

0.0.1 Bahiya

textpalibāhiyasuttaṃ

1. textenglish Thus was heard by me. At one time the Auspicious One was dwelling in Savatthi at Jeta's Grove, Anathapindika's Park.

textpali evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā sāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme.

2. textenglish At that time, Bahiya Daruciriya, was dwelling at the sea shore in Supparaka. He was honoured, respected, revered, venerated, worshipped. He was a gainer of robes, almsfood, lodgings, and medicines, provisions and necessities for the sick. It so happened that while Bahiya Daruciriya had gone to a lonely place and was in seclusion, a reflection arose in his mind thus: "But whoever in the world is an arahant or have entered upon the path to arahantship, am I a certain one among them?"

textpali tena kho pana samayena bāhiye dāruciriye sup-pārake paṭivasati samuddatīre sakkato garukato mānito pūjito apacito, lābhī civarapiṇḍapātasenāsana gilānapac-cayabhesajjaparikkhārānaṃ. atha kho bāhiyassa dārucīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: ye ca kho keci¹ loke arahanto vā arahattamaggaṃ vā

¹ye kho keci, machasaṃ. ■

samāpannā, ahaṃ tesamaññataro'ti.

3. textenglish So then, a deva who was a former blood relative of Bahiya Daruciriya, having known by his mind the reflection in Bahiya Baruciriya's mind, by which way [led to] Bahiya Daruciriya, by that way he approached, out of compassion, wishing for his benefit. Having approached, he said this to Bahiya Daruciriya: "You, O Bahiya, are certainly not an arahant. You have not even entered upon the path to arahantship. Even those practices of yours are not that by which you might become an arahant or enter upon the path to arahantship." "So who now in the world including the devas, is an arahant, or has entered upon the path to arahantship?" "There is, O Bahiya, in the northern country, a town named Savatthi. In that place, the Auspicious One abides at present. He is the Arahant, the rightly self-awakened one. He indeed, O Bahiya, is the Auspicious One, the Arahant, and he only teaches the Dhamma for the sake of arahantship."

textpali atha kho bāhiyassa dārucīriyassa purāṇasālalo-
hitā devatā anukampikā atthakāmā bāhiyassa dārucīriyassa
cetasā cetoparivitakkamaññāya, yena bāhiyo dārucīriye
tenupasaṅkami. upasaṅkamitvā bāhiyaṃ dārucīriyaṃ
etadavoca: ne va kho tvam bāhiya arahā. nāpi arahat-
tamaggaṃ vā samāpanno. sāpi te paṭipadā natthi yāya
vā tvam arahā assa², arahattamaggaṃ vā samāpanno'ti.
atha ko carahi sadevake loke arahanto vā, arahattamag-

²assasi, syā. ■

gaṃ vā samāpanno?’ti. atthi bāhiya uttaresu janapadesu sāvatti nāma nagaraṃ. tattha so bhagavā etarahi viharati arahāṃ sammāsambuddho. so hi bāhiya bhagavā arahā ceva, arahattāya ca dhammaṃ desetīti

4. textenglish So then, Bahiya Daruciriya, having been aroused to a sense of urgency by that deva, set out at that moment from Supparaka. Sojourning [only] one night at every place, by which way [led to] Savatthi in Jeta’s Grove, Anathapindika Park, by that way he approached. At that time, many bhikkhus were walking up and down in the open air. Then, by which way [led to] those bhikkhus, by that way Bahiya Daruciriya approached. Having approached, he said this to those bhikkhus: “Where, O Bhante, is he, the Auspicious One, the Arahant, the rightly self-awakened one abiding at present? We have a desire to see that Auspicious One, the Arahant, the rightly self-awakened one.” “The Auspicious One, O Bahiya, has entered among the houses for alms food.”

textpali atha kho bāhiyo dārucīriyo tāya devatāya saṃvejito tāvadeva suppārakā³ pakkāmi sabbattha ekarattiparivāseṇa. yena sāvatti jetavanaṃ anāthapiṇḍikassa ārāmo⁴ tenupasaṅkami. tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. atha kho bāhiyo

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³suppārakamhā, machasaṃ. ■

⁴bhagavāsāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme, sū. ■

dārucīriyo yena te bhikkhū tenupasaṅkami. upasaṅkamtivā te bhikkhū etadavoca: kahannu kho bhante etarahi so bhagavā viharati arahamṃ sammāsambuddho? dassanakā-mamahā mayam taṃ bhagavantam⁵ arahantam sammāsambuddha’nti. antaragharam pavitṭho kho bāhiya, bhagavā piṇḍāyā’ti

