇaṃ — dīṭṭheva dhamme aññā, satī vā  
*abides pair fruit certain fruit expected - vision the Norm other state -*  
upādisese anāgamaṭṭā”ti.  
*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.  
*this said fortunate*

This is what the Blessed One said.

athāparāṃ etadavoca satthā —  
*then also he said taught -*  
the Teacher further said this:

747. “upādānappaccayā bhavo, bhūto dukkhaṃ nigacchati.  
*- grasping:cause existence exist suffering undergoes*

742. “Existence is conditioned by clinging; an existent being undergoes suffering.

jātaṣsa maraṇaṇi hoti, eso dukkhassa sambhavo.  
*born death to be seek suffering origin*

For one who is born there is death; this is the origin of suffering.

748. “tasmiṇ upādānakkhaya, sammadaññāya paṇḍitā.  
*- therefore grasp extinction understood perfectly wise*

743. “Therefore, having correctly understood, having directly known the destruction of birth,

jāṭikkhayaṇaṃ abhiññāya, na gacchanti punabbhavaṇ”ti.  
*birth,destruction well understood not go new existence*

through the destruction of clinging the wise do not come back to renewed existence.

(10)

[10. Instigation]

“siyā aññenapi pariyāyena sammā dṛayaṭānupassanā”ti, iti ce, bhikkhave, pucchitāro assu;  
*could be another method rightly pair:contemplate* - - - - - *asked to be*  
“Ti, bhikkhus, there are those who ask, ‘Could there be correct contemplation of dyads in some other way?’

‘siyā tisso vacanīyā.  
*could be utterance*  
you should answer them thus: ‘There could be.’

kathañca siyā?  
*how could be*  
And how could there be?

yaṃ kiñci dukkhaṃ sambhoti sabbaṃ ārambhappaccayāti, ayamekānupassanā.  
*- suffering arises all instigate:cause this,one:contemplate*

Whatever suffering originates is all conditioned by instigation — this is one contemplation.

ārambhānaṃ tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.  
*- that entire:disputon:cease not,is suffering origin this second:contemplate*

With the remainderless fading away and cessation of instigation, there is no origination of suffering — this is a second contemplation.

evaṃ sammā dṛayaṭānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa  
*thus rightly pair:contemplate - - - - - vigilant ardent resolute*  
viharato dvimāṇaṃ phalānaṃ aññatarāṃ phalaṇaṃ pāṭikāṅkhaṇaṃ — dīṭṭheva dhamme aññā, satī vā  
*abides pair fruit certain fruit expected - vision the Norm other state -*  
upādisese anāgamaṭṭā”ti.  
*some fuel left not return*

When a bhikkhu dwells thus correctly contemplating a dyad — heedful, ardent, and resolute — one of two fruits is to be expected of him: either final knowledge in this very life or, if there is a residue remaining, the state of non-returning.”

idamavoca bhagavā.  
*this said fortunate*

This is what the Blessed One said.