

### 0.0.1 Well-settled in View

diṭṭhigatasuttaṃ

This indeed was said by the Auspicious One, said by the Arahanṭ, as heard by me.

vuttaṃ hetam bhagavatā. vuttamarahatā'ti me sutam.

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 oḷiyanti eke. atidhāvanti eke. cakkhumanto ca passanti.

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

kathañca bhikkhave oḷiyanti 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 bha-

vasammuditā. tesam bhavanirodhāya dhamme desiyamāne na cittam pakkhandati na pasīdati na santiṭṭhati nādhimuccati. evaṃ kho bhikkhave oḷiyanti eko.

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

kathañca 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 attam<sup>1</sup> kāyassa bhedā parammaraṇā ucchijjati vinassati na hoti parammaraṇā, etaṃ santam etaṃ paṇītam etaṃ yathāvantī<sup>2</sup>. evaṃ kho bhikkhave atidhāvanti eko.

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

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<sup>1</sup>satto, sīmu.

<sup>2</sup>yathāvaevamdhāvati, sīmu.

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kathañca bhikkhave cakkhumanto passanti?

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 attenuation, 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 vucati:

“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

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<sup>3</sup>yo, syā. ■

bhūtassa ca atikkamā<sup>4</sup>  
 yathābhūte vimuccanti  
 bhavataṇhāparikkhayā.

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>4</sup>atikkamaṃ, sīmu. ■

<sup>5</sup>sace, sīmu. syā, pts. ■

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

