

## 0.0.1 Well-settled in View

### 0.0.1 diṭṭhigatasuttaṃ

This indeed was said by the Auspicious One, said by the Ara-  
hant, as heard by me.

vuttaṃ hetamaṃ bhagavatā. vuttamarahatā'ti me sutamaṃ.

1. Obsessed by two entrenchment in views, O bhikkhus,  
are devas and humans, some of whom lag behind, while  
others go too far. Only those endowed with eyes, see.

dvīhi bhikkhave diṭṭhigatehi pariyuṭṭhitā devamanussā  
olīyanti eke. atidhāvanti eke. cakkhumanto ca pas-  
santi.

2. And how, O bhikkhus, do some lag behind?

kathañca bhikkhave olīyanti eke?

3. Devas and humans, O bhikkhus, delight in being,  
enjoy being, rejoice in being. When Dhamma is being  
taught to them for the cessation of being, their minds do  
not reach out towards it, do not get pleased in it, do not  
get steadied in it, do not gain affinity with it. It is really  
just so, O bhikkhus, that some lag behind.

bhavārāmā bhikkhave devamanussā bhavaratā bhava-  
sammuditā. tesamaṃ bhavanirodhāya dhamme desiya-

māne na cittaṃ pakkhandati na pasīdati na santiṭṭhati  
nādhimuccati. evaṃ kho bhikkhave oliyanti eko.

4. And how, O bhikkhus, do some go too far?

kathaṅca bhikkhave atidhāvanti eke?

5. Being troubled, depressed, and disgusted of being as such, some delight in non-being [thinking:] “truly, Sir, since this self, at the break up of this body after death, will be annihilated and destroyed, this is peaceful, this is most excellent, this is reality.” It is really just so, O bhikkhus, that some go too far.

bhaveneva kho paneke aṭṭiyamānā harāyamānā jigucchamānā vibhavaṃ abhinandanti yato kira bho ayaṃ attama<sup>1</sup> kāyassa bhedā parammaraṇā ucchijjati vinasati na hoti parammaraṇā, etaṃ santaṃ etaṃ paṇītaṃ etaṃ yathāvanti<sup>2</sup>. evaṃ kho bhikkhave atidhāvanti eko.

6. And how, O bhikkhus, do those who are endowed with eyes, see?

kathaṅca bhikkhave cakkhumanto passanti?

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<sup>1</sup>satto, simu.

<sup>2</sup>yathāvaevamdhāvati, simu.

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7. Herein a bhikkhu sees what has come to be from what has come to be. Having seen what has come to be from what has come to be, he has entered upon the path for the alienation, for the fading away, for the cessation of what has come to be. It is really just so, O bhikkhus, that those endowed with eyes, see.

idha bhikkhu bhūtaṃ bhūtato passati, bhūtaṃ bhūtato disvā bhūtassa nibbidāya virāgāya nārodhāya paṭipanno hoti. evaṃ kho bhikkhave cakkhumanto ca passantīti.

8. This is the meaning of what the Auspicious One said. Thus, this was said there:

etamatthaṃ bhagavā avoca. tatthetaṃ iti vuccati:

“Those who, having seen what has come to be  
from what has come to be,  
and the going beyond of what has come to be;  
they are liberated in being as such,  
from the complete destruction of thirst for be-  
ing.

ye<sup>3</sup> bhūtaṃ bhūtato disvā  
bhūtassa ca atikkamā<sup>4</sup>  
yathābhūte vimuccanti  
bhavataṇhāparikkhayā.

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<sup>3</sup>yo, syā. ■

<sup>4</sup>atikkamaṃ, sīmu. ■

Truly he who fully comprehends what has  
 come to be,  
 free from thirst for being and non-being;  
 from non-being of what has come to be, a  
 bhikkhu  
 does not come to renewal of being.”

sa ve<sup>5</sup> bhūtapariñño so<sup>6</sup>  
 vītataṇho bhavābhavā  
 bhūtassa vibhavā bhikkhu  
 nāgacchati punabbhava"nti.

9. “This too is the meaning of what was said by the  
 Auspicious One. Thus was heard by me.”

ayampi attho vutto bhagavatā. iti me sutanti.

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<sup>5</sup>sace, simu. syā, pts. ■

<sup>6</sup>bhūtapariññāto, katthaci. ■

