

SN 35.93

Salāyatanaṇavagga Saṃyutta

(Group of Connected Discourses On the Six Sense Spheres)

Salāyatana Saṃyutta

(Connected Discourses On the Six Sense Spheres)

Channa Vagga

(The Section with the Venerable Channa)

Dutiya Dvayam Sutta

“The Dyad – Part 2”

Translated by Bhikkhu Candana

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“Bhikkhus, consciousness is conditioned by two things coming together, hence it depends on a dyad.

“And what might this dyad be, Bhikkhus, wherein consciousness is conditioned by the coming together of two things?

1. “It is when the eye and visible forms come together, that the eye-consciousness arises. The eye is impermanent, ever-changing, inevitably transforming, and shifting; visible forms are similarly impermanent, ever-changing, inevitably transforming, and shifting.

“And because this dyad is constantly moving, insecure, and unreliable, it remains ever-changing, inevitably transforming, and shifting in its nature. As a consequence, the eye consciousness too, which is the result of this dyad coming together, is inescapably ever-changing, inevitably transforming, and shifting, just exactly as its causes are, namely, the eye and its visible forms.

“Therefore, Bhikkhus, since the eye-consciousness has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, the triggering, the coming together, the uniting of these three things is called eye-contact. And eye-contact is also impermanent, ever-changing, inevitably transforming and shifting, because the causes and conditions for the arising of eye contact are also impermanent, ever-changing, inevitably transforming, and shifting.

“Therefore, Bhikkhus, since the eye-contact has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, once contact occurs, one then **feels** triggered by the contact; one **perceives** triggered by the contact; and one goes on **intending**, triggered by the contact.

“Therefore, all these phenomena are in a state of perpetual flux; constantly moving, insecure, and unreliable, for they are ever-changing, inevitably transforming, and shifting in their nature.

2. “Similarly, when the ear and audible sounds come together, the ear-consciousness arises. But the ear is impermanent, ever-changing, inevitably transforming, and shifting, while audible sounds also are impermanent, ever-changing, inevitably transforming, and shifting.

“And because this dyad is constantly moving, insecure, and unreliable, it remains ever-changing, inevitably transforming, and shifting in its nature. As a consequence, the ear consciousness too, which is the result of this dyad coming together, is inescapably ever-changing, inevitably transforming, and shifting, just exactly as its causes are, namely the ear and its audible sounds.

“Therefore, Bhikkhus, since the ear-consciousness has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, the triggering, the coming together, the uniting of these three things is called ear-contact. And ear-contact is also impermanent, ever-changing, inevitably transforming, and shifting, because the causes and conditions for the arising of ear contact are also impermanent, ever-changing, inevitably transforming, and shifting.

“Therefore, Bhikkhus, since the ear-contact has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, once contact occurs, one then **feels** triggered by the contact; one **perceives** triggered by the contact; and one goes on **intending**, triggered by the contact.

“Therefore, all these phenomena are in a state of perpetual flux; constantly moving, insecure, and unreliable, for they are ever-changing, inevitably transforming, and shifting in their nature.

3. “Similarly, when the nose and odors come together, the nose-consciousness arises. But the nose is impermanent, ever-changing, inevitably transforming, and shifting, while odors also are impermanent, ever-changing, inevitably transforming, and shifting.

“And because this dyad is constantly moving, insecure, and unreliable, it remains ever-changing, inevitably transforming, and shifting in its nature. As a consequence, the nose consciousness too, which is the result of this dyad coming together, is inescapably ever-changing, inevitably transforming, and shifting, just exactly as its causes are, namely the nose and its odors.

“Therefore, Bhikkhus, since the nose-consciousness has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, the triggering, the coming together, the uniting of these three things is called nose-contact. And nose-contact is also impermanent, ever-changing, inevitably transforming, and

shifting, because the causes and conditions for the arising of nose contact are also impermanent, ever-changing, inevitably transforming, and shifting.

“Therefore, Bhikkhus, since the nose-contact has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, once contact occurs, one then **feels** triggered by the contact; one **perceives** triggered by the contact; and one goes on **intending**, triggered by the contact.

