

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 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

0.0.1 dvayatānupassanāsuttaṃ

1. evaṃ me suttaṃ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātu pāsāde, tena kho pana samayena bhagavā tadahuposathe panna-rase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghapari-vuto abbhokāse nisinno hoti. atha kho bhagavā tuṇhi-bhūtaṃ tuṇhibhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhu āmantesi.

2. ye te bhikkhave, kusalā dhammā ariyā niyyānikā sambodha gāmino, tesam vo bhikkhave, kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ sambodha gāminam kā upanisā samaṇāyāti. iti ce bhikkhave, pucchitāro assu te evamassu vacaniyā: yāvadeva dvaya-tānaṃ dhammānaṃ yathābhūtaṃ ñāṇāyāti, kiñca dvayataṃ vadetha:

3. idaṃ dukkhaṃ ayaṃ dukkhasamudayo'ti ayamekānupassanā, ayaṃ dukkhanirodho, ayaṃ dukkhanirodhagāminipaṭipadā'ti ayaṃ dutiyānupassanā. 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:

727. ye dukkhaṃ nappajānanti,

residue remaining.” This is what the Auspicious One said. Having 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 remainder;
they wisely understand that path ,
leading to suffering’s appeasement.

730. Endowed with mind liberation,
and wisdom liberation;
they are capable of making an end to the path,

they do not go to birth and old age.”

atho dukkhassa sambhavaṃ;
 yattha ca sabbaso dukkhaṃ,
 asesam uparujjhati;
 tañca maggaṃ na jānanti,
 dukkhupasamaḡāminam.

728. cetovimuttihiṇā te,
 atho paññāvimuttiyā;
 ahabbā te antakiriyāya,
 te ve jātijarūpagā.

729. ye ca dukkhaṃ pajānanti,
 atho dukkhassa sambhavaṃ;
 yattha ca sabbaso dukkhaṃ,
 asesam uparujjhati;
 tañca maggaṃ pajānanti,
 dukkhupasamaḡāminam.

730. cetovimuttisampannā,
 atho paññāvimuttiyā;
 bhabbā maggaṃ antakiriyāya,
 na te jātijarupagāti.

15. siyā aññena'pi pariyāyena sammā dvayatānupasanāti iti ce bhikkhave, pucchitāro assum siyātisasu vacaniyā, kathañca siyā yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upa-

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.”

760. Indeed, in whatever way they conceive,
from that it becomes otherwise;

nijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhū-
taṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā,
yaṃ bhikkhave sadevakassa lokassa samārakassa sa-
brahmakassa sassamaṇabrāhmaṇiyā pajāya sadeva ma-
nussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyā-
naṃ etaṃ musāti yathā bhūtaṃ sammappaññāya su-
diṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadeva-
manussa etaṃ musāti upanijjhāyitaṃ tada' mariyānaṃ
etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ
ayaṃ dutiyānupassanā evaṃ 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:

759. anattani attamāniṃ
passa lokaṃ sadevakaṃ,
niviṭṭhaṃ nāmarūpasmim
idaṃ saccanti maññati.

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

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

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 extinguished.”

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

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 tadamariyānaṃ 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.

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

764. sukhanti diṭṭhamariyehi
sakkāyassuparodhanaṃ,

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.

767. But to the good it is made clear,
just like light to those who see;

paccanikamidam hoti
sabbalokena passatam

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

766. passa dhammam durājānam
sampamuḥhettha aviddasu,
nivutānam tamo hoti
andhakāro apassatam.

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

768. bhavarāgaparetehi
bhavasotānusāribhi,
māradheyyānupattehi
nāyam dhammo susamabudho.

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

17. idamavoca bhagavā, attamanā te bhikkhu bhagavato bhāsitaṃ abhinandunti - imasmiṃ kho pana vey-

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 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-holding.

yākaṇasmiṃ bhaññamāne satṭhittānaṃ bhikkhunaṃ
anupādāya āsavehi cittāni vimucchiṃsuti.