

0.0.1 Seeing in Accordance with a Duality

0.0.1 dvayatānupassanāsuttam

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-

niyā pajāya sadeva manussāya idaṃ saccanti upani-
 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 dvinnaṃ phalānaṃ aññataraṃ pha-
 laṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā, sati vā upā-
 disese 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,
 nivīṭṭhaṃ 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 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 suditṭhaṃ ayamekānupassanā,
 yaṃ bhikkhave sadevakassa lokassa samārakassa sa-
 brahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva ma-
 nussāya idaṃ dukkhanti upanijjhāyitaṃ tada' mariyā-
 naṃ etaṃ sukhanti yathābhūtaṃ sammappaññāya su-
 ditṭhaṃ 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,
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 sukhasammataṃ,
yatthe ce te nirujjhanti
taṃ tesam dukkhasammataṃ.

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

764. sukhanti diṭṭhamariyehi
sakkāyassuparodhanaṃ,
pacchanikamidaṃ 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
sampamuḥhettha 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
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-holding.

idamavoca bhagavā, attamanā te bhikkhu bhagavato
bhāsitam abhinanduntī - imasmim kho pana veyyākaraṇasmim bhaññamāne saṭṭhittānaṃ bhikkhunaṃ anupādāya āsavehi cittāni vimuccisutī.

