

Suttanipātapāḷi 3.12. Dvayatānupassanāsuttaṃ

Discourse on Dual Realizations

This discourse represents a unique, and quite possibly one of the earliest, presentations on causality given by the Buddha. Here, in a series of dyads accompanied with verse, the Buddha is giving advise to an assembly of bhikkhus on how to properly answer inquiries into the means of self-awakening; giving the main principles of the *four ennobling truths*, the classic points of *dependant origination* and other factors descriptive of the arising, behavior and means of cessation of *dukkha* and the mental habits which cause renewed existence. The factors of *dependant origination* are a listing of seven from the classic twelve viz. *avijja*, *sankhāra*, *viññāṇa*, *phassa*, *vedanā*, *taṇhā*, *upādāna* – *nāma-rūpa* and *saḷāyatana* are missing from this order, although *nāma-rūpa* is mentioned within the specific context of the arising of imaginings (*maññati*) as the nature of falsehood (*mosa*), and *saḷāyatana* is implied as *saññā*, as is *bhava* and the pathway leading to *dukkha* where we read of the ‘continuous cycle’ (*samsāra*) of birth and death. Each dyad is framed with anecdotal verse as description of the specific, or implied, nature of causality and release.

Evam me sutam – ekam samayam bhagavā sāvattiyam viharati pubbārāme migāramātupāsāde. Tena kho pana samayena bhagavā tadahuposathe pannarase punṇāya punṇamāya rattiyā bhikkhusaṅghaparivuto abbhokāse nisinno hoti. Atha kho bhagavā tuṅhībhūtaṃ tuṅhībhūtaṃ bhikkhusaṅgham anuviloketvā bhikkhū āmantesi:

“I have heard thus, one time at Sāvatti the Sublime One was abiding in the Eastern Grove, at the mansion of Migāra’s mother. And there at that time Sublime One was seated under the sky, on the full moon night of the fifteenth uposatha day, in the company of the community of bhikkhus. Then the Sublime One looked over this very silent congregation of bhikkhus and addressed them:

Ye te, bhikkhave, kusalā dhammā ariyā niyyānikā sambodhagāmino, tesam vo, bhikkhave, kusalānaṃ dhammānaṃ ariyānaṃ niyyānikānaṃ sambodhagāmīnaṃ kā upanisā savanāyā’ti iti ce, bhikkhave, pucchitāro assu, te evamassu vacanīyā – ‘yāvadeva dvayatānaṃ dhammānaṃ yathābhūtaṃ ñāṇāyā’ti. Kiñca dvayatam vadetha?

“Bhikkhus, if any would inquire ‘bhikkhus, of your listening to this skilful noble doctrine leading to the means of self-awakening, what is the basis for this?’ you should respond ‘just this knowledge of the nature of dualities as they actually are.’ ‘What dualities are you saying?’

Idaṃ dukkhaṃ, ayaṃ dukkhasamudayoti ayamekānupassanā. Ayaṃ dukkhanirodho, ayaṃ dukkhanirodhagāminī paṭipadāti, ayaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – dittheva dhamme aññā, sati vā upādisese anāgāmitā'ti.

1. “This is dukkha, this is the arising of dukkha; this is the first realization. This is the cessation of dukkha, this is the way leading to the cessation of dukkha; this is the second realization.¹ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.²

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Ye dukkhaṃ nappajānanti, atho dukkhassa sambhavaṃ;
Yattha ca sabbaso dukkhaṃ, asesam uparujjhati;
Tañca maggaṃ na jānanti, dukkhūpasamagāminam.

“Whoever does not directly know dukkha, the coming into existence of dukkha, and where all dukkha entirely ceases without remainder; therefore does not know the path leading to the quieting of dukkha.

Cetovimuttihīnā te, atho paññāvimuttiyā;
Abhabbā te antakiriyāya, te ve jātijarūpagā.

“Inferior in release of thoughts, and without release through wisdom; an end cannot be made of this continuous cycle to birth and aging.

Ye ca dukkhaṃ pajānanti, atho dukkhassa sambhavaṃ;
Yattha ca sabbaso dukkhaṃ, asesam uparujjhati;
Tañca maggaṃ pajānanti, dukkhūpasamagāminam.

“But whoever directly knows dukkha, the coming into existence of dukkha, and where all dukkha entirely ceases without remainder; therefore directly knows the path leading to the quieting of dukkha.

Cetovimuttisampannā, atho paññāvimuttiyā;
Bhabbā te antakiriyāya, na te jātijarūpagā'ti.

