SN 35.93 — SN 35:93 A Pair | Dvaya Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/SN/SN35_93.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

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

A Pair

Dvaya Sutta (SN 35:93)

“It’s in dependence on a pair that consciousness comes into play. And how does consciousness come into play in dependence on a pair? In dependence on the eye & forms there arises eye-consciousness. The eye is inconstant, changeable, of a nature to become otherwise. Forms are inconstant, changeable, of a nature to become otherwise. Thus this pair is both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise.

“Eye-consciousness is inconstant, changeable, of a nature to become otherwise. Whatever is the cause, the requisite condition, for the arising of eye-consciousness, that is

inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could eye-consciousness be constant?

“The coming together, the meeting, the convergence of these three phenomena is eye-contact. Whatever is the cause, the requisite condition, for the arising of eye-contact, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could eye-contact be constant?

“Contacted, one feels. Contacted, one intends. Contacted, one perceives. These phenomena are both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise. This is how it’s in dependence on a pair that eye-consciousness comes into play.

“In dependence on the ear & sounds there arises ear-consciousness….

“In dependence on the nose & aromas there arises nose-consciousness….

“In dependence on the tongue & flavors there arises tongue-consciousness….

“In dependence on the body & tactile sensations there arises body-consciousness….

“In dependence on the intellect & ideas there arises intellect-consciousness. The intellect is inconstant, changeable, of a nature to become otherwise. Ideas are inconstant, changeable, of a nature to become otherwise. Thus this pair is both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise.

“Intellect-consciousness is inconstant, changeable, of a nature to become otherwise. Whatever is the cause, the requisite condition, for the arising of intellect-consciousness, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could intellect-consciousness be constant?

“The coming together, the meeting, the convergence of these three phenomena is intellect-contact. Whatever is the cause, the requisite condition, for the arising of intellect-contact, that is inconstant, changeable, of a nature to become otherwise. Having arisen in dependence on an inconstant factor, how could intellect-contact be constant?

“Contacted, one feels. Contacted, one intends. Contacted, one perceives. These phenomena are both wavering & fluctuating—inconstant, changeable, of a nature to become otherwise. This is how it’s in dependence on a pair that intellect-consciousness comes into play.”

Publisher references (not part of the sutta)

See also: MN 38; MN 146; SN 35:193