
DVAYATĀNUPASSANĀSUTTAM

evaṃ me sutāṃ.
thus to me heard
Thus have I heard.

ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātupāsāde.
one time fortunate in Kosala dwell eastern.park -
On one occasion the Blessed One was dwelling in Sāvattī in the Eastern Park in Migāramāṭā's mansion.

tena kho pana samayena bhagavā tadahuposathe pannarase punṇāya punṇamāya rattiyā
- - occasion fortunate - - fifteenth full full-moon day night
bhikkhusaṅghaparivuto abbhokāse nisinno 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 Sangha of bhikkhus.

atha kho bhagavā tuṇhībhūtaṃ tuṇhībhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhū āmantesi
then - fortunate silent silent congregation of monks surveys - address

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

“ye te, bhikkhave, kusalā dhammā ariyā niyyānikā sambodhagāmino, tesāṃ vo, bhikkhave,
- - - good action doctrine noble profitable full.enlight.going - - -
kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ sambodhagāmināṃ kā upanisā savanāyā’ti,
good action doctrine noble profitable full.enlight.going - 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 evamassu vacanīyā — ‘yāvadeva dvayatānaṃ dhammānaṃ
- - - asked to be - - utterance - - dyad doctrine
yathābhūtaṃ nāṇāyā’ti.
as.become wisdom
you should answer them thus: ‘For the accurate knowledge of things arranged in dyads.’

kiñca dvayatāṃ vadetha?
- pair speak
And what would one call a dyad?

(1)

[1. The four noble truths]185

“idaṃ dukkhaṃ, ayaṃ dukkhasamudayoti ayamekānupassanā.
- suffering this suffer.origin this.one.contemplate
“This is suffering, this is the origin of suffering’ — this is one contemplation.

ayaṃ dukkhanirodho, ayaṃ dukkhanirodhagāminī paṭipadāti, ayaṃ dutiyānupassanā.
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.

evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa
thus rightly pair.contemplate - - vigilant ardent resolute
vihārato dvinnāṃ phalaṇāṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ — dittheva dhamme aññā, sati vā
abides pair fruit certain fruit expected - vision the Norm other state -
upādisese 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.”

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

idaṃ vatvāna sugato athāparam etadavoca satthā —
- having said faring well then also he said taught -
Having said this, the Fortunate One, the Teacher, further said this:

729. “ye dukkhaṃ nappajānanti, atho dukkhassa sambhavaṃ.

- - suffering not.understand - suffering origin

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

yattha ca sabbaso dukkhaṃ, asesam uparujjhati.

- - *altogether suffering entire ceases*
who do not know where suffering completely ceases without remainder;

taṇca maggaṃ na jānanti, dukkhūpasamagāminam.

- *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 antakiriya, te ve jātijarūpagā.

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 sambhavam.

- - *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, dukkhūpasamagāminam.

- *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 antakiriya, na te jātijarūpagā”ti.

capable - *end.make* *not* - *born.old age*
Capable of making an end, they fare no more to birth and old age.

(2)

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[2. Acquisition]

“siyā aññenapi pariyaṇena sammā dvayatānupassanā”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 sabbam upadhipaccayāti, ayamekānupassanā.

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

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

upadhīnam tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.

attachment that entire.dispation.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.

evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

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

viharato dvinnam phalaṇam aññataram phalam pāṭikankham — diṭṭheva 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 satthā —

then also he said taught -

the Teacher further said this:

733. “upadhinidānā pabhavanti dukkhā, ye keci lokasmimane karūpā.

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

728. “Sufferings in their many forms in the world originate based on acquisition.

yo ve avidvā upadhiṃ karoti, punappunāṃ dukkhamupeti mando.

whoever indeed find attachment make again.again suffer.obtain dull

The ignorant dullard who creates acquisition encounters suffering again and again.

tasmā pajānaṃ upadhiṃ na kayirā, dukkhassa jātippabhavānupassī”ti.

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)

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[3. Ignorance]

“siyā aññenapi pariyāyena sammā dvayatānupassanā”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?

yaṃ kiñci dukkhaṃ sambhoti sabbam avijjāpaccayāti, ayamekānupassanā.

