

## 12. Dvayatānupassanā Sutta -Twofold Reflections

I heard thus.

At one time the Blessed One was living in Sāvatti in the Pubba Monastery, the palace of Migàra's mother. That full moon night, the Blessed One was seated in the open attended by the Community of bhikkhus. The Blessed One observed the silent community of bhikkhus and addressed them.: "bhikkhus, if somebody were to ask you, 'O! bhikkhus, why should you listen to these noble teachings leading to enlightenment, you should reply thus: 'It is to know the twofold teaching as it really is' . How is it twofold: One reflection is, this is unpleasant and this its arising. The other reflection is, This is the cessation of unpleasantness and this the path leading to the cessation of unpleasantness. To a bhikkhu reflecting diligently to dispel, in this twofold manner two fruits could be expected; either knowledge here and now, or non-returning when substratum expires. and the Blessed One further said:

724. Those who do not know unpleasantness, its arising,

How all unpleasantness is destroyed and the path to end all unpleasantness...

725 Through release of mind or release through wisdom,

It is impossible they should come to the end, but to birth and decay..

726. They that know unpleasantness, its arising,

How unpleasantness is destroyed, and the path to end unpleasantness....

727. Endowed with release of mind or release through wisdom,

Do come to the end and not for birth and decay.

"If asked is there another method, to reflect rightfully in a twofold way, there is, would be the reply, and it would be asked how; "" Whatever unpleasantness experienced is on account of endearments (1). This is one reflection. With the remainderless cessation of all endearments, unpleasantness is not experienced. This is the second reflection To a bhikkhu reflecting in this .....re... .. the Blessed One further said thus.

728. "In the diffused world unpleasantness arises on account of endearments,

The fool making endearments goes to unpleasantness again and again.

Knowing it as the birth and growth of unpleasantness, people should not make endearments"

"If asked is there another method, to reflect rightfully in a twofold way, there is, would be the reply, and it would be asked how, "Whatever unpleasantness experienced is on account of ignorance. This is one reflection. With the remainderless cessation of ignorance unpleasantness is not experienced. This is the second reflection. To a bhikkhu reflecting in this .....re...". the Blessed One further said thus:

729. "It is a characteristic of the ignorant to proceed from birth to death, Born here and there again and again.

730. Ignorance is the great delusion on account of which is a steady and long attachment, Those who know do not come for birth again and again.

"If asked is there .....re.....' would be asked how. "Whatever unpleasantness experienced is on account of determinations (2). This is one reflection . With the remainderless cessation of determinations, unpleasantness is not experienced. This is the second reflection. To a bhikkhu reflecting in this ....re.." the Blessed One further said thus:

731 "Whatever unpleasantness experienced springs from determinations,  
With the cessation of determinations, there is no arising of unpleasantness.

732. 'Unpleasantness springs from determinations', knowing this danger,  
Destroy it with the perception of appeasing all determinations (3).

This is the destruction of unpleasantness, knowing it as it really is.

733. The wise attain right view and perfect knowledge

Going beyond the yoke of Death, do not come for rebirth."

"If asked is there .....re..'.... would be asked how. "Whatever unpleasantness experienced is on account of consciousness. This is one reflection . With the remainderless cessation of consciousness, unpleasantness is not experienced. This is the second reflection. To the bhikkhu reflecting in this ....re..." ..... the Blessed One further said thus:

734. "Whatever unpleasantness experienced springs from consciousness (4)  
With the cessation of consciousness, there is no unpleasantness.

735. 'Unpleasantness springs from consciousness' knowing this danger  
The bhikkhu appeases consciousness, and is for ever extinguished."

"If asked is there .....re..... ' would be asked how. "Whatever unpleasantness experienced is on account of contact. This is one reflection. With the remainderless cessation of contact, unpleasantness is not experienced. This is the second reflection. To the bhikkhu reflecting in this ....re..." The Blessed One further said thus:

736. "Those overcome by contact, wandering in the stream of being,  
Fallen to the wrong path are far removed from the destruction of bonds.

737. Those who know contact thoroughly, and attached to appeasement,  
They are the ones who thoroughly know contact, and are extinguished.

"If asked is there ....re.....would be asked how. "Whatever unpleasantness experienced springs from feelings. (5) This is one reflection. With the remainderless cessation of feelings unpleasantness is not experienced. This is the second reflection. To the bhikkhu reflecting in this ...re....." The Blessed One further said thus:

738. "Whatever is felt, internally or externally,

As pleasant, unpleasant or even neither unpleasant nor pleasant,....

739. Knows all this as 'unpleasant' deceitful, decaying things,

While feeling sees them fade and there and there becomes dispassionate

The bhikkhu with destroyed feelings is for ever extinguished."

"If asked is there ....re.... would be asked how. "Whatever unpleasantness experienced springs from craving. This is one reflection. With the remainderless cessation of craving unpleasantness is not experienced. This is the second reflection. To the bhikkhu reflecting in this ...re..... " The Blessed One further said thus:

740. "Craving is man's mate to tarry long in existences,

Born here and then there and never going beyond that.

741. Craving is the arouser of unpleasantness, knowing this danger,

The bhikkhu leads the holy life mindfully to give up craving and seizing.

"If asked is there ....re.... would be asked how. "Whatever unpleasantness experienced springs from seizing. This is one reflection. With the remainderless cessation of seizures, unpleasantness is not experienced. This is the second reflection. To the bhikkhu reflecting in this .... re....." The Blessed One further said

742. "On account of seizing is being, become, goes to unpleasantness.:

To the born there is death, this is the arising of unpleasantness.

