

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

dvayatānupassanāsuttaṃ

evaṃ me suttaṃ ekaṃ
samayaṃ bhagavā
sāvatthiyaṃ viharati
pubbārāme migāra-
mātu pāsāde, tena
kho pana samayena
bhagavā tadahuposa-
the pannarase puṇ-
ṇāya puṇṇamāya
rattiyā bhikkhusaṅ-
ghaparivuto abbho-
kāse nisinno hoti.
atha kho bhagavā
tuṇhibhūtaṃ tuṇhi-
bhūtaṃ bhikkhusaṅ-
ghaṃ anuviloketvā
bhikkhu āmantesi.

ye te bhikkhave, ku-
salā dhammā ariyā
niyyānikā sambodha
gāmino, tesāṃ vo
bhikkhave, kusalā-
naṃ dhammānaṃ
ariyānaṃ niyyānikā-

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:

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

naṃ sambodha gāmi-
naṃ kā upanisā sa-
mañāyāti. iti ce bhik-
khave, pucchitāro
assu te evamassu
vacaniyā: yāvadeva
dvayatānaṃ dham-
mānaṃ yathābhū-
taṃ ñāṇāyāti, kiñca
dvayatam vadetha:

idaṃ dukkhaṃ ayaṃ
dukkhasamudayo'ti
ayamekānupassanā,
ayaṃ dukkhaniro-
dho, ayaṃ dukkha-
nirodhagāminipaṭi-
padā'ti ayaṃ duti-
yānupassanā. evaṃ
sammā dvayatānu-
passino kho bhik-
khave, bhikkhuno
appamattassa ātā-
pito pahitattassa vi-
harato dvinnam pha-
lānaṃ aññataraṃ
phalaṃ pāṭikaṅkhaṃ
diṭṭheva dhamme
aññā, sati vā upā-
disese anāgāmitāti.

said this, the Well-farer, the Teacher, further said this:

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.

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-

idamavoca bhagavā
idaṃ vatvā sugato
athāparam etada-
voca satthā:

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

728. cetovimuttihiṇā
te,
atho paññāvimuttiyā;
ahabbā te antakiri-
yāya,
te ve jātijarūpagā.

729. ye ca dukkhaṃ
pajānanti,
atho dukkhassa sam-
bhavaṃ;

mainder;
they wisely understand
that path ,
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-

yattha ca sabbaso
dukkhaṃ,
asesaṃ uparujjhati;
tañca maggaṃ pajā-
nanti,
dukkhupasamaḡāmi-
naṃ.

730. cetovimuttisam-
pannā,
atho paññāvimuttiyā;
bhabbā maggaṃ anta-
kiriyyāya,
na te jātijarupagāti.

siyā aññena'pi pari-
yāyena sammā dva-
yatānupassanāti iti
ce bhikkhave, puc-
chitāro assum si-
yātisasu vacaniyā,
kathañca siyā yaṃ
bhikkhave sadeva-
kassa lokassa samā-
rakassa sabrahma-
kassa sassamaṇa-

manas, 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

brāhmaṇiṇi pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sasamaṇabrāhmaṇiṇiṇi 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

said this, the Well-farer, the Teacher, further said this:

sammā dvayatānu-
passino kho bhik-
khave, bhikkhuno
appamattassa ātā-
pito pahitattassa vi-
harato dvinnaṃ pha-
lānaṃ aññataraṃ
phalaṃ pāṭikaṅkhaṃ
diṭṭheva dhamme
aññā, sati vā upā-
disese anāgāmitāti.
idamavoca bhagavā
idaṃ vatvā sugato
athāparaṃ etada-
voca 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 attamā-
niṃ
passa lokaṃ sadeva-
kaṃ,
niviṭṭhaṃ nāmarūpas-
miṃ
idaṃ saccanti mañ-
ñati.

760. Indeed, in whatever
way they conceive,
from that it becomes oth-
erwise;
that indeed is the falsity

760. yena yena hi
maññanti
tato taṃ hoti aññathā,
taṃ hi tassa musā

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.
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 pleasure,” that
the noble ones have well

hoti
mosadhammaṃ hi it-
taraṃ.

761. amosadhammaṃ
nibbānaṃ
tadariyā saccuto vi-
dum,
te ve saccābhisamayā
nicchāti parinibbu-
tāti.

siyā aññena'pi pari-
yāyena sammā dva-
yatānupassanāti iti
ce bhikkhave, puc-
chitāro assu siyāti-
sasū vacaniyā, ka-
thañca siyā yaṃ bhik-
khava yaṃ bhikkhave
sadevakassa lokassa
samārakassa sabrah-
makassa sassamaṇa-
brāhmaṇiyā pajāya
sadeva manussāya
idaṃ sukhanti upa-
nijjhāyitaṃ tadama-
riyānaṃ etaṃ duk-
khanti yathābhūtaṃ

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:

sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sasamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ dukkhanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ sukhanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, evaṃ sammā dvayatānupassinokho bhikkhave, bhikkhuno appamattassa ātāpito pahitattassa viharato dvinnam phalānaṃ aññataram phalaṃ pāṭikaṅkham diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti. idamavoca bhagavā idaṃ vatvā sugato athāparam 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.”

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 self-
affirmation;
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

762. rūpā saddā rasā
gandhā
phassā dhammā ca
kevalā,
iṭṭhā kantā manāpā
ca yāvatatthiti vuc-
cati.

763. sadevakassa lo-
kassa
ete vo sukhasammataṃ,

yathe ce te nirujjhanti
taṃ tesam dukkha-
sammataṃ.

764. sukhanti diṭṭha-
mariyehi
sakkāyassuparodha-
naṃ,
paccanikamidaṃ hoti
sabbalokena passa-
taṃ

765. yaṃ pare su-
khato āhu
tadariyā āhu dukkhato,

yaṃ pare dukkhato

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.

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.

āhu
tadariyā sukhato vi-
dum.

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

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

768. bhavarāgapare-
tehi
bhavasotānusāribhi,
māradheyyānupatthehi
nāyaṃ dhammo susa-
mabudho.

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-undertaking.

769. ko nu aññatra
mariyehi
padaṃ sambuddhu-
marahati,
yaṃ padaṃ samma-
dañña-
parinibbanti anāsa-
vāti.

idamavoca bhagavā,
attamanā te bhikkhu
bhagavato bhāsitaṃ
abhinanduntī - ima-
smiṃ kho pana veyyā-
karaṇasmiṃ bhañña-
māne saṭṭhittānaṃ
bhikkhunaṃ anupā-
dāya āsavehi cittāni
vimuccimsu.