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

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

avijjāya tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.

ignorance that entire.dispation.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.

evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

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

viharato dvinnāṃ phalaṇaṃ aññataraṃ phalaṃ pāṭikaṅkham — diṭṭheva dhamme aññā, sati vā

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

upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

athāparaṃ etadavoca satthā —

then also he said taught -

the Teacher further said this:

734. “jātimaraṇasamsāraṃ, ye vajanti punappunāṃ.

- *birth.death.samsāra* - *proceed again.again*

729. “Those who travel again and again in the samsāra of birth and death,

itthabhāvaññathābhāvaṃ, avijjāyeva sā gati.

thus.become.not.thus.become ignorance - *going*

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

735. “avijjā hāyaṃ mahāmoho, yenidaṃ samsitaṃ ciraṃ.

- *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.

vijjāgatā ca ye sattā, na te gacchanti punabbhavan”ti.

knowledge.gone - - *being not* - *go* *new existence*

But those beings who have gained clear knowledge do not come back to renewed existence.

(4)

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[4. Volitional activities]

“siyā aññenapi pariyāyena sammā dvayatānupassanā”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?

yaṃ 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, yaṃ dutiyānupassanā.

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.

evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

thus rightly pair.contemplate - - - vigilant ardent resolute
vihārato dvinnāṃ phalānaṃ aññataraṃ phalaṃ pāṭikāṅkhaṃ — dīṭṭheva dhamme aññā, sati vā
abides pair fruit certain fruit expected - vision the Norm other state -

upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

athāparaṃ etadavoca satthā —

then also he said taught -

the Teacher further said this:

736. “yaṃ 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. “etaṃādīnavāṃ ñatvā, 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,

evaṃ dukkhakkhayaṃ hoti, etaṃ ñatvā yathātathaṃ.

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,

abhibhuṃyā mārasaṃyogaṃ, 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)

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[5. Consciousness]

“‘siyā aññenapi pariyāyena sammā dvayatānupassanā’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?

yaṃ kiñci dukkhaṃ sambhoti sabbam viññānapaccayāti, ayamekānupassanā.

- - suffering arises all consciousness.cause this.one.contemplate

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

viññānassa tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.

consciousness that entire.dispation.cease not.is suffering origin this second.contemplate

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

evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

thus rightly pair.contemplate - - vigilant ardent resolute

viharato dvinnam phalaṇam aññataram phalaṃ pātikaṅkham — dittheva dhamme aññā, sati vā

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

upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

athāparam etadavoca satthā —

then also he said taught -

the Teacher further said this:

739. “yaṃ kiñci dukkhaṃ sambhoti, sabbam viññānapaccayā.

- - suffering arises all consciousness.cause

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

viññānassa nirodhenā, natthi dukkhassa sambhavo.

consciousness cessation not.is suffering origin

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

740. “etamādīnavam nātvā, dukkhaṃ viññānapaccayā.

- this.disadvantage having known suffering consciousness.cause

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

viññānūpasamā bhikkhu, nicchāto parinibbuto”ti.

consciousness.cause - no hunger final.peace

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

(6)

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[6. Contact]

“siyā aññenapi pariyāyena sammā dvayatānupassanā”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 sabbam phassapaccayāti, ayamekānupassanā.

- - suffering arises all contact.cause this.one.contemplate

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

phassassa tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.

contact that entire.dispation.cease not.is suffering origin this second.contemplate

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

evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

thus rightly pair.contemplate - - vigilant ardent resolute

viharato dvinnam phalaṇam aññataram phalaṃ pātikaṅkham — dittheva dhamme aññā, sati vā

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

upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

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

741. “tesaṃ phassaparetānaṃ, bhavasotānusārinaṃ.
- - contact.overcome existence.stream.flowing
736. “Those afflicted by contact, flowing along with the stream of existence,

kummaggapatipannānaṃ, ārā saṃyojanakkhaya.
wrong path.followed far from fetter.destroy
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 pariyāyena sammā dvayatānupassanā”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 sabbhaṃ vedanāpaccayāti, ayamekānupassanā.
- - suffering arises all feeling.cause this.one.contemplate
‘Whatever suffering originates is all conditioned by feeling’ — this is one contemplation.

