

### 0.0.1 Seeing in Accordance with a Duality

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

### 0.0.1 dvayatānupassanāsuttaṃ

siyā aññena'pi pari-yāyena sammā dvayatānupassanāti iti ce bhikkhave, pucchitāro assum siyātisasu vacaniyā, kathañca siyā yaṃ bhikkhave sadevakassa lokassa samāra-kassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samāra-kassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sam-

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:

759. “Conceiving a self  
in the non-self,  
see the world, with its  
devas;  
entrenched in name-and-

mappaññāya sudiṭ-  
ṭhaṃ ayamekānupas-  
sanā, yaṃ bhikkhave  
sadevamanussa etaṃ  
musāti upanijjhāyitaṃ  
tada mariyānaṃ etaṃ  
musāti yathā bhūtaṃ  
sammappaññāya su-  
diṭṭhaṃ ayaṃ dutiyā-  
nupassanā evaṃ evaṃ  
sammā dvayatānupas-  
sino kho bhikkhave,  
bhikkhuno appamat-  
tassa ātāpito pahita-  
tassa viharato dvin-  
naṃ phalānaṃ añ-  
ñataraṃ phalaṃ pā-  
ṭikaṅkhaṃ diṭṭheva  
dhamme aññā, sati vā  
upādisese anāgāmitāti.  
idamavoca bhagavā  
idaṃ vatvā sugato  
athāparaṃ etadavoca  
satthā:

759. anattani attamā-  
niṃ  
passa lokaṃ sadeva-  
kaṃ,  
niviṭṭhaṃ nāmarūpa-  
smiṃ

form,  
it conceives: “This is the  
truth.”

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

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.”

16. If, O bhikkhus, you  
are questioned further thus:  
Might there also be another  
method by which [there  
is] right seeing in accor-  
dance with a duality? There  
might be, should be said.

idaṃ saccanti maññati.

760. yena yena hi mañ-  
ñanti  
tato taṃ hoti aññathā,  
taṃ hi tassa musā hoti  
mosadhammaṃ hi itta-  
raṃ.

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

siyā aññena'pi pariyā-  
yena sammā dvayatā-  
nupassanāti iti ce bhik-  
khave, pucchitāro assu  
siyātisasu vacaniyā,  
kathañca siyā yaṃ  
bhikkhave yaṃ bhik-  
khave sadevakassa lo-

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

kassa 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 appamattassa ātāpito pahitattassa viharato dvinnam phalaṇam aññataram phalam pāṭikaṅkham diṭṭheva dhamme aññā, sati vā

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:

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

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

764. The noble ones  
have seen as happiness,  
the destruction of person-  
ification;  
this is contradicted,

upādisese anāgāmitāti.  
idamavoca bhagavā  
idaṃ vatvā sugato  
athāparam etadavoca  
satthā:

762. rūpā saddā rasā  
gandhā  
phassā dhammā ca ke-  
valā,  
iṭṭhā kantā manāpā  
ca yāvatatthiti vuccati.

763. sadevakassa lo-  
kassa  
ete vo sukhasammatā,  
yathe ce te nirujjhanti  
taṃ tesam dukkhasam-  
matam.

764. sukhanti diṭṭhama-  
riyehi  
sakkāyassuparodhanam,  
paccanikamidaṃ hoti

by what the whole world  
sees.

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.

766. See this Dhamma,  
difficult to understand,  
here the fools are bewil-  
dered;  
they are enveloped in  
ignorance,  
the ones in darkness, not  
seeing.

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.

sabbalokena passataṃ

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

766. passa dhammaṃ  
durājānaṃ  
sampamuḷhettha avid-  
dasu,  
nivutānaṃ tamo hoti  
andhakāro apassataṃ.

767. satañca vivaṭaṃ  
hoti  
āloko passatāmiva,  
sattike na vijānanti  
magā dhammassa'ko-  
vidā,

768. bhavarāgaparetehi

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.

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."

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-holding.

bhavasotānusāribhi,  
māradheyyānupatthehi  
nāyaṃ dhammo susa-  
mabudho.

769. ko nu aññatra ma-  
riyehi  
padaṃ sambuddhuma-  
rahati,  
yaṃ padaṃ sammadañ-  
ñaya  
parinibbanti anāsavāti.

idamavoca bhagavā,  
attamanā te bhikkhu  
bhagavato bhāsitaṃ  
abhinanduntī - ima-  
smiṃ kho pana vey-  
yākaraṇasmim bhañ-  
ñamāne saṭṭhittānaṃ  
bhikkhunaṃ anupā-  
dāya āsavehi cittāni  
vimuccimṣuti.

