

### 0.0.1 Well-settled in View

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

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.

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

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.

diṭṭhigatasuttaṃ

vuttaṃ hetamaṃ bhagavatā. vuttamarahatā'ti me sutamaṃ.

dvīhi bhikkhave diṭṭhigatehi pariyuṭṭhitā devamanussā olīyanti eke. atidhāvanti eke. cakkhumanto ca passanti.

kathañca bhikkhave olīyanti eke?

bhavārāmā bhikkhave devamanussā bhavaratā bhavasammuditā. tesamaṃ bhavanirodhāya dhamme desiyamāne na citamaṃ pakkhandati na paśidati na santiṭṭhati nādhimuccati. evamaṃ kho bhikkhave olīyanti eko.

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

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.

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

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

kathañca bhikkhave atidhāvanti eke?

bhaveneva kho pa-  
neke aṭṭiyamānā  
harāyamānā jiguc-  
chamānā vibhavaṃ  
abhinandanti yato  
kira bho ayaṃ attaṃ<sup>1</sup>  
kāyassa bhedā pa-  
rammaraṇā ucchij-  
jati vinassati na hoti  
parammaraṇā, etaṃ  
santaṃ etaṃ paṇi-  
taṃ etaṃ yathāvantī<sup>2</sup>.  
evaṃ kho bhik-  
khave atidhāvanti  
eko.

kathañca bhikkhave cakkhumanto pas-  
santi?

idha bhikkhu bhū-  
taṃ bhūtato passati,  
bhūtaṃ bhūtato di-

<sup>1</sup>satto, sīmu.■

<sup>2</sup>yathāvaevaṃdhāvati, sīmu.■  
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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.

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

“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 thirsting  
for being.

Truly he who fully comprehends  
what has come to be,  
free from thirsting for  
being and non-being;  
from non-being of what

svā bhūtaṣṣa nibbidāya virāgāya nārodhāya paṭipanno hoti. evaṃ kho bhikkhave cakkhumanto ca passantīti.

etamatthaṃ bhagavā avoca. tatthe-  
taṃ iti vuccati:

ye<sup>3</sup> bhūtaṃ bhūtato  
disvā  
bhūtaṣṣa ca atikkamā<sup>4</sup>  
yathābhūte vimuc-  
canti  
bhavataṇhāparikkhayā.

sa ve<sup>5</sup> bhūtapariñño  
so<sup>6</sup>  
vītataṇho bhavābhav-

<sup>3</sup>yo, syā. ■

<sup>4</sup>atikkamaṃ, sīmu. ■

<sup>5</sup>sace, sīmu. syā, pts. ■

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

has come to be, a bhikkhu	bhūṭassa vibhavā bhik- khu
does not come to renewal of being.”	nāgacchati punab- bhava"nti.
9. “This too is the meaning of what was said by the Aus- picious One. Thus was heard by me.”	ayampi attho vutto bhagavatā. iti me sutanti.

