Snp 3.12 — Dvayatanupassana Sutta: The Contemplation of Dualities

English translation by Thanissaro Bhikkhu.

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Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

Text

I have heard that on one occasion the Blessed One was staying near Savatthi in the Eastern Monastery, the palace of Migara's mother. Now on that occasion — the Uposatha day of the fifteenth, the full-moon night — the Blessed One was sitting in the open air surrounded by the community of monks. Surveying the silent community of monks, he addressed them: "Monks, if there are any who ask, 'Your listening to teachings that are skillful, noble, leading onward, going to self-awakening is a prerequisite for what?' they should be told, 'For the sake of knowing qualities of dualities as they actually are.' 'What duality are you speaking about?' 'This is stress. This is the origination of stress': this is one contemplation. 'This is the cessation of stress. This is the path of practice leading to the cessation of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those who don't discern stress, what brings stress into play, & where it totally stops, without trace; who don't know the path, the way to the stilling of stress: lowly in their awareness-release & discernment-release, incapable of making an end, they're headed to birth & aging. But those who discern stress, what brings stress into play, & where it totally stops, without trace; who discern the path, the way to the stilling of stress: consummate in their awareness-release & discernment-release, capable of making an end, they aren't headed to birth & aging.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from acquisition as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very acquisition, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

The manifold stresses that come into play in the world, come from acquisition as their cause. Anyone not knowing [this] creates acquisition. The fool, he comes to stress again & again. Therefore, discerning [this], you shouldn't create acquisition as you contemplate birth as what brings stress into play.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from ignorance as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very ignorance, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those who journey the wandering-on through birth & death, again & again, in this state here or anywhere else, that destination is simply through ignorance. This ignorance is a great delusion whereby they have wandered-on a long, long time. While beings immersed in clear knowing don't go to further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from fabrication as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very fabrication, there

is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play is all from fabrication as a requisite condition. With the cessation of fabrication, there is no stress coming into play. Knowing this drawback — that stress comes from fabrication as a requisite condition — with the tranquilizing of all fabrication, with the stopping of perception: that's how there is the ending of stress. Knowing this as it actually is, an attainer-of-wisdom sees rightly. Seeing rightly, the wise — overcoming the fetter of Mara — go to no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from consciousness as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very consciousness, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play is all from consciousness as a requisite condition. With the cessation of consciousness, there is no stress coming into play. Knowing this drawback — that stress comes from consciousness as a requisite condition — with the stilling of consciousness, the monk free from hunger is totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from contact as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very contact, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

For those overcome by contact, flowing along in the stream of becoming, following a miserable path, the ending of fetters is far away. While those who comprehend contact,

delighting in stilling through discernment, they, by breaking through contact, free from hunger, are totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from feeling as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very feeling, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Knowing that whatever is felt — pleasure, pain, neither pleasure nor pain, within or without — is stressful, deceptive, dissolving, seeing its passing away at each contact, each contact, he knows it right there: with just the ending of feeling, there is no stress coming into play.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from craving as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very craving, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

With craving his companion, a man wanders on a long, long time. Neither in this state here nor anywhere else does he go beyond the wandering- on. Knowing this drawback — that craving brings stress into play — free from craving, devoid of clinging, mindful, the monk lives the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from clinging as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very clinging, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

