

### 0.0.1 Seeing in Accordance with a Duality

dvayatānupassanāsuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling in Savatthi at the Eastern Monastery, the mansion of Migara's Mother. At that time the Auspicious One was seated in the open air surrounded by the bhikkhu Sangha during the Uposatha day, the night of the fifteenth day full moon. Then the Auspicious One, having surveyed the silent bhikkhu Sangha, addressed the bhikkhus.

evaṃ me sutam ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātu pāsāde, tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyaṃ bhikkhusaṅghaparivuto abbhokāse nisinno hoti. atha kho bhagavā tuṇhibhūtaṃ tuṇhibhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhu āmantesi.

2. Those wholesome dhammas, O bhikkhus, which are noble and emancipating, leading to self-awakening, O bhikkhus, what is the reason for you samanās undertaking those wholesome dhammas which are noble and emancipating, leading to self-awakening? If you were to be questioned thus, O bhikkhus, thus should be said: "It is only for the knowledge of those dhammas that are

dualities, as they have come to be.” And what are the dualities that you must speak of:

ye te bhikkhave, kusalā dhammā ariyā niyyānikā sambodha gāmīno, tesam vo bhikkhave, kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ sambodha gāmināṃ kā upanissā samaññyāti. iti ce bhikkhave, pucchitāro assu te evamassu vacaniyā: yāvadeva dvayatānaṃ dhammānaṃ yathābhūtaṃ ñāṇāyāti, kiñca dvayatam vadetha:

3. “This is suffering. This is the origin of suffering.” This is one mode of seeing. “This is the cessation of suffering. This is the path leading to the cessation of suffering.” This is the second mode of seeing. Rightly seeing in accordance with such and such duality, O bhikkhus, for a bhikkhu who dwells ever vigilant, ardent and resolute, of two fruits a certain fruit is to be expected: “in just this very life final knowledge, or non-returning [if] there is residue remaining.” This is what the Auspicious One said. Having said this, the Well-farer, the Teacher, further said this:

idaṃ dukkhaṃ ayaṃ dukkhasamudayo'ti ayamekānupassanā, ayaṃ dukkhanirodho, ayaṃ dukkhanirodhagāminipaṭipadā'ti ayaṃ dutiyānupassanā. evaṃ sammā dvayatānupassino kho bhikkhave, bhikkhuno appamattassa ātāpito pahitattassa viharato dvinnam phalānaṃ aññataram phalam pā-

ṭikaṅkhaṃ diṭṭheva dhamme aññā, sati vā upādi-  
sese anāgāmitāti. idamavoca bhagavā idaṃ va-  
tvā sugato athāparaṃ etadavoca satthā:

727. “Those who do not wisely understand  
suffering,  
and suffering’s origin;  
and where all sufferings,  
are cut off without remainder;  
they do not wisely understand that path ,  
leading to suffering’s appeasement.

727. ye dukkhaṃ nappajānanti,  
atho dukkhassa sambhavaṃ;  
yattha ca sabbaso dukkhaṃ,  
asesaṃ uparujjhati;  
tañca maggaṃ na jānanti,  
dukkhupasamaḡāmināṃ.

728. With inferior mind liberation,  
and wisdom liberation;  
they are incapable of making an end,  
they surely go to birth and old age.

728. cetovimuttihiṇā te,  
atho paññāvimuttiyā;  
ahabbā te antakiriyyāya,  
te ve jātijarūpagā.

729. But those who wisely understand suffer-  
 ing,  
 and suffering's origin;  
 and where all sufferings,  
 are cut off without remainder;  
 they wisely understand that path ,  
 leading to suffering's appeasement.

729. ye ca dukkhaṃ pajānanti,  
 atho dukkhassa sambhavaṃ;  
 yattha ca sabbaso dukkhaṃ,  
 asesam uparujjhati;  
 tañca maggaṃ pajānanti,  
 dukkhupasamaḡāminam.

730. Endowed with mind liberation,  
 and wisdom liberation;  
 they are capable of making an end to the path,

they do not go to birth and old age.”

730. cetovimuttisampannā,  
 atho paññāvimuttiyā;  
 bhabbā maggaṃ antakiriyāya,  
 na te jātijarupagāti.

15. If, O bhikkhus, you are questioned further thus:  
 Might there also be another method by which [there is]  
 right seeing in accordance with a duality? There might

be, should be said. And how might there be? O bhikkhus, of the deva, māra and brahma worlds, together with the population of samanas and brahmanas, devas and humans, that which is looked upon as: “This is the truth,” that the noble ones have well seen with right wisdom as it has come to be: “This is false.” This, O bhikkhus, is one mode of seeing. Of the deva, māra and brahma worlds, together with the population of samanas and brahmanas, devas and humans, that which is looked upon as: “This is false,” that the noble ones have well seen with right wisdom as it has come to be: “This is the truth.” This, O bhikkhus, is the second mode of seeing. Rightly seeing in accordance with such and such duality, O bhikkhus, for a bhikkhu who dwells ever vigilant, ardent and resolute, of two fruits a certain fruit is to be expected: “In just this very life final knowledge, or non-returning [if] there is residue remaining.” This is what the Auspicious One said. Having said this, the Well-farer, the Teacher, further said this:

siyā aññena'pi pariyāyena sammā dvayatānupasanāti iti ce bhikkhave, pucchitāro assum siyāti-sasu vacaniyā, kathañca siyā yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ sac-

canti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ aya-mekānupassanā, yaṃ bhikkhave sadevamanussa etaṃ musāti upanijjhāyitaṃ tada mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayaṃ dutiyānupassanā evaṃ evaṃ sammā dvaya-tānupassino kho bhikkhave, bhikkhuno appamat-tassa ātāpito pahitattassa viharato dvinnaṃ phalaṇaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti. idamavoca bhagavā idaṃ vatvā sugato athāparaṃ etadavoca satthā:

759. “Conceiving a self in the non-self,  
see the world, with its devas;  
entrenched in name-and-form,  
it conceives: “This is the truth.”

