Snp 3.12 — Dvayatānupassanā Sutta — Contemplations on the Dyad

English translation by Bhikkhu Candana.
Source: https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf#page=239
Source revision: ff6fa85ebaed058886a2d52b1b0d3e1b29eeca3b26995a23bff6a50066e84495
License: Candana — free distribution, unaltered contents — https://www.mindreleased.com/s/Sutta-Nipta_Bhikkhu_Candana_2026-2ggf.pdf
Copyright © Bhikkhu Candana, 2023. Free distribution only; do not alter the contents.
Layout: Physical wraps reflowed; proven printed folios omitted; source wording retained.
Review: Full automatic text-layer comparison plus visual samples; not a complete human proofread.

Text

Snp. 3.12

Dvayatānupassanā Sutta

“Contemplations on the Dyad”

I have personally heard this.

On one Full Moon night, on the fifteenth day of the month, when The Blessed One was living in Sāvatthī’s Pubba Monastery, in the palace of Migāra’s mother, The Blessed One was seated in the open air, attended by the Sangha of Bhikkhus.

Then, as The Blessed One observed the Sangha of Bhikkhus sitting ever so silently around Him, He began addressing them by saying:

a) “Bhikkhus, if there are any persons who question you about the justifiable reason or purpose for listening to the Dhamma; those instrumentally skillful mental states that are noble, which effectively lead one to Full Awakening, then you should reply to them in this manner:

‘It is for the exact purpose of knowing and truly understanding, as it really is: the dyad or the two-aspect nature of this Dhamma.’

“And what would this ‘two-aspect’ nature or ‘dyad’ be referring to here?

“This is suffering – this is the arising and origin of suffering.” This is one mode of contemplation.

“This is the cessation of suffering – this is the Path of Practice that leads to the cessation of suffering.” And this happens to be the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him, or the desire to seize and grab onto anything, then, the attainment of the fruit of non- returning (Anāgamiphala).”

This is what was spoken by The Blessed One.

And then, The Blessed One addressed the Bhikkhus further, in verse:

724. “Those who do not know nor are able to see suffering for what it is; its cause for arising and therefore its origin; how all that suffering could in fact be entirely destroyed without any remainder; and the Path of Practice that leads one to the end of all suffering,

725. “Then, it is impossible for them to experience the release of the heart; impossible for them to become liberated through wisdom, due to the absence of proper understanding of how things come to be. As a result, it is

impossible that they could one day put an end to suffering, for they will continue to be reborn, ceaselessly going through birth, aging, and death.

726. “But those who do know and are able to see suffering for what it is; its cause for arising and therefore its origin; how all that suffering could in fact be entirely destroyed without any remainder; and the Path of Practice that leads one to the end of all suffering,

727. “Then, they will indeed experience the release of the heart, and be liberated through wisdom, by properly understanding how things come to be. As a result, they will put an end to suffering, and finally free themselves from rebirth, aging, and death.

b) “And if Bhikkhus, some might question you further by asking:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to having assets or acquisitions.’ This is one mode of contemplation.

“But with the utter fading away and cessation of all assets or acquisitions, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and

driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One addressed the Bhikkhus further, in verse:

728. “Behind the countless phenomena offered by the world, all suffering arises on account of assets or acquisitions, leading to rebirth.

“But the fool continues on making and adding more assets or acquisitions, and as a result, that imbecile goes through suffering, again and again.

“Therefore, by clearly knowing and understanding the true cause for rebirth and the arising of further suffering, one should just give up making or adding more assets or acquisitions, entirely.

c) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to ignorance.’ This is one mode of contemplation.

“But with the utter fading away and cessation of ignorance, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

729. “Those who keep loitering in this saṁsāra; moving incessantly through the cycles of birth and death, again and again, from a state of ‘this-ness’ to an ‘otherwise-ness’, they find themselves inevitably trapped in an endless journey, which is merely a perpetuation of ignorance.”