From clinging as a requisite condition comes becoming. One who has come into being goes to stress. There is death for one who is born. This is the coming into play of stress. Thus, with the ending of clinging, the wise seeing rightly, directly knowing the ending of birth, go to no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from disturbance as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very disturbance, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play is all from disturbance as a requisite condition. With the cessation of disturbance, there is no stress coming into play. Knowing this drawback — that stress comes from disturbance as a requisite condition — with the relinquishing of all disturbance, a monk released in non-disturbance, his craving for becoming crushed, his mind at peace, his wandering-on in birth totally ended: he has no further becoming.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from nutriment as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of that very nutriment, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play is all from nutriment as a requisite condition. With the cessation of nutriment, there is no stress coming into play. Knowing this drawback — that stress comes from nutriment as a requisite condition — comprehending all nutriment, independent of all nutriment, rightly seeing freedom from disease through the total ending of fermentations, judiciously associating, a judge, he, an attainer-of-wisdom, goes beyond judgment, beyond classification.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever stress comes into play is all from what is perturbed as a requisite condition': this is one contemplation. 'From the remainderless fading & cessation of what is perturbed, there is no coming into play of stress': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Any stress that comes into play is all from what is perturbed as a requisite condition. With the cessation of what is perturbed, there is no stress coming into play. Knowing this drawback — that stress comes from what is perturbed as a requisite condition — the monk thus renouncing perturbance, putting a stop to fabrications, free from perturbance, free from clinging, mindful he lives the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'For one who is dependent, there is wavering': this is one contemplation. 'One who is independent doesn't waver': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

One who's independent doesn't waver. One who's dependent, clinging to this state here or anywhere else, doesn't go beyond the wandering-on. Knowing this drawback — the great danger in dependencies — in- dependent, free from clinging, mindful the monk lives the wandering life.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Formless phenomena are more peaceful than forms': this is one contemplation. 'Cessation is more peaceful than formless phenomena': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

Those beings headed to forms, and those standing in the formless, with no knowledge of cessation, return to further becoming. But, comprehending form, not taking a stance in

formless things, those released in cessation are people who've left death behind.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever is considered as "This is true" by the world with its devas, Maras, & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk, is rightly seen as it actually is with right discernment by the noble ones as "This is false"': this is one contemplation. 'Whatever is considered as "This is false" by the world with its devas, Maras, & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk, is rightly seen as it actually is with right discernment by the noble ones as "This is true"': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

See the world, together with its devas, conceiving not-self to be self. Entrenched in name & form, they conceive that 'This is true.' In whatever terms they conceive it it turns into something other than that, and that's what's false about it: changing, it's deceptive by nature. Undeceptive by nature is Unbinding: that the noble ones know as true. They, through breaking through to the truth, free from hunger, are totally unbound.

"Now, if there are any who ask, 'Would there be the right contemplation of dualities in yet another way?' they should be told, 'There would.' 'How would that be?' 'Whatever is considered as "This is bliss" by the world with its devas, Maras, & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk, is rightly seen as it actually is with right discernment by the noble ones as "This is stressful"': this is one contemplation. 'Whatever is considered as "This is stressful" by the world with its devas, Maras, & Brahmas, with its contemplatives & brahmans, its royalty & commonfolk, is rightly seen as it actually is with right discernment by the noble ones as "This is bliss"': this is a second contemplation. For a monk rightly contemplating this duality in this way — heedful, ardent, & resolute — one of two fruits can be expected: either gnosis right here & now, or — if there be any remnant of clinging-sustenance — non-return."

That is what the Blessed One said. Having said that, the One Well-gone, the Teacher, said further:

All sights, sounds, smells, tastes, tactile sensations, & ideas that are welcome, appealing, agreeable — as long as they're said to exist, are supposed by the world together with its devas to be bliss. But when they cease, they're supposed by them to be stress. The stopping of self-identity is viewed by the noble ones as bliss. This is contrary to what's seen by the world as a whole. What others say is blissful, the noble ones say is stress. What others say is stressful, the noble know as bliss. See the Dhamma, hard to understand! Here those who don't know are confused. For those who are veiled, it's darkness, blindness for those who don't see. But for the good it is blatant, like light for those who see. Though in

their very presence, they don't understand it — dumb animals, unadept in the Dhamma. It's not easy for those overcome by passion for becoming, flowing along in the stream of becoming, falling under Mara's sway, to wake up to this Dhamma. Who, apart from the noble, is worthy to wake up to this state? — the state that, through rightly knowing it, they're free from fermentation, totally unbound.

That is what the Blessed One said. Gratified, the monks delighted in the Blessed One's words. And while this explanation was being given, the minds of 60 monks, through lack of clinging, were fully released from fermentation.

See also: DN 15; Iti 16; Iti 51; Iti 73; Iti 103