“Successful in release of thoughts, and release through wisdom; an end can be made that there is no more continuing of birth and aging.³

Siyā aññenapi pariyāyena sammā dvayatānupassanā'ti, iti ce, bhikkhave, pucchitāro assu; 'siyā'tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ upadhipaccayāti, ayamekānupassanā. Upadhīnaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavoti, yaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikānkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā'ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparaṃ etadavoca satthā:

2. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on taking up⁴; this is the first realization. With the remainderless fading away and cessation of this taking up, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Upadhinidānā pabhavanti dukkhā, ye keci lokasmimanekarūpā;
Yo ve avidvā upadhiṃ karoti, punappunaṃ dukkhamupeti mando;
Tasmā pajānaṃ upadhiṃ na kayirā, dukkhassa jātipphavānupassī'ti.

“Of whatever its various forms in conditionality⁵, dukkha arises from taking up as its cause. Whoever does not understand this engagement in taking up, this fool will meet with dukkha again and again.

“Therefore with direct knowledge one does not engage in taking up, and realizes birth as the arising of dukkha.⁶

Siyā aññenapi pariyāyena sammā dvayatānupassanā'ti, iti ce, bhikkhave, pucchitāro assu; 'siyā'tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ avijjāpaccayāti, ayamekānupassanā. Avijjāya tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā'ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

3. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on ignorance; this is the first realization. With the remainderless fading away and cessation of this ignorance, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Jātimaraṇasamsāraṃ, ye vajanti punappunaṃ;
Itthabhāvaññathābhāvaṃ, avijjāyeva sā gati.

“Whoever turns this continuous cycle of birth and death, again and again. They go to just this ignorance, in the present or another existence.

Avijjā hāyaṃ mahāmoho, yenidaṃ samsītaṃ ciraṃ;
Vijjāgatā ca ye sattā, na te gacchanti punabbhava'nti.

“Indeed this ignorance is a great delusion; because of this one is well attached for a long time. But those beings gone to knowledge do not come to renewed existence.^{7 8}

Siyā aññenapi pariyāyena sammā dvayatānupassanā'ti, iti ce, bhikkhave, pucchitāro assu; 'siyā'tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ saṅkhārapaccayāti, ayamekānupassanā. Saṅkhārānaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave,

bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pāṭikaṅkham – ditṭheva dhamme aññā, sati vā upādisese anāgāmitā”’ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā:

4. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on volitional-processes; this is the first realization. With the remainderless fading away and cessation of volitional-processes, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Yaṃ kiñci dukkham sambhoti, sabbam saṅkhārapaccayā;
Saṅkhārānam nirodhena, natthi dukkhassa sambhavo.

“Whatever dukkha has arisen is entirely based on volitional-processes. With the cessation of volitional-processes the arising of dukkha cannot exist.

Etamādīnavam ñatvā, dukkham saṅkhārapaccayā;
Sabbasaṅkhārasamathā, saññānam uparodhanā;
Evaṃ dukkhakkhayo hoti, etaṃ ñatvā yathātatham.

“Having known this disadvantage, that dukkha is based upon volitional-processes; volitional-processes are entirely calmed by restraint at sense-perceptions. Thus there is the passing away of dukkha by way of knowing things as they are.⁹

Sammaddasā vedaguno, sammadaññāya paṇḍitā;
Abhibhuyya mārasamyogam, na gacchanti punabbhava’nti.

“Rightly seeing is the one attained in contemplative knowledge; the wise one has right knowledge. Overcoming Māra’s bonds one does not come to renewed existence.

Siyā aññenapi pariyāyena sammā dvayatānupassanā'ti, iti ce, bhikkhave, pucchitāro assu; 'siyā'tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ viññāṇapaccayāti, ayamekānupassanā. Viññāṇassa tveva asesavirāganirodhā natthi dukkhassa sambhavoti, yaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā'ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

5. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on consciousness; this is the first realization. With the remainderless fading away and cessation of consciousness, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Yaṃ kiñci dukkhaṃ sambhoti, sabbhaṃ viññāṇapaccayā;
Viññāṇassa nirodhena, natthi dukkhassa sambhavo.

“Whatever dukkha has arisen is entirely based on consciousness. With the cessation of consciousness the arising of dukkha cannot exist.

Etamādīnavaṃ ñatvā, dukkhaṃ viññāṇapaccayā;
Viññāṇūpasamā bhikkhu, nicchāto parinibbuto'ti.

“Having known this disadvantage, that dukkha is based upon consciousness, a bhikkhu completely calms consciousness¹⁰; without craving, completely cooled.