730. “Ignorance is the great delusion due to which one has wandered long in this saṁsāra. But those beings who are endowed with knowledge and understanding, put a final end to

this process of coming back, again and again, into repeated existences."

d) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: 'Yes, there could be.' And how is that?

"Whatever suffering that originates, all that is due to the habitual drives (saṅkhārā).' This is one mode of contemplation.

"But with the utter fading away and cessation of habitual drives (saṅkhārā), there can be no more origination of suffering.' This is the second mode of contemplation.

"Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

"Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning."

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

731. "Whatever suffering that arises or is experienced, springs from habitual drives (saṅkhāras). But, with the cessation of habitual drives, there is no more arising of suffering.

732. "Suffering springs forth from habitual drives (saṅkhārā); by knowing the danger in this and thus, understanding its significance, quickly put an end to suffering, by the stilling of all acquisitions or assets that you hold dear, in addition to putting a stop to ceaseless perceptions. This, in essence, is the very destruction of suffering, that one should come to know, as it truly is.

733. "Seeing correctly in this manner, the wise Practitioners of the Path slip through the tight yoke of Māra, by attaining to right and perfect understanding, and thus, fully transcend rebirth and death.

e) "And if, Bhikkhus, you were to be asked:

'Could there be another mode of contemplating the dyad correctly?' Then, you should reply to them by saying: 'Yes, there could be.' And how is that?

"Whatever suffering that originates, all that is due to consciousness (viññāṇa).' This is one mode of contemplation.

"But with the utter fading away and cessation of consciousness (viññāṇa), there can be no more origination of suffering.' This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

734. “Whatever suffering that arises or is experienced, springs from consciousness. But with the cessation of consciousness, there is no more arising of suffering.

735. “Suffering springs forth from consciousness (viññāṇa): by knowing the danger in this and understanding its significance, the Bhikkhu, who quickly puts an end to suffering through the stilling and appeasement of all consciousnesses, thus becomes hungerless, and forever cooled.

f) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to contact.’ This is one mode of contemplation.

“But with the utter fading away and cessation of contact, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

736. “Those who, being overcome by contact are swept up and dragged into the endless currents of becoming, who continue practicing the wrong path, are far removed from ever destroying the fetters.

737. “But those who, understanding the truth about contact, choose to forsake it and simply walk away from it; they delight in the peace that follows, whenever contact is abandoned. In this way, they are the ones who, by thoroughly knowing contact, become hungerless and forever cooled.

g) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to feeling.’ This is one mode of contemplation.

“But with the utter fading away and cessation of feeling, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

738. “While experiencing feelings, whether internally or externally, whatever that is felt, be it pleasant, painful, or even neutral,

739. “One knows and understands all of it to be, in essence, just ‘suffering,’ through and through; how they are all a ‘scam,’ cunningly deceptive and utterly breakable things that keep falling apart! Thus, while observing touch after touch, at every sense contact, there arises disenchantment.

“By understanding the truth about feeling and thus, seeing them fade away and disintegrate, then and there, the Bhikkhu grows even more dispassionate, and thereby destroys feelings altogether, becoming hungerless and forever cooled.

h) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to craving.’ This is one mode of contemplation.

“But with the utter fading away and cessation of craving, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

740. “‘The man who has craving as his intimate companion and partner, as he continues going through the rounds of rebirth for a long time, cannot transcend this saṁsāra; now born here, then born there; from a state of ‘this-ness’ to one of ‘otherwise-ness.’ As a result, he will never escape this endless journey of suffering.

741. “But, seeing the evils of craving, that generates so much misery, let the Bhikkhu conduct himself mindfully, with craving fully relinquished, and seizing totally abandoned.

i) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to grabbing.’ This is one mode of contemplation.

“But with the utter fading away and cessation of grabbing, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

742. “Continued existence depends on grabbing and seizing. That which is born inevitably experiences suffering. Death comes to all those who are born. This is the very origin of suffering.