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

evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa
thus rightly pair.contemplate - - - vigilant ardent resolute
vihārato dvinnam phalānaṃ aññataraṃ phalaṃ pātikaṅkham — diṭṭheva dhamme aññā, sati vā
abides pair fruit certain fruit expected - vision the Norm other state -
upādisese 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.”

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

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

743. “sukhaṃ vā yadi vā dukkhaṃ, adukkhamasukhaṃ saha.
- pleasant - if - suffering neither.pain.nor.pleasant endure
738. “Whether it is pleasant or painful or neither-painful-nor-pleasant,

ajjhataṇca bahiddhā ca, yaṃ kiñci atthi veditaṃ.
internal external - - - to be felt
whatever there is that is felt internally and externally,

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

phussa phussa vayaṃ passaṃ, evaṃ tattha 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)

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[8. Craving]

“siyā aññenapi pariyāyena sammā dvayatānupassanā”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?

yaṃ kiñci dukkhaṃ sambhoti sabbam taṇhāpaccayāti, ayamekānupassanā.

- - suffering arises all - this.one.contemplate

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

taṇhāya tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.

craving that entire.dispation.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 dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

thus rightly pair.contemplate - - vigilant ardent resolute

vīharato dvinnam phalānaṃ aññataram phalaṃ pāṭikaṅkham — diṭṭheva dhamme aññā, sati vā

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

upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

athāparam etadavoca satthā —

then also he said taught -

the Teacher further said this:

745. “taṇhādutiyo puriso, dīghamaddhāna saṃsaram.

- craving.companion man long.journey wondering on

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

itthabhāvaññāthābhāvaṃ, saṃsāraṃ nātivattati.

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

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

746. “etaṃādīnavam nītvā, taṇham dukkhassa sambhavam.

- this.disadvantage having known craving suffering origin

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

vītatanho anādāno, sato bhikkhu paribbaje”ti.

without.craving without.taking mindful - wonder about

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

(9)

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[9. Clinging]

“siyā aññenapi pariyāyena sammā dvayatānupassanā”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?

yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ upādānapaccayāti, ayamekānupassanā.

- - *suffering arises all grasping.cause this.one.contemplate*

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

upādānānaṃ tveva asesavirāgaṇiroduhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.

grasping that entire.dispation.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 dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

thus rightly pair.contemplate - - vigilant ardent resolute

viharato dvinnam phalānaṃ aññataraṃ phalaṃ pātikaṅkhaṃ — dīṭṭheva dhamme aññā, sati vā

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

upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

athāparam etadavoca satthā —

then also he said taught -

the Teacher further said this:

747. “upādānapaccayā bhavo, bhūto dukkhaṃ nigacchati.

- *grasping.cause existence exist suffering undergoes*

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

jātassa maraṇaṃ 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. “tasmā upādānakkhayā, sammadaññāya paṇḍitā.

- *therefore grasp.extinction understood perfectly wise*

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

jātikkhayaṃ abhiññāya, na gacchanti punabbhavaṃ”ti.

birth.destruction well understood not go new existence

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

(10)

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[10. Instigation]

“siyā aññenapi pariyāyena sammā dvayatānupassanā”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 sabbhaṃ ārambhapaccayāti, ayamekānupassanā.

- - *suffering arises all instigate.cause this.one.contemplate*

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

ārambhānaṃ tveva asesavirāgaṇiroduhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.

- *that entire.dispation.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 dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

thus rightly pair.contemplate - - vigilant ardent resolute

viharato dvinnam phalānaṃ aññataraṃ phalaṃ pātikaṅkhaṃ — dīṭṭheva dhamme aññā, sati vā

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

upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

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

749. “yaṃ kiñci dukkhaṃ sambhoti, sabbaṃ ārambhapaccayā.
- - - suffering arises all instigate.cause
744. “Whatever suffering originates is all conditioned by instigation.