“Therefore, all these phenomena are in a state of perpetual flux; constantly moving, insecure, and unreliable, for they are ever-changing, inevitably transforming, and shifting in their nature.

4. “Similarly, when the tongue and flavors come together, the tongue-consciousness arises. But the tongue is impermanent, ever-changing, inevitably transforming, and shifting, while flavors are also impermanent, ever-changing, inevitably transforming, and shifting.

“And because this dyad is constantly moving, insecure, and unreliable, it remains ever-changing, inevitably transforming, and shifting in its nature. As a consequence, the tongue consciousness too, which is the result of this dyad coming together, is inescapably ever-changing, inevitably transforming, and shifting, just exactly as its causes are, namely the tongue and its flavors.

“Therefore, Bhikkhus, since the tongue-consciousness has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, the triggering, the coming together, the uniting of these three things is called tongue-contact. And tongue-contact is also impermanent, ever-changing, inevitably transforming, and shifting, because the causes and conditions for the arising of tongue contact are also impermanent, ever-changing, inevitably transforming, and shifting.

“Therefore, Bhikkhus, since the tongue-contact has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, once contact occurs, one then **feels** triggered by the contact; one **perceives** triggered by the contact; and one goes on **intending**, triggered by the contact.

“Therefore, all these phenomena are in a state of perpetual flux; constantly moving, insecure, and unreliable, for they are ever-changing, inevitably transforming, and shifting in their nature.

5. “Similarly, when the body and tactile objects come together, the body-consciousness arises. But the body is impermanent, ever-changing, inevitably transforming, and shifting, while tactile objects are also impermanent, ever-changing, inevitably transforming, and shifting.

“And because this dyad is constantly moving, insecure, and unreliable, it remains ever-changing, inevitably transforming, and shifting in its nature. As a consequence, the body consciousness too, which is the result of this dyad coming together, is inescapably ever-changing, inevitably transforming, and shifting, just exactly as its causes are, namely the body and its tactile objects.

“Therefore, Bhikkhus, since the body-consciousness has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, the triggering, the coming together, the uniting of these three things is called body-contact. And body-contact is also impermanent, ever-changing, inevitably transforming, and shifting, because the causes and conditions for the arising of body contact are also impermanent, ever-changing, inevitably transforming, and shifting.

“Therefore, Bhikkhus, since the body-contact has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, once contact occurs, one then **feels** triggered by the contact; one **perceives** triggered by the contact; and one goes on **intending**, triggered by the contact.

“Therefore, all these phenomena are in a state of perpetual flux; constantly moving, insecure, and unreliable, for they are ever-changing, inevitably transforming, and shifting in their nature.

6. “Also, when the mind and mind objects (such as thoughts) come together, the mind-consciousness arises. But the mind is impermanent, ever-changing, inevitably transforming, and shifting, while thoughts are also impermanent, ever-changing, inevitably transforming, and shifting.

“And because this dyad is constantly moving, insecure, and unreliable, it remains ever-changing, inevitably transforming, and shifting in its nature. As a consequence, the mind consciousness too, which is the result of this dyad coming together, is inescapably ever-changing, inevitably transforming, and shifting, just exactly as its causes are, namely the mind and mind objects.

“Therefore, Bhikkhus, since the mind-consciousness has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, the triggering, the coming together, the uniting of these three things is called mind-contact. And mind-contact is also impermanent, ever-changing, inevitably transforming, and shifting, because the causes and conditions for the arising of mind contact are also impermanent, ever-changing, inevitably transforming, and shifting.

“Therefore, Bhikkhus, since the mind-contact has arisen by depending on a set of conditions that are by their very nature impermanent, then how could it be permanent, itself?

“Now, Bhikkhus, once contact occurs, one then **feels** triggered by the contact; one **perceives** triggered by the contact; and one goes on **intending**, triggered by the contact.

“Therefore, all these phenomena are in a state of perpetual flux; constantly moving, insecure, and unreliable, for they are ever-changing, inevitably transforming, and shifting in their nature.

“This, Bhikkhus, is how consciousness is conditioned by two things coming together; hence it depends on a dyad.”

Sādhū

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