Siyā aññenapi pariyāyena sammā dvayatānupassanā'ti, iti ce, bhikkhave, pucchitāro assu; 'siyā'tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ phassapaccayāti, ayamekānupassanā. Phassassa tveva asesavirāganirodhā natthi dukkhassa sambhavoti, yaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa

ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pāṭikaṅkham – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā'ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā:

6. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on contact; this is the first realization. With the remainderless fading away and cessation of contact, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Tesaṃ phassaparetānam, bhavasotānusārinam;
Kummaggaṇaṇānam, ārā saṃyojanakkhayo.

“Those affected by contact are pulled along in the flood-waters of becoming¹¹. Following along a negligent way, isolated from the passing away of bondage.

Ye ca phassaṃ pariññāya, aññāyupasame ratā;
Te ve phassābhisamayā, nicchātā parinibbutā'ti.

“Whoever has full knowledge of contact delights in the composure of knowing. Thus with realization into contact, without craving they are completely cooled.

Siyā aññenapi pariyāyena sammā dvayatānupassanā'ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā'tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkham sambhoti sabbam vedanāpaccayāti, ayamekānupassanā. Vedanānam tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayam dutiyānupassanā. Evaṃ sammā dvayatānupassinō kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pāṭikaṅkham – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā'ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā:

7. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on sensation of feeling; this is the first realization. With the remainderless fading away and cessation of that sensation of feeling, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Sukhaṃ vā yadi vā dukkhaṃ, adukkhamasukhaṃ saha;
Ajjhattañca bahiddhā ca, yaṃ kiñci atthi veditaṃ.

“Whatever is sensed, whether pleasant or unpleasant, neither pleasant or unpleasant, within oneself or outside.

Etaṃ dukkhanti ñatvāna, mosadhammaṃ palokinaṃ;
Phussa phussa vayaṃ passaṃ, evaṃ tatha vijānati;
Vedanānaṃ khayā bhikkhu, nicchāto parinibbuto’ti.

“Knowing this as dukkha, a falsehood, destined to decline; seeing the passing away of this or that contact of feeling – just right there is complete knowledge of it. With the passing away of sensations of feeling, a bhikkhu without craving is completely cooled.¹²

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ taṇhāpaccayāti, ayamekānupassanā. Taṇhāya tveva asesavirāganirodhā natthi dukkhassa sambhavoti, yaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparaṃ etadavoca satthā:

8. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on craving; this is the first

realization. With the remainderless fading away and cessation of that craving, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Taṇhādutiyo puriso, dīghamaddhāna saṃsaram;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.

“When a man follows craving he continues on for a long way. In the present or another existence one cannot overcome this continuous cycle.

Etamādīnavam ñatvā, taṇham dukkhassa sambhavam;
Vītataṇho anādāno, sato bhikkhu paribbaje’ti.

“Having known this disadvantage, that from craving is the coming into existence of dukkha; one is free from craving, unattached, the bhikkhu wanders on mindfully.¹³

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkham sambhoti sabbaṃ upādānapaccayāti, ayamekānupassanā. Upādānānaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavoti, yaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalānaṃ aññataram phalam pāṭikankham – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā:

9. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on identification¹⁴’, this is the first realization. With the remainderless fading away and cessation of that identification, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be

expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Upādānapaccayā bhavo, bhūto dukkhaṃ nigacchati;
Jātassa maraṇaṃ hoti, eso dukkhassa sambhavo.

“Identification is the basis for coming into existence; having become one is beset by dukkha. For the born there exists death, this is the arising of dukkha.¹⁵

Tasmā upādānakkhayā, sammadaññāya paṇḍitā;
Jātikkhayaṃ abhiññāya, na gacchanti punabbhava’nti.

“Therefore with the passing away of identification the wise one has attained right knowledge. With the attainment of higher knowledge is the passing away of birth, one does not come to renewed existence.¹⁶

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ ārambhapaccayāti, ayamekānupassanā. Ārambhānaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – dittheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

10. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on undertakings; this is the first realization. With the remainderless fading away and cessation of undertakings, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Yaṃ kiñci dukkhaṃ sambhoti, sabbhaṃ ārambhapaccayā;
Ārambhānaṃ nirodhena, natthi dukkhassa sambhavo.

“Whatever dukkha has arisen is entirely based upon undertakings. With the cessation of undertakings the arising of dukkha cannot exist.

Etamādīnavāṃ ñatvā, dukkhaṃ ārambhapaccayā;
Sabbārambhaṃ paṭinissajja, anārambhe vimuttino.

“Having known this disadvantage, that dukkha is based upon undertakings; relinquishing all undertakings, without them one is freed.

Ucchinnabhavataṇhassa, santacittassa bhikkhuno;
Vikkhīṇo jātisaṃsāro, natthi tassa punabbhavo’ti.

“Having destroyed the craving for existence¹⁷, this bhikkhu’s mind is calm; his continuous cycle of birth destroyed, he does not come to renewed existence.

