

0.0.1 Seeing in Accordance with a Duality

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

0.0.1 dvayatānupassanāsuttaṃ

siyā aññena'pi pari-yāyena sammā dvayatānupassanāti iti ce bhikkhave, pucchitāro assum siyātisasu vacaniyā, kathañca siyā yaṃ bhikkhave sadevakassa lokassa samāra-kassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samāra-kassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sam-

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:

759. “Conceiving a self
in the non-self,
see the world, with its
devas;
entrenched in name-and-

mappaññāya sudiṭ-
ṭhaṃ ayamekānupas-
sanā, yaṃ bhikkhave
sadevamanussa etaṃ
musāti upanijjhāyitaṃ
tada mariyānaṃ etaṃ
musāti yathā bhūtaṃ
sammappaññāya su-
diṭṭhaṃ ayaṃ dutiyā-
nupassanā evaṃ evaṃ
sammā dvayatānupas-
sino kho bhikkhave,
bhikkhuno appamat-
tassa ātāpito pahita-
tassa viharato dvin-
naṃ phalānaṃ añ-
ñāraṃ phalaṃ pā-
ṭikaṅkhaṃ diṭṭheva
dhamme aññā, sati vā
upādisese anāgāmitāti.
idamavoca bhagavā
idaṃ vatvā sugato
athāparaṃ etadavoca
satthā:

759. anattani attamā-
niṃ
passa lokaṃ sadeva-
kaṃ,
niviṭṭhaṃ nāmarūpa-
smiṃ

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
of that truth,
They are wishless, fully
quenched.”

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.

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.

siyā aññena'pi pariyā-
yena sammā dvayatā-
nupassanāti iti ce bhik-
khave, pucchitāro assu
siyātisasu vacaniyā,
kathañca siyā yaṃ
bhikkhave yaṃ bhik-
khave sadevakassa lo-

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

kassa 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 sukhanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, evaṃ sammā dvayatānupassino kho bhikkhave, bhikkhuno appamattassa ātāpito pahitattassa viharato dvinnam phalaṇam aññataram phalaṃ pāṭikaṅkham diṭṭheva dhamme aññā, sati vā

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
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 person-
ification;
this is contradicted,

upādisese anāgāmitāti.
idamavoca bhagavā
idaṃ vatvā sugato
athāparam etadavoca
satthā:

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

763. sadevakassa lo-
kassa
ete vo sukhasammatā,
yathe ce te nirujjhanti
taṃ tesam dukkhasam-
matam.

764. sukhanti diṭṭhama-
riyehi
sakkāyassuparodhanam,
paccanikamidaṃ hoti

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 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.

sabbalokena passataṃ

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

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

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

768. bhavarāgaparetehi

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
quenched."

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.

bhavasotānusāribhi,
māradheyyānupatthehi
nāyaṃ dhammo susa-
mabudho.

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

idamavoca bhagavā,
attamanā te bhikkhu
bhagavato bhāsitaṃ
abhinanduntī - ima-
smiṃ kho pana vey-
yākaraṇasmim bhañ-
ñamāne saṭṭhittānaṃ
bhikkhunaṃ anupā-
dāya āsavehi cittāni
vimuccimsuti.