5. textenglish So then, Bahiya Daruciriya, being in a hurry, having come out of Jeta’s Grove, having entered Savatthi, saw the Auspicious One in Savatthi, wandering for alms food, graceful, inspiring confidence, with faculties calmed, of peaceful mind, one attained to the highest taming and tranquility, a Naga with faculties restrained, tamed and guarded. Having seen, by which way [led to] the Auspicious One, by that way he approached. Having approached, having bowed down with his head at the Auspicious One’s feet, said this to the Auspicious One: “O Bhante, may the Auspicious One teach me the Dhamma, may the Well-Farer teach me the Dhamma, which [will] lead to my welfare and happiness for a long time.”

textpali atha kho bāhiyo dārucīriyo taramānarūpo jeta-vanā nikkhamitvā sāvattim pavisitvā addasa bhagavantaṃ sāvattiyam piṇḍāya carantaṃ pāsādikam pasā-daniyam santidriyam santamānasam uttamadamathasamathamana-pattam⁶ dantaṃ guttam yatinduriyam nāgam. disvāna yena bhagavā tenupasaṅkami. upasaṅkamtivā bhaga-

⁵dassanakāmamahā bhagavantam, machasam. ■

⁶uttamasamathadamathamanauppattam, machasam. ■

vato pāde sirasā nipatitvā bhagavantam etadavoca: 'desetu me bhante bhagavā dhammam, desetu sugato dhammam, yaṃ mamassa dīgharattam hitāya sukhāyā'ti.

6. textenglish When thus was said, the Auspicious One said this to Bahiya Daruciriya: "It is just not the time, O Bahiya. We have entered among the houses for alms food."

textpali evaṃ vutte bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: 'akālo kho tāva bāhiya. antaragharam pavittṭhamhā piṇḍāyā'ti.

7. textenglish Also for a second time, Bahiya Daruciriya said this to the Auspicious One: "But this, O Bhante, is difficult to know, what dangers there are for the Auspicious One's life, or what dangers there are for my life. May the Auspicious One teach me the Dhamma, may the Well-Farer teach me the Dhamma, which [will] lead to my welfare and happiness for a long time."

textpali dutiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca: "dujjānam kho panetaṃ bhante bhagavato vā jīvitantarāyānam, mayhaṃ vā jīvitantarāyānam. desetu me bhantebhagavā dhammam, desetu sugato dhammam, yā mamassa dīgharattam hitāya sukhāyā"ti.

8. textenglish Also for a second time, the Auspicious One said this to Bahiya Daruciriya: “It is just not the time, O Bahiya. We have entered among the houses for alms food.”

textpali dutiyampi kho bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: ” akālo kho tāva bāhiya. antaragharaṃ paviṭṭhamhā piṇḍāyā”ti.

9. textenglish Also for a third time, Bahiya Daruciriya said this to the Auspicious One: “But this, O Bhante, is difficult to know, what dangers there are for the Auspicious One’s life, or what dangers there are for my life. May the Auspicious One teach me the Dhamma, may the Well-Farer teach me the Dhamma, which [will] lead to my welfare and happiness for a long time.”

textpali tatiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca: ” dujjānaṃ kho panetaṃ bhante, bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ mamaṃssa dīgharattaṃ hitāya sukhāyā”ti.

10. textenglish Therefore, for you Bahiya, it should be trained thus: “In the seen there will be merely the seen. In the heard there will be merely the heard. In the thought there will be merely the thought. In the cognized there will be merely the cognized.” Thus indeed for you Bahiya, should it be trained.

textpali tasmātiha te bāhiya, evaṃ sikkhitabbaṃ: ”diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati”ti. evaṃ hi te bāhiya, sikkhitabbaṃ.

11. textenglish “Since for you Bahiya, in the seen there will be merely the seen, in the heard there will be merely the heard, in the thought there will be merely the thought, in the cognized there will be merely the cognized, therefore you Bahiya, are not that by which. Since you Bahiya, are not that by which, therefore you Bahiya, are not in that place. Since you Bahiya, are not in that place, therefore you Bahiya, are neither in this world, nor in the other world, nor in between both [worlds]. Just this is the end of suffering.”

textpali yato kho te bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati. viññāte viññātamattaṃ bhavissati, tato tvaṃ bāhiya na tena. yato tvaṃ bāhiya na tena, tato tvaṃ bāhiya na tattha. yato tvaṃ bāhiya na tattha, tato tvaṃ bāhiya nevidha, na huraṃ, na ubhayamantare⁷. ehevanto dukkhassā”ti,

12. textenglish Then, having [heard] this brief Dhamma exposition from the Auspicious One, the mind of Bahiya Daruciriya, at that moment, not having appropriated, was liberated from the asavas.