759. anattani attamāniṃ  
passa lokaṃ sadevakaṃ,  
niviṭṭhaṃ nāmarūpasmim  
idaṃ saccanti maññati.

760. Indeed, in whatever way they conceive,  
from that it becomes otherwise;  
that indeed is the falsity of that,  
because of its fleeting deceptive nature.

760. yena yena hi maññanti  
tato taṃ hoti aññathā,

taṃ hi tassa musā hoti  
mosadhammaṃ hi ittaraṃ.

761. Nibbāna is of non-deceptive nature,  
that the noble ones know as the truth;  
surely, by the penetration of that truth,  
they are wishless, fully extinguished.”

761. amosadhammaṃ nibbānaṃ  
tadariyā saccuto viduṃ,  
te ve saccābhisamayā  
nicchāti parinibbutāti.

16. If, O bhikkhus, you are questioned further thus: Might there also be another method by which [there is] right seeing in accordance with a duality? There might be, should be said. And how might there be? O bhikkhus, of the deva, māra and brahma worlds, together with the population of samanas and brahmanas, devas and humans, that which is looked upon as: “This is pleasure,” that the noble ones have well seen with right wisdom as it has come to be: “This is suffering.” This, O bhikkhus, is one mode of seeing. Of the deva, māra and brahma worlds, together with the population of samanas and brahmanas, devas and humans, that which is looked upon as: “This is suffering,” that the noble ones have well seen with right wisdom as it has come to be: “This is pleasure.” This, O bhikkhus, is the second mode of seeing. Rightly seeing in accordance with such and such duality, O bhikkhus, for a bhikkhu who dwells ever

vigilant, ardent and resolute, of two fruits a certain fruit is to be expected: “in just this very life final knowledge, or non-returning [if] there is residue remaining.” This is what the Auspicious One said. Having said this, the Well-farer, the Teacher, further said this:

siyā añña'pi pariyāyena sammā dvayatānupasanāti iti ce bhikkhave, pucchitāro assu siyātisasu vacaniyā, kathañca siyā yaṃ bhikkhave yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ sukhanti upanijjhāyitaṃ tadamariyānaṃ etaṃ dukkhanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ dukkhanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ sukhanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, evaṃ sammā dvayatānupassino kho bhikkhave, bhikkhuno appamatassa ātāpito pahitattassa viharato dvinnam phalaṇaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti. idamavoca bhagavā idaṃ vatvā sugato athāparaṃ etadavoca satthā:

762. “Forms, sounds, flavours, aromas,  
contacts, dhammas, and its entirety;  
are desirable, lovely, pleasing,  
but to the extent that it is said: “They exist.”



762. rūpā saddā rasā gandhā  
phassā dhammā ca kevalā,  
iṭṭhā kantā manāpā  
ca yāvatatthiti vuccati.

763. Of the world with its devas,  
these are deemed a pleasure by them;  
wherein if those cease,  
that is deemed suffering for them.

763. sadevakassa lokassa  
ete vo sukhasammata,  
yatthe ce te nirujjhanti  
taṃ tesam dukkhasammataṃ.

764. The noble ones have seen as happiness,  
the obliteration of self-affirmation;  
this is contradicted,  
by what the whole world sees.

764. sukhanti diṭṭhamariyehi  
sakkāyassuparodhanaṃ,  
paccaṇikamidaṃ hoti  
sabbalokena passataṃ

765. That which others have said is pleasure,  
that the noble ones have said is suffering;  
that which others have said is suffering,  
that the noble ones have known as pleasure.

765. yaṃ pare sukhato āhu  
 tadariyā āhu dukkhato,  
 yaṃ pare dukkhato āhu  
 tadariyā sukhato viduṃ.

766. See this Dhamma, difficult to understand,

here the fools are bewildered;  
 they are enveloped in ignorance,  
 the ones in darkness, not seeing.

766. passa dhammaṃ durājānaṃ  
 sampamuḍhettha aviddasu,  
 nivutānaṃ tamo hoti  
 andhakāro apassataṃ.

767. But to the good it is made clear,  
 just like light to those who see;  
 present [yet] there is no understanding,  
 for beasts not well-versed in the Dhamma.

767. satañca vivaṭaṃ hoti  
 āloko passatāmiva,  
 sattike na vijānanti  
 magā dhammassa'kovidā,

768. Overcome by lust for being,  
 flowing along the stream of being;  
 well-settled in Mara's realm,  
 this Dhamma is not easy to awaken to.

768. bhavarāgaparetehi  
 bhavasotānusāribhi,  
 mārādheyyānupattehi  
 nāyaṃ dhammo susamabudho.

769. Who apart from the noble ones,  
 are worthy to awaken to the path;  
 that path which by its right understanding,  
 they are asava-free, fully extinguished.”

769. ko nu aññatra mariyehi  
 padaṃ sambuddhumarahati,  
 yaṃ padaṃ sammadaññaya  
 parinibbanti anāsavāti.

17. This is what the Auspicious One said. Delighted, those bhikkhus rejoiced in the Auspicious One’s words. Still while this discourse was being spoken, the minds of sixty bhikkhus were liberated from the asavas by non-undertaking.

idamavoca bhagavā, attamanā te bhikkhu bhagavato bhāsitaṃ abhinanduntī - imasmiṃ kho pana veyyākaraṇasmiṃ bhaññamāne saṭṭhittānaṃ bhikkhunaṃ anupādāya āsavehi cittāni vimuccimṣuti.