743. Therefore the wise rightly knowing the destruction of seizures,

Thoroughly know destruction of birth and do not come to be born again."

"If asked is there ..... re.....would be asked how. "Whatever unpleasantness experienced springs from initiations. This is one reflection. With the remainderless cessation of initiations, unpleasantness is not experienced. This is the second reflection. To the bhikkhu reflecting in this...re..." The Blessed One further said:

744. Whatever unpleasantness experienced springs from initiations,

With the cessation of initiations unpleasantness is not experienced

745. Unpleasantness comes after initiation, knowing this danger Giving up all initiations are released there from.

746. The bhikkhu with appeased mind, the craving 'to be' uprooted ,

Birth and transmigration ended, has no rebirth".

"If asked is there....re..... would be asked how. "Whatever unpleasantness experienced springs from supports. This is one reflection. With the remainderless cessation of supports, unpleasantness is not experienced. This is the second reflection. To the bhikkhu reflecting in this ....re..." The Blessed One further said:

747 "Whatever unpleasantness experienced springs from supports, (4)

With the cessation of supports unpleasantness is not experienced.

748. Unpleasantness springs from supports, knowing this danger,

Learns all supports thoroughly and is not supported on them.

749. Thoroughly knowing the healthy state; the destruction of desires,

The Perfected One is not reckoned in the Teaching that stands discrimination."

"If asked is there ...re.... would be asked how. "Whatever unpleasantness experienced springs from wavering. This is one reflection. With the remainderless cessation of wavering, unpleasantness is not experienced. This is the second reflection. To the bhikkhu reflecting in this ...re...." The Blessed One further said:

750. "Whatever unpleasantness experienced springs from wavering,

With the cessation of wavering, unpleasantness is not experienced.

751. Unpleasantness springs from wavering, knowing this danger,

Give up distractions and uproot determinations

Desireless and not seizing the bhikkhu leads the holy life mindfully.

"If asked is there ....re..... would be asked how. "To the supported comes a change, This is one reflection. To the not supported there is no change. This is the second reflection. To the bhikkhu reflecting in this ...re....." The Blessed One further said thus.

752. The unsupported do not change, the supported are seized,

Born here and there they do not go beyond transmigrating.

753. There's fear in supports, knowing this danger,

Not supported and not seizing, the bhikkhu leads the holy life mindfully."

"If asked is there ...re..... would be asked how. "Out of material, immateriality is more peaceful. This is one reflection. Of immaterial cessation is more peaceful. This is the second reflection. To the bhikkhu reflecting in this ...re...." The Blessed One further said thus:

754. "Beings with form, and formless beings,

Do not know cessation and come for re- birth.

755. Those that know matter thoroughly, get established in the immaterial

Those that find release in cessation, go beyond the domains of Death."

"If asked is there...re..... would be asked how. "O! bhikkhus, to gods and men, Màras, and the community of recluses and Brahmins 'this world is true ' is established. That, by the noble ones is verily seen with right wisdom as 'not true' . This is one reflection.. Whatever is established as false by gods and men, Màras and the community of recluses and Brahmins, is thoroughly seen as it really is with right wisdom as the truth by the Noble Ones. This is the second reflection. To the bhikkhu reflecting in this .....re...." The Blessed One further said:

756. "Look at gods and men measuring the self without a self,

Taking name and matter for granted, think 'this is true'

757. In whatever is thought, there is a change,

That is the lie there, the deluded thing in brief.

758. The non-deluded thing is extinction, that the Noble Ones knew as true,

They have realized the truth and are extinguished for ever.

"If asked is there...re.... would be asked how.. "O! bhikkhus, to gods and men, Màras, and the community of recluses and Brahmins it is established that this world is pleasant, and that by the Noble Ones is verily seen with right wisdom as unpleasant. This is one reflection. Whatever established as un- pleasant by gods and men, Màras, and community of recluses and Brahmins, is thoroughly seen as it really is with right wisdom as pleasant by the Noble Ones. This is the second reflection. To a bhikkhu reflecting in this ...re....." The Blessed One further said:

759. All forms sounds, tastes, smells, touches and ideas,

Are agreeable and pleasant as long as they are present.

760. To gods and men they are pleasant, while they are present,

When these cease it is unpleasant to them .

761. The breaking up of the self is seen as pleasant by the Noble Ones,

This is completely opposite to what is seen by the whole world.

762. What others said was pleasant, is unpleasant said the Noble Ones,

What others said was unpleasant, the Noble Ones knew as pleasant.

The Teaching is very difficult to understand, the fools are confused over it.

763. Those hemmed in darkness do not see,

To the mindful it is open as seeing a light,

Those not clever in the Teaching , do not see it right under the eye

764. Those going with the stream , overcome with the greed 'to be',

Within the reach of Death, find it difficult to realize this Teaching.

765. Other than the Noble Ones, who else would value enlightenment,

Which they knowing rightly extinguish without desires.

The Blessed One said thus, and those bhikkhus delighted in the words of the Blessed One. When the Blessed One gave this discourse about sixty bhikkhus released their minds from desires without holdings.

**Dvayatàrupassanà Sutta** -Twofold Reflections.(2Sutta-Pitaka/5Khuddaka-Nikaya/05Suttanipata/3-maha-vagga)