⁷ubhayamantahena. si. ■

textpali atha kho bāhiyassa dārucīriyassa bhagavato imāya saṅkhittāya dhammadesanāya tāvadeva anupādāya āsavehi cittaṃ vimucci.

13. textenglish Then, Bahiya Daruciriya, having been admonished with this brief advice from the Auspicious One, set out.

textpali atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakkāmi.

14. textenglish Then, soon after departing from the Auspicious One, a cow with a young calf, having knocked down Bahiya Daruciriya, deprived him of life.

textpali atha kho acirapakkantassa bhagavato bāhiyaṃ dārucīriyaṃ gavī taruṇavacchā adhipātetvā jīvitā voropesi.

15. textenglish Then the Auspicious One, having wandered in Savatthi for alms food, after the meal, when he had gone back after alms gathering, having set out from the town with many bhikkhus, saw that Bahiya Daruciriya had passed away. Having seen, he addressed the bhikkhus: “You, O bhikkhus, take the body of Bahiya Daruciriya. Having put it on to a small bed, having taken it out, you must burn it, and make a stupa for it. Your companion in the life of purity, O bhikkhus, has passed

away.”

textpali atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭikkanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa bāhiyaṃ dārucīriyaṃ kālakataṃ. disvāna bhikkhū āmantesi: ” gaṇhatha bhikkhave bāhiyassa dārucīriyassa sarīrakaṃ. mañcakaṃ āropetvā nīharitvā jhāpetha. thūpañcassa karoṭha. sabrahmacārī vo bhikkhave kālakato”ti.

16. textenglish “Yes, Bhante.” Those bhikkhus, having replied to the Auspicious One, having taken the body of Bahiya Daruciriya, having put it on to a small bed, having taken it out, having burnt it, having made a stupa for it, by which way [led to] the Auspicious One, by that way they approached. Having approached the Auspicious One, having paid respects, they sat down to one side.

textpali ”evaṃ bhante”ti kho te bhikkhū bhagavato paṭisutvā bāhiyassa dārucīriyassa sarīrakaṃ mañcakaṃ āropetvā nīharitvā jhāpetvā thūpañcassa karitvā yena bhagavā tenupasaṅkamimṣu. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimṣu.

17. textenglish Having sat down to one side, those bhikkhus said this to the Auspicious One: “Burnt, O Bhante, is Bahiya Daruciriya’s body. A stupa has been made for him. What is his destiny? What is his after-death state?”

textpali ekamantaṃ nisinnā kho te bhikkhu bhagavantaṃ etadavocum: ”daḍḍhaṃ bhante bāhiyassa dārucīriyassa sarīraṃ. thupo cassa kato tassa kā gati? ko abhisam-parāyo?”ti.

18. textenglish “A wise one, O bhikkhus, was Bahiya Daruciriya. He brought into being the Dhamma in accordance with the Dhamma, and did not trouble me on account of the Dhamma. Completely extinguished, O bhikkhus, is Bahiya Daruciriya.”

textpali ”paṇḍito bhikkhave, bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ. na ca maṃ dhammādhikaraṇaṃ vihesesi. parinibbūto bhikkhave bāhiyo dārucīriyo”ti.

19. textenglish Then the Auspicious One, having understood the significance of this, uttered this inspired utterance:

textpali atha kho bhagavā etamatthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

textenglish “Where water, earth, fire, and air
have no footing,
There the stars do not shine, the sun does not
give light,
the moon does not glow there, darkness there

is not found.”

“And when the sage, the brahmin, through
sagacity, has known [this] for himself,
Then from form and formless, from pleasure
and pain, he is freed.”

textpali ”yattha āpoca paṭhavī tejo vāyo na
gādhati.

na tattha sukkā jotanti ādicco nappakāsati,
na tattha candimā bhāti tamo tattha na vijjati.
yadā ca attanā vedī muni monena brāhmaṇo,
atha rūpā arūpā ca sukhadukkhā pamuccatī”ti.

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

textpali ayampi udāno vutto bhagavatā. iti me sutanti.