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

750. “etaṃādīnavaṃ ñatvā, dukkhaṃ ārambhapaccayā.
- this.disadvantage having known suffering instigate.cause
745. “Having known this danger, ‘Suffering is conditioned by instigation,’
sabbārambhaṃ paṇinissajja, anārambhe vimuttino.
all.instigation forsakes non.instigation released
having relinquished all instigation, one is liberated in non-instigation.

751. “ucchinnabhavataṇhassa, santacittassa bhikkhuno.
- destroyed.existence.crave peace.mind -
746. “A bhikkhu with a peaceful mind, who has cut off the craving for existence,
vikkhīno jātisaṃsāro, 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)
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[11. Nutriment]

“‘siyā aññenapi pariyāyena sammā dvayatānupassanā’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?
yaṃ kiñci dukkhaṃ sambhoti sabbaṃ āhārapaccayāti, ayamekānupassanā.
- - - suffering arises all nutriment.cause this.one.contemplate
‘Whatever suffering originates is all conditioned by nutriment’ — this is one contemplation.
āhārānaṃ tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā.
nutriment that entire.dispation.cease not.is suffering origin this second.contemplate
‘With the remainderless fading away and cessation of nutriment, there is no origination of suffering’ — this is a second contemplation.
evaṃ sammā dvayatānupassano kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa
thus rightly pair.contemplate - - - vigilant ardent resolute
viharato dvinnāṃ phalānaṃ aññataraṃ phalaṃ pātikaṅkhaṃ — dittheva dhamme aññā, satī vā
abides pair fruit certain fruit expected - vision the Norm other state -
upādisese 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.”
idamavoca bhagavā.
this said fortunate
This is what the Blessed One said.
athāparam etadavoca satthā —
then also he said taught -
the Teacher further said this:

752. “yaṃ kiñci dukkhaṃ sambhoti, sabbaṃ āhārapaccayā.
- - - suffering arises all nutriment.cause
747. “Whatever suffering originates is all conditioned by nutriment.

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

753. “etaṃādīnavamā ñatvā, dukkhamā āhārapaccayā.
- *this disadvantage having known suffering nutriment.cause*
748. “Having known this danger, ‘Suffering is conditioned by nutriment,’

sabbāhāramā pariññāya, sabbāhāramanissito.
- *all.nutriment having known all.nutriment.unattached*
having fully understood all nutriment, one is not attached to any nutriment.

754. “ārogyamā sammadaññāya, āsavānamā parikkhayā.
- *health understood perfectly effluent exhaustion*
749. “Having correctly understood the state of health through the utter destruction of the influxes,

saṅkhāya sevī dhammaṭṭho, saṅkhyamā nopeti vedagū”ti.
- *have considered practised righteous defined not attained highest knowledge*
using with reflection, firm in the Dhamma, a master of knowledge cannot be designated.

(12)

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[12. Agitation]

“siyā aññenapi pariyāyena sammā dvayatānupassanā”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 vacanīya.
- *could.be utterance*
you should answer them thus: ‘There could be.’

kathaṇca siyā?
- *how could.be*
And how could there be?

yamā kiñci dukkhamā sambhoti sabbamā iñjitapaccayāti, ayamekānupassanā.
- *- suffering arises all agitation.cause this.one.contemplate*
‘Whatever suffering originates is all conditioned by agitation’ — this is one contemplation.

iñjitānamā tveva asesavirāgaṇirodhā natthi dukkhassa sambhavoti, ayamā dutiyānupassanā.
- *shaken that entire.dispation.cease not.is suffering origin this second.contemplate*
‘With the remainderless fading away and cessation of agitation, there is no origination of suffering’ — this is a second contemplation.

evamā sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa
- *thus rightly pair.contemplate - - vigilant ardent resolute*
viharato dvinnamā phalānamā aññataramā phalamā pātikaṅkhamā — dittheva dhamme aññā, sati vā
- *abides pair fruit certain fruit expected - vision the Norm other state -*
upādisese 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.”

