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 samanas 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 origination 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]

0.0.1 dvayatānupassanāsuttaṃ

1. evaṃ me sutaṃ ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati pubbārāme migāramātu pāsāde, tena kho pana samayena bhagavā tadahuposathe pannarase puṇṇāya puṇṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. atha kho bhagavā tuṇhibhūtaṃ tuṇhibhūtaṃ bhikkhusaṅghaṃ anuviloketvā bhikkhu āmantesi.

2. ye te bhikkhave, kusalā dhammā ariyā niyyānikā sambodha gāmino, tesaṃ vo bhikkhave, kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ sambodha gāminaṃ kā upanisā samaṇāyāti. iti ce bhikkhave, pucchitāro assu te evamassu vacaniyā: yāvadeva dvayatānaṃ 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,

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there is 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 suffer-
ing,
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,
asesaṃ uparujjhati;
tañca maggaṃ na jānanti,
dukkhupasamagāminaṃ.

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

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

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

16. siyā aññena'pi pariyāyena sammā dvayatānupasasnāti iti ce bhikkhave, pucchitāro assuṃ siyātisasu vacaniyā, kathañca siyā rūpehi bhikkhave āruppā[1] san-

bjt page 226
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[1] arūpā - machasaṃ

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? "Formless [self-begetting], O bhikkhus, is more peaceful than form [self-begetting]." This, O bhikkhus, is one mode of seeing. "Cessation is more peaceful than formless [self-begetting]." 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:

757. Those beings who have gone to the form realms,
even those who dwell in the formless realms;
not wisely understanding cessation,
are returners to renewed being.

758. But those who, having comprehensively known forms,
are not settled in the formless realms;
they are liberated in cessation,
they are the ones who have abandoned death.

tatarāti ayamekānupassanā, ārūppehi[2] nirodho santataroti 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:

757. ye ca rūpupagā sattā,
ye va āruppavāsino[3];
nirodhaṃ appajānannā,
āgantāro punabbhavaṃ.

758. ye ca rūpe pariññāya,
arupesu susaṇṭhitā;
nirodhe ye vimuccanti,
te jana maccu hāyinoti.

17. siyā aññena'pi pariyāyena sammā dvayatānupassanāti iti ce bhikkhave, pucchitāro assuṃ 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' mariyā-

[2] arūpehi - machasaṃ
[3] arūpaṭaṭhāyino - machasaṃ

17. 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;

naṃ 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 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:

759. anattani attamāniṃ
passa lokaṃ sadevakaṃ,
niviṭṭhaṃ nāmarūpasmiṃ
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.

18. siyā aññena'pi pariyāyena sammā dvayatānupassanāti iti ce bhikkhave, pucchitāro assu siyātisasu vacaniyā, kathañca siyā yaṃ bhikkhave yaṃ bhikkhave sadevakassa lokassa samārakassa sabrahmakassa sas-

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."

18. 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

samaṇabrāhmaṇiyā 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.

763. sadevakassa lokassa
ete vo sukhasammatā,
yathe ce te nirujjhanti
taṃ tesaṃ dukkhasammataṃ.

764. sukhanti diṭṭhamariyehi
sakkāyassuparodhanaṃ,
paccanikamidaṃ hoti
sabbalokena passataṃ

765. yaṃ pare sukhato āhu

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 extinction 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 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;

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

766. passa dhammaṃ durājānaṃ
sampamuḷhettha aviddasu,
nivutānaṃ tamo hoti
andhakāro apassataṃ.

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

768. bhavarāgaparetehi
bhavasotānusāribhi,
māradheyyānupattehi
nāyaṃ dhammo susamabudho.

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

19. idamavoca bhagavā, attamanā te bhikkhu bhagavato bhāsitaṃ abhinandunti - imasmiṃ kho pana veyyākaraṇasmiṃ bhaññamāne saṭṭhittānaṃ bhikkhunaṃ anupādāya āsavehi cittāni vimucciṃsuti.

present [yet] there is no understanding,
for beasts not well-versed in the Dhamma.

768. Overcome by lust for being,
flowingalong 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."

19. 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.