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbhaṃ āhārapaccayāti, ayamekānupassanā. Āhārānaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

11. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on sustenance¹⁸; this is the first realization. With the remainderless fading away and cessation of sustenance, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Yaṃ kiñci dukkhaṃ sambhoti, sabbam āhārapaccayā;
Āhārānaṃ nirodhena, natthi dukkhassa sambhavo.

“Whatever dukkha has arisen is entirely based upon sustenance. With the cessation of sustenance the arising of dukkha cannot exist.

Etamādīnavam ñatvā, dukkhaṃ āhārapaccayā;
Sabbāhāraṃ pariññāya, sabbāhāraṃ manissito.

“Having known this disadvantage, that dukkha is based upon sustenance; with full knowledge of all sustenance, of all sustenance one is unattached.

Ārogyaṃ sammadaññāya, āsavānaṃ parikkhayā;
Saṅkhāya sevī dhammaṭṭho, saṅkhaṃ nopeti vedagū’ti.

“With right knowledge of the diseaseless¹⁹, destroyed are the unwholesome behaviors. With practiced calculation of the meaning of Dhamma, one skilled in contemplative knowledge is beyond calculation.

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā? Yaṃ kiñci dukkhaṃ sambhoti sabbam iñjitapaccayāti, ayamekānupassanā. Iñjitānaṃ tveva asesavirāganirodhā natthi dukkhassa sambhavoti, ayaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassano kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparaṃ etadavoca satthā:

12. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘Whatever dukkha has arisen is entirely based on agitation; this is the first realization. With the remainderless fading away and cessation of agitation, the arising of dukkha does not come into existence; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Yaṃ kiñci dukkhaṃ sambhoti, sabbhaṃ iñjitapaccayā;
Iñjitānaṃ nirodhena, natthi dukkhassa sambhavo.

“Whatever dukkha has arisen is entirely based upon agitation. With the cessation of agitation the arising of dukkha cannot exist.

Etamādīnavam ñatvā, dukkhaṃ iñjitapaccayā;
Tasmā hi ejaṃ vossajja, saṅkhāre uparundhiya;
Anejo anupādāno, sato bhikkhu paribbaje’ti.

“Having known this disadvantage, that dukkha is based upon agitation; then with the release of these stirrings, volitional-processes cease.²⁰ Without stirrings one does not take things up, the bhikkhu wanders on mindfully.

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā? Nissitassa calitaṃ hotīti, ayamekānupassanā. Anissito na calatīti, ayaṃ dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā:

13. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘For the dependant there is disturbance; this is the first realization. For the independent there is no disturbance; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Anissito na calati, nissito ca upādiyaṃ;
Itthabhāvaññathābhāvaṃ, saṃsāraṃ nātivattati.

“For the independent there is no disturbance, for the dependant there is taking up; in the present or another existence one cannot overcome this continuous cycle.

Etamādīnavam ñatvā, nissayesu mahabbhayam;
Anissito anupādāno, sato bhikkhu paribbaje’ti.

“Having known this disadvantage, the great anxiety over dependencies; without dependence one does not take things up²¹, the bhikkhu wanders on mindfully.

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā? Rūpehi, bhikkhave, arūpā santatarāti, ayamekānupassanā. Arūpehi nirodho santataroti, ayam dutiyānupassanā. Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnam phalānam aññataram phalam pāṭikaṅkham – dittheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idam vatvāna sugato athāparam etadavoca satthā:

14. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’ ‘The immaterial is more peaceful than material form; this is the first realization. Cessation is more peaceful than the immaterial²²; this is the second realization.’ A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Ye ca rūpūpagā sattā, ye ca arūpaṭṭhāyino;
Nirodham appajānantā, āgantāro punabbhavam.

“Whatever beings come to material form, and whoever is established in the immaterial; not understanding cessation, come into renewed existence.

Ye ca rūpe pariññāya, arūpesu asaṅghitā;
Nirodhe ye vimuccanti, te janā maccuhāyino’ti.

“But whoever has complete knowledge of material form, neither established in the immaterial; they are released through cessation, those beings who have abandoned death.

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathañca siyā?

Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya idaṃ saccanti upanijjhāyitaṃ tadamariyānaṃ etaṃ musāti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, ayamekānupassanā.

15. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’

“Bhikkhus, whatever is considered ‘this is true’ in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men; is well known by the noble ones with right wisdom as it actually is ‘this is false’; this is the first realization.

Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya idaṃ musāti upanijjhāyitaṃ, tadamariyānaṃ etaṃ saccanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, ayaṃ dutiyānupassanā.

