

### 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 re-

### 0.0.1 diṭṭhigatasuttaṃ

vuttaṃ hetamaṃ bhagavatā. vuttamarahatā'ti me sutamaṃ.

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

kathañca bhikkhave oliyanti eke?

bhavārāmā bhikkhave devamanussā bhavaratā bhavasammuditā. tesamaṃ bhavanīrodhāya dhamme desiyamāne na cittaṃ pakkhandati na paṣīdati na santiṭṭhati nādhimuccati. evamaṃ kho bhikkhave oliyanti eko.

ally 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.

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,

kathañca bhikkhave atidhāvanti eke?

bhaveneva kho paneke aṭṭiyamānā harāya-mānā jigucchamānā vibhavaṃ abhinandanti yato kira bho ayaṃ at-taṃ<sup>1</sup> kāyassa bheda parammaraṇā ucchij-jati vinassati na hoti parammaraṇā, etaṃ santaṃ etaṃ paṇi-taṃ etaṃ yathāvantī<sup>2</sup>. evaṃ kho bhikkhave atidhāvanti eko.

kathañca bhikkhave cakkhumanto passanti?

idha bhikkhu bhūtaṃ bhūtato passati, bhū-

<sup>1</sup>satto, simu.■

<sup>2</sup>yathāvaevamdhāvatī, simu.■  
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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  
being.

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

taṃ bhū tato disvā bhū-  
tassa nibbidāya virā-  
gāya nārodhāya pa-  
ṭipanno hoti. evaṃ  
kho bhikkhave cakkhu-  
manto ca passantīti.

etamatthaṃ bhagavā  
avoca. tatthetaṃ iti  
vuccati:

ye<sup>3</sup> bhūtaṃ bhū tato di-  
svā  
bhūtassa ca atikkamā<sup>4</sup>  
yathābhūte vimuccanti  
bhavataṇhāparikkhayā.

sa ve<sup>5</sup> bhūtapariñño so<sup>6</sup>  
vītataṇho bhavābhavē

<sup>3</sup>yo, syā. ■

<sup>4</sup>atikkamaṃ, sīmu. ■

<sup>5</sup>sace, sīmu. syā, pts. ■

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

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 Aus-  
picious One. Thus was heard  
by me.”

bhūtassa vibhavā bhik-  
khu  
nāgacchati punabbhava"nti.

ayampi attho vutto  
bhagavatā. iti me su-  
tanti.

