

### 0.0.1 Seeing in Accordance with a Duality

#### 0.0.1 dvayatānupassanāsuttam

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 āman-  
tesī.

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 gāmino, tesam vo bhikkhave, kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ sambodha gāmināṃ kā upanissā samañāyāti. iti ce bhikkhave, pucchitāro assu te evamassu vacaniyā: yāvadeva dvayatānaṃ dhammānaṃ yathābhūtaṃ ñāṇāyāti, kiñca dvayatam vade-tha:

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 dukkhanirodha-gāminipaṭipadā'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 idaṃ vatvā 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,  
 asesam uparujjhati;  
 tañca maggaṃ na jānanti,  
 dukkhupasama gāmaṃ.

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

728. cetovimutti hinā te,  
 atho paññā vimuttiyā;  
 ahabbā te antakiriya,  
 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 dvayatānupassanāti  
iti ce bhikkhave, pucchitāro assum siyātisasu vaca-  
niyā, kathañca siyā yaṃ bhikkhave sadevakassa lo-  
kassa samārakassa sabrahmakassa sassamaṇabrāhma-  
ṇiyā pajāya sadeva manussāya idaṃ saccanti upanij-  
jhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ  
sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ  
bhikkhave sadevakassa lokassa samārakassa sabrahma-  
kassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya  
idaṃ saccanti 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 du-

tiyānupassanā evaṃ evaṃ sammā dvayatānupassino  
kho bhikkhave, bhikkhuno appamattassa ātāpito pahi-  
tattassa viharato dvinnam phalānam aññataram pha-  
lam pāṭikaṅkham diṭṭheva dhamme aññā, sati vā upā-  
disese anāgāmitāti. idamavoca bhagavā idam vatvā  
sugato athāparam 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 lokam sadevakam,  
niviṭṭham 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 tam hoti aññathā,  
tam hi tassa musā hoti  
mosadhammam hi ittaram.

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 aññena'pi pariyāyena sammā dvayatānupassanāti  
 iti ce bhikkhave, pucchitāro assu siyātisasu vacaniyā,

kathañca siyā yaṃ bhikkhave yaṃ bhikkhave sadeva-  
 kassa lokassa samārakassa sabrahmakassa sassama-  
 ṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ sukhanti  
 upanijjhāyitaṃ tadamariyānaṃ etaṃ dukkhanti yathā-  
 bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā,  
 yaṃ bhikkhave sadevakassa lokassa samārakassa sa-  
 brahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva ma-  
 nussāya idaṃ dukkhanti upanijjhāyitaṃ tada' mariyā-  
 naṃ etaṃ sukhanti yathābhūtaṃ sammappaññāya su-  
 diṭṭhaṃ ayamekānupassanā, evaṃ sammā dvayatānu-  
 passino kho bhikkhave, bhikkhuno appamattassa ātā-  
 pito pahitattassa viharato dvinnaṃ phalānaṃ aññata-  
 raṃ 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,  
 itṭhā 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 sukhasammataṁ,  
yatthe ce te nirujjhanti  
taṁ tesam dukkhasammataṁ.

764. The noble ones have seen as happiness,  
the destruction of personification;  
this is contradicted,  
by what the whole world sees.

764. sukhanti diṭṭhamariyehi  
sakkāyassuparodhanaṁ,  
paccanikamidaṁ hoti  
sabbalokena passataṁ

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. yaṁ pare sukhato āhu  
tadariyā āhu dukkhato,  
yaṁ pare dukkhato āhu  
tadariyā sukhato viduṁ.

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  
sampamuḷhettha 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,  
māradheyyānupattehi  
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

padam sambuddhumarahati,  
 yam padam 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-holding.

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