“Bhikkhus, whatever is considered ‘this is false’ in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men; is well known by the noble ones with right wisdom as it actually is ‘this is true’; this is the second realization.²³

Evam sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikaṅkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Anattani attamāṇiṃ, passa lokam sadevakam;
Niviṭṭham nāmarūpasmiṃ, idaṃ saccanti maññati.

“See this world with its gods, considering self in what is not-self. Immersed in this recognition of objects, they imagine this as real.²⁴

Yena yena hi maññanti, tato taṃ hoti aññathā;
Tañhi tassa musā hoti, mosadhammañhi ittaram.

“Whatever they can imagine only becomes something else. Therefore such is falsehood, its ever changing nature.²⁵

Amosadhammaṃ nibbānaṃ, tadariyā saccato vidū;
Te ve saccābhisamayā, nicchātā parinibbutā’ti.

“Undeceptive is the nature of Nibbāna, that the noble ones know is true; those having come into this truth, without craving are completely cooled.

Siyā aññenapi pariyāyena sammā dvayatānupassanā’ti, iti ce, bhikkhave, pucchitāro assu; ‘siyā’tissu vacanīyā. Kathaṅca siyā?

Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya idaṃ sukhanti upanijjhāyitaṃ, tadamariyānaṃ etaṃ dukkhanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, ayamekānupassanā.

16. “Bhikkhus, if any would inquire ‘can there be another arrangement of right realization of dualities?’ then respond ‘There can’ ‘How can it be?’

“Bhikkhus, whatever is considered ‘this is pleasant’ in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men; is well known by the noble ones with right wisdom as it actually is ‘this is unpleasant’; this is the first realization.

Yaṃ, bhikkhave, sadevakassa lokassa samārakassa sabrahmakassa sassamaṇabrāhmaṇiyā pajāya sadevamanussāya idaṃ dukkhanti upanijjhāyitaṃ tadamariyānaṃ etaṃ sukhanti yathābhūtaṃ sammappaññāya sudiṭṭhaṃ, ayam dutiyānupassanā.

“Bhikkhus, whatever is considered ‘this is unpleasant’ in this world with its gods, Māras, Brahmas, ascetics, brāhmaṇas, and its generations of kings and men; is well known by the noble ones with right wisdom as it actually is ‘this is pleasant’; this is the second realization.

Evaṃ sammā dvayatānupassino kho, bhikkhave, bhikkhuno appamattassa ātāpino pahitattassa viharato dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikānkhaṃ – diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā’ti.

Idamavoca bhagavā. Idaṃ vatvāna sugato athāparaṃ etadavoca satthā –

A bhikkhu with this right dual realization – abiding attentive, ardent and resolved in oneself – one of two results can be expected: to have seen this Dhamma with perfect knowledge, or if there is some attachment left; to not return.

“This was said by the Sublime One. Having said that, the Well Gone Teacher said further:

Rūpā saddā rasā gandhā, phassā dhammā ca kevalā;
Iṭṭhā kantā manāpā ca, yāvatatthīti vuccati.

“Material forms, sounds, tastes, smells, bodily contacts and thoughts, all of which are pleasant, enjoyable and gratifying; are so called to that extent.

Sadevakassa lokassa, ete vo sukhasammatā;
Yattha cete nirujjhanti, taṃ nesaṃ dukkhasammatāṃ.

“This world with its gods consider these as pleasant; although whenever these cease to be, these are considered as unpleasant.²⁶

Sukhanti diṭṭhamariyehi, sakkāyassuparodhanaṃ;
Paccanīkamidaṃ hoti, sabbalokena passatāṃ.

“The noble ones know as pleasurable the cessation of this corporeal existence²⁷; this is a reversal of what the entire world knows.

Yaṃ pare sukhatō āhu, tadariyā āhu dukkhato;
Yaṃ pare dukkhato āhu, tadariyā sukhatō vidū.

“What others have called pleasant, the noble ones have called unpleasant; what others have called unpleasant, the noble ones know as pleasure.

Passa dhammaṃ durājānaṃ, sampamūlhetthaviddasu;
Nivutānaṃ tamo hoti, andhakāro apassataṃ.

“See how this Dhamma is hard know, here the foolish are completely confused. For the occluded it is darkness – the blind cannot see.

Satañca vivaṭaṃ hoti, āloko passatāmiva;
Santike na vijānanti, maggā dhammassa kovidā.

“For the mindful it is uncovered, as when seeing in the light. Those not wise in the way of Dhamma, cannot know it even though its at hand.

Bhavarāgaparetehi, bhavasotānusāribhi;
Māradheyānupannehi, nāyaṃ dhammo susambudho.

“Those overcome with passion for existence, following the stream of existence; are under the sway of Māra, not well and completely awakened to the Dhamma.

