

### 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  
athāparaṃ 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

brāhmaṇiyā pajāya sadeva manussāya idaṃ saccanti upanijjhāyitaṃ tada' mariyānaṃ etaṃ musāti yathā bhūtaṃ sammappaññāya sudiṭṭhaṃ ayamekānupassanā, yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sasamaṇabrāhmaṇiyā 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 dvayatānupassino kho 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 obliteration 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.