743. “Therefore, through the destruction of grabbing and seizing, the well-informed wise men, by their direct realization of the extinction of rebirth, no longer go to future becoming.

j) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to training in the wrong path.’ This is one mode of contemplation.

“But with the utter fading away and cessation of training in the wrong path, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and

reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

744. “Whatever suffering that arises or is experienced, springs from training in the wrong path. But, with the cessation of training in the wrong path, there is no more arising of suffering.

745. “Suffering springs forth from training in the wrong path: by knowing the danger in this and understanding its significance, one gives up training in the wrong path, becoming liberated from the pain of uncertainty.

746. “The Bhikkhu, through his calm and appeased heart, cuts himself free from the desire for continued rebecoming, as he, right then and there ends his journey, loitering around in saṁsāra.

k) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to nourishment (āhāra).’ This is one mode of contemplation.

“But with the utter fading away and cessation of nourishment, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

747. “Whatever suffering arises, all that is dependent on nourishment. With the cessation of that nourishment, there is no more arising of suffering.

748. “By knowing the danger in this and understanding how suffering relies on the constant supply of nourishment, one becomes liberated, due to no more relying or dependence on nourishment.

749. “Having eliminated the heart’s contaminants, and properly understanding the role of maintaining one’s health while avoiding getting sick, The Arahant who has now gained the Threefold Higher Knowledges, is firmly established in the Dhamma, and cannot be enclosed within any outline.

l) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Whatever suffering that originates, all that is due to agitation.’ This is one mode of contemplation.

“But with the utter fading away and cessation of agitation, there can be no more origination of suffering.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

750. “Whatever suffering arises, all that is dependent on agitation. With the cessation of agitation, there is neither the cause nor the experiencing of suffering.

751. “By knowing the danger in this and understanding how suffering results from the presence of agitation, one stops paying attention to disturbing thoughts and ideations, and thereby, removing the very conditions for the habitual drives to take over one’s heart. In this manner, the mindful Bhikkhu lives contentedly with an imperturbable mind; unshakable and free from grabbing or seizing.

m) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“For someone who remains dependent, there is distress.’ This is one mode of contemplation.

“But for the one who is no longer dependent, there can be no distress.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

752. “For the one who lives independent, there is no distress, but the one dependent on things, while still grabbing onto ‘this’-ness and ‘otherwise’-ness, moving from one rebirth here, to the next one over there, as a result, he will never escape this endless journey of suffering.

753. “By understanding the danger in this and seeing the great fear of having dependencies, the mindful Bhikkhu pushes forth courageously, independent, and free from the tendency to grab onto this or that, as he lives contentedly.

n) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Formless realms are a far better option to be reborn in, as they are more peaceful and sublime than any of the realms of form.’ This is one mode of contemplation.

“Cessation and putting an end to all things, now that is a far better option than any experience to be gained in the formless realms!’

This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

754. “Whatever beings found within the realms of form, and those who are settled in the formless realms, by not understanding the fact of cessation and not knowing when to stop, they continue to re-experience the sorrows of birth and death, coming back again and again.

755. “But those who, having comprehended fully the truth about the realms of form, do not settle for the formless realms, either. Instead, they cut themselves free by putting an end to both, finding release in cessation! Thus, they leave behind death altogether, becoming its Conquerors!

o) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Bhikkhus, whatever that has been pondered over as, ‘This is indeed true,’ by the world with its gods, Māras and Brahmas, with its recluses and Brahmins, all that has been clearly seen by the Noble Ones as it truly is, with right wisdom, as: ‘That is indeed false.’ This is one mode of contemplation.

“Further, Bhikkhus, whatever that has been pondered over as, ‘This is indeed false and untrue,’ by the world with its gods, Māras and Brahmas, with its recluses and Brahmins, all that has been clearly seen by the Noble Ones as it truly is, with right wisdom, as: ‘That is indeed true.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on

these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

756. “Behold the world, with all its gods, imagining there to be a ‘substantially independent self’ in each (atta), where none exists; being entrenched in name and form (nāmarūpa), keeps adding upon the illusion the wrong view : ‘Ah! This is the truth!’