Ko nu aññatramariyehi, padaṃ sambuddhumarahati;
Yaṃ padaṃ sammadaññāya, parinibbanti anāsavā’ti.

“Who other than the noble ones are worthy to undertake this complete awakening? Whoever can undertake right knowledge are without unwholesome behaviors – completely cooled.

Idamavoca bhagavā. Attamanā te bhikkhū bhagavato bhāsitaṃ abhinanduntī.
Imasmim ca pana veyyākaraṇasmim bhaññamāne saṭṭhimattānaṃ
bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsūti.

“This was said by the Sublime One. The Bhikkhus were uplifted in their minds by what the Sublime One said. And while they delighted in this explanation, the minds of as many as sixty bhikkhus were released through not taking up unwholesome behaviors.

Dvayatānupassanāsuttaṃ dvādasamaṃ niṭṭhitaṃ.

❁ The Twelfth Discourse on Dual Realizations is completed

Notes:

¹ Here the Four Noble Truths are divided into the first dyad, the 4-NT representing the earliest framework of causality taught by the Buddha.

² The Anāgāmī does *not return* to human or lower conditional existence, but instead takes ‘birth’ in refined realms of existence or ‘the pure abodes’ (*suddhāvāssa*), to realize complete Liberation there. One could take this to metaphorically represent the non return to lower mind-states in the present life cycle.

³ Stanzas 729 – 732 give a dual distinction, as found with the remaining dyads throughout this sutta, of the ignorance which hinders understanding of the 4-NT, and direct knowledge which thereby secures release from *dukkha*. *Knowledge*, in the instructions of the Buddha, whatever its forms *viz.* *pajānati* – direct knowledge, *pañña* – wisdom, *vijjā* – knowledge, *ñatva* – knowledge, *sammaddasa* – right seeing, *sammadaññā* – right knowledge, and *vedita* – experience (as felt with the senses) to list a few; all reference direct personal understanding of the objects of contemplation.

⁴ ‘*upadhipaccayāti*’ ‘based on taking up’. Here the basis (*paccayāti*) for *dukkha* is *upadhi* ‘to take up’ the objects of conditionality. Various translated as *acquisition* or *endearment* to objects, it is essentially equal to *upādāna* and its form *upādāya*, descriptive in SN. 3.105 as a *taking up* which functions as identification with the mind and body (*pañcakkhandhā*) as the “notion ‘I am’” (*asmi-māna*). We will meet with *upādāna* throughout this text, and later in this discourse (9th dyad) translated as *identification*, but the function of these to the arising of *dukkha* is essentially the same. Note that anytime *upādāna* (*upādi*, *upādāya* etc.) is mentioned in contemplative context, it is referencing this taking-up of the *pañcakkhandhā* as ‘self’.

⁵ With the Pāli term *loka*, we should refer to its most general Vedic meaning as *visible space* or manifest *conditions*. Although it is often translated as ‘world’, ‘universe’ or ‘cosmos’ in its respective connotation; in terms of the Buddha’s doctrine of causality it always bears the figurative meaning as the fluid and changing conditions within the corporeality of being. This is nicely explained in the Lokapañhā Sutta, where the Buddha explains the interaction of sense processes (*saḷāyatana*) as “‘breaking apart’, thus are called these *conditions*...” (“... ‘*lujjati*’ti kho, ... *tasmā lokoti vuccati*.’...” – SN. 4.1.8.9)

⁶ Here *dukkha* is based on the ignorance (*avidvā*) of ‘engaging in taking up’ (*upadiṃ karoti*). Keeping in mind that *upadhi* is the cause of the notion of ‘I am’ and ‘self’, it is significant that in the last line we read that with direct knowledge (*pajānaṃ*) there is no engaging in taking-up; thus “...realizes birth as the arising of *dukkha*...” (“...*dukkhassa jātipabhavānupassī*...” – essentially the same as birth of the notion ‘I am’.

⁷ Turning the continuous cycle (*saṃsāra*) ‘again and again’ (*punappinaṃ*) is a form of mental recidivism, which always arrives at the same ignorance (*avijjā*).

⁸ “Indeed this ignorance is a great delusion...” Delusion (*moha*), as with the other two *kilesa* *viz.* greed (*lobha/rāga*), and corrupt intentions (*dosa*), are behaviors of ignorance (*avijjā*).

⁹ The *saṅkhāra* are mental determinations or intentions (*sañcetaṇa*) of the objects of sensation. Here, through knowledge of the disadvantage of the role of *saṅkhāra* to the arising of *dukkha*, these *saṅkhāra* of objects are calmed (*samatha*) by restraint at sense-perceptions; resulting in the passing away of *dukkha* through ‘knowing things as they are’ (‘...*etaṃ ñatvā yathātathaṃ*...’).

