

### 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.
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.

### 0.0.1 diṭṭhigatasuttaṃ

vuttaṃ hetamaṃ bhagavatā. vuttamarahatā'ti me suttaṃ.

1. dvīhi bhikkhave diṭṭhigatehi pariyuṭṭhitā devamanussā oḷiyanti eke. atidhāvanti eke. cakkhumanto ca passanti.

2. kathaṇca bhikkhave oḷiyanti eke?

3. bhavārāmā bhikkhave devamanussā bhavaratā bhavasammuditā. tesamaṃ bhavanirodhāya dhamme desiyamāne na cittaṃ pakkhandati na pasīdati na santiṭṭhati nādhimuccati. evamaṃ kho bhikkhave oḷiyanti eko.

4. kathaṇca bhikkhave atidhāvanti eke?

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

6. kathaṇca bhikkhave cakkhumanto passanti?

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

<sup>2</sup>yathāvaevamdhāvati, simu.

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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 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.

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 thirst for be-  
ing.

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.”

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

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

8. etamatthaṃ bhagavā avoca. tatthetaṃ iti vuccati:

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

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

9. ayampi attho vutto bhagavatā. iti me sutanti.

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<sup>3</sup>yo, syā. ■

<sup>4</sup>atikkamaṃ, sīmu. ■

<sup>5</sup>sace, sīmu. syā, pts. ■

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