

0.0.1 Seeing in Accordance with a Duality

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.

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-

0.0.1 dvayatānupāsānāsuttam

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

ye te bhikkhave, kusalā dhammā ariyā niyyānikā sambodha gāmino, tesam vo bhikkhave, kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ sambodha gāmināṃ kā upa-

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:

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

nisā samaṇāyāti. iti ce bhikkhave, pucchitāro assu te evamassu vacaniyā: yāvadeva dvayatānaṃ dhammānaṃ yathābhūtaṃ ñāṇāyāti, kiñca dvayatanaṃ vade-tha:

idaṃ dukkhaṃ ayaṃ dukkhasamudayo'ti ayamekānupassanā, ayaṃ dukkhanirodho, ayaṃ dukkhanirodhagāminipaṭipadā'ti ayaṃ dutiyānupassanā. evaṃ sammā dvayatānupassino kho bhikkhave, bhikkhuno appamat-tassa ātāpito pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti. idamavoca bhagavā idam vatvā sugato athāparaṃ etadavoca

Teacher, further said this:

727. “Those who do not
wisely understand suf-
fering,
and suffering’s origin;
and where all sufferings,
are cut off without re-
mainder;
they do not wisely under-
stand that path ,
leading to suffering’s
appeasement.

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

729. But those who wisely
understand suffering,
and suffering’s origin;
and where all sufferings,
are cut off without re-
mainder;
they wisely understand
that path ,

satthā:

727. ye dukkhaṃ nap-
pajānanti,
atho dukkhassa sam-
bhavaṃ;
yattha ca sabbaso duk-
khaṃ,
asesaṃ uparujjhati;
tañca maggaṃ na jā-
nanti,
dukkhupasamagāmi-
naṃ.

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

729. ye ca dukkhaṃ pa-
jānanti,
atho dukkhassa sam-
bhavaṃ;
yattha ca sabbaso duk-
khaṃ,
asesaṃ uparujjhati;

leading to suffering's
appeasement.

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

they do not go to birth
and old age.”

15. 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.
And how might there be?
O bhikkhus, of the deva,
māra and brahma worlds,
together with the popula-
tion of samanas and brah-
manas, devas and humans,
that which is looked upon
as: “This is the truth,” that

tañca maggaṃ pajā-
nanti,
dukkhupasamagāmi-
naṃ.

730. cetovimuttisam-
pannā,
atho paññāvimuttiyā;
bhabbā maggaṃ antaki-
riyāya,
na te jātijarupagāti.

siyā aññena'pi pari-
yāyena sammā dvaya-
tānupassanāti iti ce
bhikkhave, pucchitāro
assuṃ siyātisasu va-
caniyā, kathañca siyā
yaṃ bhikkhave sadeva-
kassa lokassa samāra-
kassa sabrahmakassa
sassamaṇabrāhma-
ṇiyā pajāya sadeva
manussāya idaṃ sac-
canti upanijjhāyitaṃ
tada' mariyānaṃ etaṃ
musāti yathā bhūtaṃ

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:

sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevamanussa etaṃ musāti upanijjhāyitaṃ tada mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayaṃ dutiyānupassanā evaṃ evaṃ sammā dvayatānupassino kho bhikkhave, bhikkhuno appamatassa ātāpito pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva

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.”

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

dhamme aññā, sati vā
upādisese anāgāmitāti.
idamavoca bhagavā
idaṃ vatvā sugato
athāparam etadavoca
satthā:

759. anattani attamā-
niṃ
passa lokam sadeva-
kam,
niviṭṭham nāmarūpa-
smiṃ
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.

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 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

siyā aññena'pi pariyāyena sammā dvayatānupassanāti 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 su-

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:

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

khanti yathābhūtaṃ
sammappaññāya su-
diṭṭhaṃ ayamekānu-
passanā, evaṃ sammā
dvayatānupassino kho
bhikkhave, bhikkhuno
appamattassa ātāpito
pahitattassa viharato
dvinnaṃ phalānaṃ añ-
ñataraṃ phalaṃ pā-
ṭikaṅkhaṃ diṭṭheva
dhamme aññā, sati vā
upādisese anāgāmitāti.
idamavoca bhagavā
idaṃ vatvā sugato
athāparaṃ etadavoca
satthā:

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

763. sadevakassa lo-

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 personification;
this is contradicted,
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 bewildered;
they are enveloped in
ignorance,

kassa
ete vo sukhasammatā,
yathe ce te nirujjhanti
taṃ tesam dukkhasammatam.

764. sukhanti diṭṭhamariyehi
sakkāyassuparodhanam,

paccanikamidam hoti
sabbalokena passatam

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

766. passa dhammam
durājānam
sampamuḥhettha avid-
dasu,
nivutānam tamo hoti
andhakāro apassatam.

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.

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."

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

768. bhavarāgaparetehi
bhavasotānusāribhi,
māradheyyānupattehi
nāyaṃ dhammo susa-
mabudho.

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

idamavoca bhagavā,

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.

attamanā te bhikkhu
bhagavato bhāsitaṃ
abhinanduntī - ima-
smiṃ kho pana vey-
yākaraṇasmiṃ bhañ-
ṇamāne saṭṭhittānaṃ
bhikkhunaṃ anupā-
dāya āsavehi cittāni
vimuccimṣu.