¹⁰ “completely calms” is helpful because where we often find these conditions referenced as ceased (*nirodha*), a calmed or composed (*upasama*) condition, just as *samatha* above, fits better with what one experiences through contemplative endeavor; the conditions still exist, just the behavior is affected by calm restraint.

¹¹ In the Udāna we read this ‘affected by contact...’ in a similar context as “...affected by contact a disease is called “Self?” (“...*phassaparreto rogaṃ vadati attato*...” – Ud. 3.10), stating further that because of such considerations one moves from this to another state of becoming (‘...*yena yena hi maññati, tato taṃ hoti aññathā aññathābhāvī bhavasatto loko*...’ – *ibid.*)

¹² This is essentially what we find in the Satipaṭṭhāna Sutta; contemplation of what is sensed, inside or outside (*ajjhatañca bahiddhā ca*) of its point of contact; as pleasurable, displeasurable or neither; arising and passing away. What is interesting is that in the Satipaṭṭhāna Sutta we read that this leads to “...mere knowledge and mere awareness, and one does not abide dependant on nor identifies with anything in this condition.” (‘...*yāvadeva ñāṇamattāya paṭissatimattāya, anissito ca viharati na ca kiñci loke upādiyati*.’); it is this knowledge of and detachment to conditions or ‘the world’ (*loka*), which is a descriptor of release elsewhere in the suttas (ex. MN. 140). Whereas in the present discourse we have essentially the same

contemplative process indicating that knowledge of the changefulness at decline of sensations as *dukkha*, leads to complete coolness (*parinibbuto*) when sensations fade without craving.

¹³ Craving (*taṇha*) represents the beginning of the process of ignorant attachment and *dukkha*. This is indicated by “When a man follows craving he continues on for a long way. In the present or another existence one cannot overcome this continuous cycle.” (see *fn.* 7) By not turning back at craving one is caught up in ‘existence’ (*bhāva*) and the ‘continuous cycle’ (*samsāra*) of repeating this pattern as habit. This has remedy when there is knowledge of the disadvantage (*‘etamādīnavaṃ ñatvā...’*) that craving is the cause of *dukkha*, thereby countering ‘existence’ with ‘release and detachment from craving’ (*‘vītataṇho anādāno...’*), and the ‘continuous cycle’ with mindful sojourn (*‘...sato ... paribbaje.’*).

¹⁴ See *fn.* 4

¹⁵ Just as we find in the classic 12 point chain of Dependant Origination (*paṭiccasamuppāda*), this is the usual linking of identification (*upādāna*) to existence (*bhava*). What is helpful here is the phrase “For the born there exists death...” (*‘Jātassa maraṇaṃ hoti...’*); this is the birth and death due to identification with sensory events as substantial, giving rise to *dukkha* (*‘...eso dukkhassa sambhavo.’*).

¹⁶ This is the ending of the recidivistic cycle of renewed existence; ‘higher knowledge’ is awakening to the deathless present.

¹⁷ *Ārambha* indicates the basis or support of an action; its energy. In stanza 751 we find a descriptor of *ārambha* as the basis of *dukkha* in the compound *‘ucchinnabhavataṇhassa’* – “Having destroyed the craving for existence...”. In this compound we find that *ārambha* is the craving for existence (*bhavataṇha*), which having been destroyed, results in peace. This would indicate *ārambha* as a catalyst for the bringing forward of craving (*taṇha*), through to the ‘taking up’ (*upādāna*) of existence (*bhava*), which results in the disquietude of *dukkha*.

¹⁸ *Āhāra* : ‘food’; nutriment, sustenance, support; is also indicative of the ‘eating’, consuming of or reliance on such. This is the consuming of sustenance for existence that we find in the Mōḷiyaphagguna Sutta (SN. 2.12:12), where the Buddha instructs on the four *āhāra* which supports sentient existence:

“Monks, there are four aliments for the continuance of those beings in existence and for the support of those coming into existence.

°*kabaḷīkāro āhāro* : ‘portions of food’ → Support for the Body

°*phassa* : contact

°*manosañcetanā* : ‘mental intentions’ > Support for the Composite of Sentience

°*viññāṇa* : consciousness

This would cover the range of *āhāra* as physical and mental sustenance.

