

### 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 siyāṭisasu vaca-  
niyā, kathaṇca 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 quenched.”

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 quenched.”

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.