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

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

755. “yamā kiñci dukkhamā sambhoti, sabbamā iñjitapaccayā.
- *- - suffering arises all agitation.cause*
750. “Whatever suffering originates is all conditioned by agitation.

iñjitānamā nirodhenā, natthi dukkhassa sambhavo.
- *shaken cessation not.is suffering origin*
With the cessation of agitation, there is no origination of suffering.

756. “etaṃādīnavamā ñatvā, dukkhamā iñjitapaccayā.
- *this disadvantage having known suffering agitation.cause*
751. “Having known this danger, ‘Suffering is conditioned by agitation,’

tasmā hi ejaṃ 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 - wonder about*
without impulse, without clinging, a bhikkhu should wander mindfully.

(13)

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[13. Dependency]

“siyā aññenapi pariyāyena sammā dvayatānupassanā’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 hotīti, ayamekānupassanā.

dependent on agitated exists this.one.contemplate

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

anissito na calatīti, ayaṃ dutiyānupassanā.

independent not agitated this second.contemplate

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

evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa

thus rightly pair.contemplate - - - vigilant ardent resolute

viharato dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham — diṭṭheva dhamme aññā, sati vā
abides pair fruit certain fruit expected - vision the Norm other state -

upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

athāparam etadavoca satthā —

then also he said taught -

the Teacher further said this:

757. “anissito na calatī, nissito ca upādiyaṃ.

- independent not agitated dependent - grasping

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

itthabhāvaññāthābhāvaṃ, saṃsāraṃ nātivattati.

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

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

758. “etaṃādīnavaraṃ ñatvā, nissayesu mahabbhayaṃ.

- 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)

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[14. Form and formless states]

“siyā aññenapi pariyāyena sammā dvayatānupassanā’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, arūpā santatarāti, ayamekānupassanā.

form - formless more peaceful this.one.contemplate

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

arūpehi nirodho santataroti, ayam dutiyānupassanā.

formless cessation more peaceful this second.contemplate

[147] ‘Cessation is more peaceful than formless states’ — this is a second contemplation.

evam sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa
thus rightly pair.contemplate - - - vigilant ardent resolute
vihārato dvinnam phalānam aññataram phalam paṭikañkam — diṭṭheva 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 satthā —

then also he said taught -

the Teacher further said this:

759. “ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino.

- - - form.come into being - - formless.state

754. “Those beings who fare on to form and those who dwell in the formless,

nirodham appajānantā, āgantāro punabbhavaṃ.

cessation not.understand one coming new existence

not understanding cessation, come back to renewed existence.

760. “ye ca rūpe pariññāya, arūpesu asaṇṭhitā.

- - - form having known formless unsettled

755. “But those who have fully understood forms, without settling down in formless states,

nirodhe ye vimuccanti, te janā maccuhāyino”ti.

cessation - release - people victorious over death

who are liberated in cessation: those people have abandoned death.

(15)

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[15. Truth and falsity]

“‘siyā aññenapi pariyāyena sammā dvayatānupassanā’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?

yam, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiṇā

- - with devas the world with Māra with Brahma with samāna and brahman

pajāya sadevamanussāya idam saccanti upanijjhāyitaṃ tadamariyānaṃ etaṃ musāti yathābhūtaṃ

produced with.god.human - truth considered - that false as.become

sammappaññāya sudiṭṭham, ayamekānupassanā.

properly well seen this.one.contemplate

‘In this world, bhikkhus, with its devas, Māra, and Brahmā, 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.

yam, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiṇā

- - with devas the world with Māra with Brahma with samāna and brahman

pajāya sadevamanussāya idam musāti upanijjhāyitaṃ tadamariyānaṃ etaṃ saccanti yathābhūtaṃ

produced with.god.human - false considered - that truth as.become

sammappaññāya sudiṭṭham, ayam dutiyānupassanā.

properly well seen this second.contemplate

In this world, bhikkhus, with its devas, Māra, and Brahmā, 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.

evam̐ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa
thus rightly pair.contemplate - - vigilant ardent resolute
 viharato dvinnam̐ phalānam̐ aññataram̐ phalam̐ pāṭikaṅkham̐ — dittheva dhamme aññā, sati vā
abides pair fruit certain fruit expected - vision the Norm other state -
 upādisese 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.”

idamavoca bhagavā.

this said fortunate

This is what the Blessed One said.

athāparam̐ etadavoca satthā —

then also he said taught -

the Teacher further said this:

761. “anattani attamānim̐, passa lokam̐ sadevakam̐.