¹⁹ Here *ārogya* is a synonym of *nibbāna*, just as *nibbāna* represents the complete cooling of the *āsavā*, and ‘destroyed are the unwholesome behaviors.’ Also *roga* represents the disease of self-view, where we read in the Udāna “Afflicted by contact, a disease is called ‘self.’” *phassapareto rogaṃ vadati attato* (Ud.3.10)

²⁰ The ‘agitation’ and ‘stirrings’ mentioned in this dyad are indicated here as a influence to ‘cognitive processes’ (*saṅkhāra*). The function of *saṅkhāra* is mental processing or determinations (*sañcetaṇa*) about what is sensed, and as we find in this stanza, lend directly to the ‘taking up’ (*upādāna*) of things as self.

²¹ In stanza 757, one dependant (*nissito*) not only has disturbance (*calati*), but the ‘taking up’ (*upādi*) of existence as well. Whereas in 758 the independent is one who does not take up existence (*‘anissito ... anupādāno’*) i.e. as ‘self’ (see *fn.* 4). This presents essentially the same dynamic we read in dyads 10 & 12, where we find that the presence of undertakings and agitation lead to further mental stirrings, anxiety and the ‘taking up’ of existence.

²² This refers to the immaterial stages of contemplative refinement (*arūpa jhānas*), where perception of material form (*rūpa*) and its objects dissolve into perception of limitless space, which in turn, dissolve into cessation (see Iti. 3.2, MN. 52, AN. 11.17).

²³ There is a clear distinction given here in terms of qualities of knowledge between ‘this world with its gods... etc’ – those without right-view – and the noble contemplative in the dispensation of the Buddha. Where those of the world merely ‘take up an idea’ (*upanijjhāyati*), the noble contemplative ‘well knows with right wisdom according to what exists (*yathābhūtaṃ sammappaññāya sudiṭṭhaṃ*)’. This perspective of the noble contemplative is the quality of *suchness* (*tādī*), which although fully understanding of what is apperceived, knows these as dependently arisen and remains unattached to imaginings about them. This is expounded on by the Buddha in the Kāḷakārama Sutta, that of the ‘seen, heard, thought, cognized, attained, sought after, and reflected upon in the mind’ of ‘this world with its gods...’ the Tathāgata fully understands

but has no imaginings (*maññati*) of it whether present, absent, a projection of what is ‘to be’, or even of a possessor of the experience. This distillate quality explained as:

“Thus it is, bhikkhus, being *just such* with the nature of what is to be seen, heard, thought, and cognized; the Tathāgata *is such* (*tādīyeva tādī*). And I say that of this *such*, not another *such* can be brought forth that surpasses it.

“Whatever is seen, heard or thought,
Fixed upon, are thought as true by others;
Not so for one who is such, the self-restrained,
To accept what others view as true or false.

“Having seen with caution that arrow,
That the generations have affixed and attached;
“I know, I see, thus it is so”

There is nothing affixed of the Tathāgata.” – AN.4.1.3.4.(4.24)

²⁴ The Buddha goes on to expose this dichotomy as the presumption of *self* (*atta*) at *nāma-rūpa*. With the absence of right-view one is ignorant of the mental-processes that arise at sensations of feeling. When *nāma-rūpa* arises at sense-consciousness, it represents the cognitive processes of thoughts and intentions of what is sensed. When one is ignorant of sense and mental processes, one is caught up (literally ‘stuck’ – *niviṭṭha*) in these cognitive processes of *nāma-rūpa*, assuming these as substantial; that this experience represents an inherent, stable personality for whom these sensations belong. This stanza contrasts with the doctrine of the *self* in the Upanāds, where we read “Of what is called air acts through this *cognizant body*. That which is within; that is Brahma, that is the deathless, that is the Self.” (“*Ākāśo vai nāma nāmarūpayor nirvahitā; te yad antarā, tad brahma, tad amṛtam, sa ātmā, ...*”) – Chāndogya Upaniṣad 8.14. In this passage *ākāśa* is a synonym for the Brahman Absolute, the *Self* (*ātman*) as the animating force acting through (*nirvahitā*) the experience of embodiment (*nāmarūpa*).

²⁵ Here this misapprehension of sense and mental processes is identified as the behavior of imagination (*maññati*).

²⁶ This is indicative of the surface acquisition of the common person, who without realization regards the objects of sense as pleasant or unpleasant as sense phenomena rises and falls. In the Lokadhamma Sutta (AN.8.1.1.6.), the commoner “does not consider ‘(gain - loss, fame - disrepute, praise - blame, pleasure and dissatisfaction) has arisen for me, it is impermanent, afflicted and of the nature to change’ he does not understand it as it actually is.”

²⁷ *Sakkāya* ‘with a body’, implies the animate corporeal existence of the individual. The Buddha referred to this *individual* as comprised of the five bases subject to taking up (*pañcupādānakkhandhā tissa vacanīyaṃ* - SN. 3.105). In this stanza, cessation is with reference to the view of ‘self’ in the *pañcakkhandha*.