

### 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 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-form,  
it conceives “this is the truth.”

### 0.0.1 dvayatānupassanāsuttam

15. siyā aññena'pi pariyāyena sammā dvayatānupassanāti iti ce bhikkhave, pucchitāro assum siyātisasu vacaniyā, kathañca siyā yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadeva manussa etaṃ musāti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayaṃ dutiyānupassanā evaṃ evaṃ sammā dvayatānupassino kho bhikkhave, bhikkhuno appamattassa ātāpito pahitattassa viharato dvinnaṃ phalānaṃ aññatarāṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti. idamavoca bhagavā idaṃ vatvā sugato athāparaṃ etadavoca satthā:

759. anattani attamāniṃ  
passa lokaṃ sadevakaṃ,  
niviṭṭhaṃ nāmarūpasmiṃ  
idaṃ saccanti maññanti.

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

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.

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 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

mosadhammaṃ hi ittaraṃ.

761. amosadhammaṃ nibbānaṃ  
tadariyā saccuto viduṃ,  
te ve saccābhisamayā  
nicchāti parinibbutāti.

**16.** siyā aññena'pi pariyāyena sammā dvayatānupasanāti iti ce bhikkhave, pucchitāro assu siyātisasu vacaniyā, kathañca siyā yaṃ bhikkhave yaṃ bhikkhave sadevakassa lokassa 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 dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ diṭṭheva dhamme aññā, sati vā upādisese anāgāmitāti. idamavoca bhagavā idaṃ vatvā sugato athāparaṃ etadavoca satthā:

762. rūpā saddā rasā gandhā  
phassā dhammā ca kevalā,  
iṭṭhā kantā manāpā  
ca yāvatatthiti vuccati.

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 personification;  
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 said is suffering,  
that the noble ones have known as pleasure.

766. See this Dhamma, difficult to understand,  
here the fools are bewildered;  
they are enveloped in ignorance  
the ones in darkness, not seeing.

763. sadevakassa lokassa  
ete vo sukhasammatā,  
yathe ce te nirujjhanti  
taṃ tesam dukkhasammatam.

764. sukhanti diṭṭhamariyehi  
sakkāyassuparodhanaṃ,  
paccanikamidam hoti  
sabbalokena passatam

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

766. passa dhammam durājānaṃ  
sampamuḥhettha aviddasu,  
nivutānaṃ tamo hoti  
andhakāro apassatam.

767. satañca vivaṭam hoti  
āloko passatāmiva,  
sattike na vijānanti  
magā dhammassa'kovidā,

768. bhavarāgaparetehi  
bhavasotānusāribhi,  
māradheyyānupattehi  
nāyam dhammo susamabudho.

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.

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.

769. ko nu aññatra mariyehi  
 padaṃ sambuddhumarahati,  
 yaṃ padaṃ sammadaññaya  
 parinibbanti anāsavāti.

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