757. “In whatever way one imagines or fancies a thing, therein it turns out to be otherwise! And that itself is the falsity; the very lie inherent in it, for whatever is momentary, is by nature also falsifying – the puny thing!

758. “But Nibbāna is un-falsifying, indeed! And the Noble Ones know this to be the Undeniable Truth; thus, through their understanding and direct comprehension of it, they are hungerless and forever cooled.

p) “And if, Bhikkhus, you were to be asked:

‘Could there be another mode of contemplating the dyad correctly?’ Then, you should reply to them by saying: ‘Yes, there could be.’ And how is that?

“Bhikkhus, whatever that has been regarded as ‘happiness’ by the world with its gods, Māras and Brahmas, with its recluses and Brahmins, all that has been clearly seen by the Noble Ones just as it truly is, with right wisdom, as being, in fact ‘suffering.’ This is one mode of contemplation.

“Further Bhikkhus, whatever that has been regarded as ‘suffering’ by the world with its gods, Māras and Brahmas, with its recluses and Brahmins, all that has been clearly seen by the Noble Ones just as it truly is, with right wisdom, as being, in fact ‘happiness.’ This is the second mode of contemplation.

“Now, Bhikkhus, when a Bhikkhu who engages in the practice thus, living with persevering effort, diligent and driven, correctly and consistently contemplating, and reflecting on these dualities, one of two results may be expected for him:

“Either Full Awakening in this very life, or if there is any kind of clinging left in him or the desire to seize or grab onto anything, then, the attainment of the fruit of non-returning.”

This is what was spoken by The Blessed One.

And then, The Blessed One continued addressing the Bhikkhus further, in verse:

759. “All forms, sounds, odors, tastes, touches, ideas and mental phenomena; all that they deem to be desirable, charming, or pleasing things, will continue to exist for them, so long as they acknowledge and claim them ‘to be’ as such.

760. “The world with its Devas agrees, as they all declare, that whatever gives them the feeling of pleasure, is to be recognized as ‘happiness,’ meanwhile wherever there is the absence of pleasure, and more of the painful, that they also agree in declaring as: ‘suffering.’

761. “But the Noble Ones have declared as ‘bliss’ the moment one puts an end to the continued substantiation of an ‘independent selfhood’ and the delusion of ‘I-making.’ Behold, in contrast of their vision, with that of the entire world.

761. “Meanwhile, it is the breaking up of the illusion of a substantial self, that is seen as ‘happiness’ by the Noble Ones. But, this goes completely opposite to what the whole world sees and accepts!

762. “What others call ‘pleasurable:’ the Noble Ones declare to be, in fact, ‘painful.’ What others call ‘painful:’ the Noble Ones know and declare to be, in fact, ‘happiness.’

“So you see, this Dhamma is very difficult to understand for the majority, hence, it remains confusing to ignorant people.

763. “It is pitch black for those shrouded by ignorance. And with darkness all around them, they fail to see. But for the good with their hearts kept wide open, it is as bright as day, hence they clearly see.

“However, there are those who, although standing so close, remain shrouded, just like beasts, not able to see nor understand the Dhamma, even when it’s right in front of their eyes!

764. “They are the ones who continue to be carried and swept away by the current, overcome with the passion ‘to become, to ‘re-experience.’ They remain in Māra’s tight grip. No wonder they find it difficult to realize this beautiful Dhamma.

765. “Who else, other than the Noble Ones, could truly value Full Awakening? After all, they are the ones who, having known it personally and directly, are now fully released with

the destruction of the heart’s contaminants, having attained Nibbāna Supreme.”

This is what The Blessed One said, and those Bhikkhus listened with delighted hearts to the words spoken by The Blessed One.

And while The Blessed One was giving this discourse, the hearts of sixty Bhikkhus were fully released from the āsavas, abandoning as they did, the contaminants in their hearts, with nothing left for them to grab…or seize.