- 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.

niviṭṭham̐ nāmarūpasmim̐, idam̐ saccanti maññati.

established in name and form - truth imagines

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

762. “yena yena hi maññanti, tato tam̐ 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 ittaram̐.

that that false to be false.nature short-lived

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

763. “amosadhammam̐ nibbānam̐, 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)

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[16. Happiness and suffering]

“siyā aññenapi pariyaṇena sammā dvayatānupassanā”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?

yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā

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

pajāya sadevamanussāya idam̐ sukhanti upanijjhāyitam̐, tadamariyānam̐ etaṃ dukkhanti

produced with.god.human - happiness considered - that suffering

yathābhūtam̐ sammappaññāya sudiṭṭham̐, ayamekānupassanā.

as.become properly well seen this.one.contemplate

‘In this world, bhikkhus, with its devas, Māra, and Brahmā, 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 sassamaṇabrāhmaṇiyā

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

pajāya sadevamanussāya idam̐ dukkhanti upanijjhāyitam̐, tadamariyānam̐ etaṃ sukhanti

produced with.god.human - suffering considered - that happiness

yathābhūtam̐ sammappaññāya sudiṭṭham̐, yaṃ dutiyānupassanā.

as.become properly well seen this second.contemplate

In this world, bhikkhus, with its devas, Māra, and Brahmā, 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.

evam sammā dvayatānupassino kho, bhikkhavo appamattassa ātāpino pahitattassa
thus rightly pair.contemplate - - - vigilant ardent resolute
 viharato dvinnam phalānaṃ aññataram phalaṃ pāṭikankham — dittheva dhamme aññā, sati vā
abides pair fruit certain fruit expected - vision the Norm other state -
 upādisese anāgāmitāti.
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 vatvāna sugato athāparam etadavoca satthā —

- having said faring well then also 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 —

itthā kantā manāpā ca, yāvatatthīti 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 sukhasammatā.

- with devas the world - - deemed pleasure

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

yattha cete nirujjhanti, taṃ nesaṃ dukkhasammatam.

- - cease that leads suffering

but where these cease, that they consider suffering.

766. “sukhanti ditthamariyehi, sakkāyassuparodhanam.

- happiness seen.deathless existing body.breakup

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

paccaṇikamidaṃ hoti, sabbalokena passatam.

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 dhammaṃ durājānaṃ, sampamūlhetthaviddasu.

- sees doctrine difficult.know confound.fool

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

nivutānaṃ tamo hoti, andhakāro apassatam.

surrounded complete to be darkness not.see

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

769. “satañca vivaṭam hoti, āloko passatāmiva.

- mindful opened to be light sees

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

santike na vijānanti, maggā dhammassa kovidā.

near not knowledge way the Norm clever

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

770. “bhavarāgaparetehi, bhavasotānusārībhi.

- existence.lust.afflicted existence.stream.striving

764. “This Dhamma is not easily understood by those afflicted by lust for existence,

māradheyānupannehi, nāyaṃ dhammo susambudho.

mara realm.gone into carried away doctrine -

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

771. “ko nu aññatramariyehi, padaṃ sambuddhumarahati.

- - other.deathless - fully enlightened one

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

yaṃ padaṃ sammadaññāya, parinibbanti anāsavā”ti.

- - understood perfectly final nibbana free from influx

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

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 bhaññaṃāne satthimattānaṃ bhikkhūnaṃ anupādāya

- - - discourse spoken sixty -

without grasping

āsavehi cittaṇi vimuccimsūti.

influx mind released

And while this discourse was being spoken, the minds of sixty bhikkhus were liberated from the influxes by non-clinging.

dvayatānupassanāsuttaṃ dvādasamaṃ niṭṭhitaṃ.

-

Contemplation of pairs Twelve Complete