

### 0.0.1 Bahiya

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

2. 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?"

bāhiyasuttaṃ

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

tena kho pana samayena bāhiye dāruciriye supparake paṭivasati samudatāre sakkato garukato mānito pūjito apacito, lābhī civaraṇḍapātase-nāsana gilānapac-cayabhesajjaparikhārānaṃ. atha kho bāhiyassa dāruciriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṃko udapādi: ye ca kho keci<sup>1</sup> loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesamaññataro'ti.

<sup>1</sup>ye kho keci, machasaṃ. ■

3. 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, visited with Bahiya Daruciriya, out of compassion, wishing for his benefit. Upon arrival, 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

atha kho bāhiyassa dārucīriyassa purā-  
ṇasālalohitā devatā  
anukampikā attha-  
kāmā bāhiyassa dā-  
rucīriyassa cetasā  
cetoparivitakkamañ-  
ñāya, yena bāhiyo  
dārucīriye tenupa-  
saṅkami. upasaṅka-  
mitvā bāhiyaṃ dāru-  
cīriyaṃ etadavoca:  
ne va kho tvaṃ bā-  
hiya arahā. nāpi ara-  
hattamaggaṃ vā sa-  
māpanno. sāpi te pa-  
ṭipadā natthi yāya  
vā tvaṃ arahā assa<sup>2</sup>,  
arahattamaggaṃ vā  
samāpanno'ti. atha  
ko carahi sadevake  
loke arahanto vā,  
arahattamaggaṃ vā  
samāpanno?'ti. at-  
thi bāhiya uttaresu  
janapadesu sāvatti  
nāma nagaraṃ. tat-  
tha so bhagavā eta-

<sup>2</sup>assasi, syā. ■

only teaches the Dhamma for the sake of arahantship.”

4. 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, he stopped by Savatthi in Jeta’s Grove, Anathapiṇḍika Park. At that time, many bhikkhus were walking up and down in the open air. Then, Bahiya Daruciriya approached those bhikkhus. Upon arrival, 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 Aus-

rahi viharati araham  
sammāsambuddho.  
so hi bāhiya bhagavā  
arahā ceva, arahat-  
tāya ca dhammaṃ  
desetī’ti

atha kho bāhiyo dā-  
rucīriyo tāya deva-  
tāya samvejito tā-  
vadeva supparakā<sup>3</sup>  
pakkāmi sabbattha  
ekarattiparivāsenā.  
yena sāvatti jeta-  
vanam anāthapiṇ-  
ḍikassa ārāma<sup>4</sup> te-  
nupasaṅkami. tena  
kho pana samayena  
sambahulā bhikkhū  
abbhokāse caṅka-  
manti. atha kho bā-  
hiyo dārucīriyo yena  
te bhikkhū tenupa-  
saṅkami. upasaṅ-  
kamtivā te bhikkhū

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<sup>3</sup>supparakamhā, machasaṃ. ■

<sup>4</sup>bhagavāsāvattiyaṃ viharati  
jetavane anāthapiṇḍikassa  
ārāme, sū. ■

picious One, O Bahiya, has entered among the houses for alms food.”

5. 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, he went to the Auspicious One. Upon arrival, he bowed down with his head at the Auspi-

etadavoca: kahannu kho bhante etarahi so bhagavā viharati araham sammāsam-buddho? dassana-kāmamhā mayam tam bhagavantam<sup>5</sup> arahantam sammā-sambuddha'nti. an-taragharam pavittho kho bāhiya, bhagavā piṇḍāyā'ti

atha kho bāhiyo dā-ruciriyo taramāna-rūpo jetavanā nik-khamitvā sāvattim pavisitvā addasa bhagavantam sāvattiyam piṇḍāya carantam pāsādikam pasādanīyam santi-driyam santamāna-sam uttamadamathasamathamānupattam<sup>6</sup> dantam guttam

<sup>5</sup>dassanakāmamahā bhagavantam, machasam. ■

<sup>6</sup>uttamasamathamathamānupattam, machasam. ■

cious One's feet and 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."

6. 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."

7. 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

yatinduriyaṃ nāgaṃ.  
disvāna yena bhagavā tenupasaṅkami.  
upasaṅkamitvā bhagavato pāde sirasā  
nipatitvā bhagavan-  
taṃ etadavoca: 'de-  
setu me bhante bhagavā dhammaṃ, de-  
setu sugato dhammaṃ, yaṃ mamassa  
dīgharattaṃ hitāya  
sukhāyā'ti.

evaṃ vutte bhagavā  
bāhiyaṃ dārucīri-  
yaṃ etadavoca: '  
akālo kho tāva bā-  
hiya. antaragharaṃ  
paviṭṭhamhā piṇ-  
ḍāyā'ti.

dutiyampi kho bā-  
hiyo dārucīriyo bha-  
gavantaṃ etadavoca:  
"dujjānaṃ kho pa-  
nettaṃ bhante bha-  
gavato vā jīvitanta-

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.”

8. 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.”

9. 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 happi-

rāyānaṃ, mayhaṃ  
vā jīvitantarāyānaṃ.  
desetu me bhante-  
bhagavā dhammaṃ,  
desetu sugato dham-  
maṃ, yā mamassa  
dīgharattaṃ hitāya  
sukhāyā”ti.

dutiyampi kho bha-  
gavā bāhiyaṃ dāru-  
cīriyaṃ etadavoca:  
" akālo kho tāva bā-  
hiya. antaragharaṃ  
paviṭṭhamhā piṇ-  
ḍāyā”ti.

tatīyampi kho bāhiyo  
dārucīriyo bhaga-  
vantaṃ etadavoca:  
" dujjānaṃ kho pa-  
netam bhante, bha-  
gavato vā jīvitanta-  
rāyānaṃ, mayhaṃ  
vā jīvitantarāyānaṃ  
desetu me bhante  
bhagavā dhammaṃ,  
desetu sugato dham-

ness for a long time.”

10. 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.

11. “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,

mam, yaṃ mamassa dīgharattaṃ hitāya sukhāyā”ti.

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

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

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.”

12. 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.

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

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

tvam bāhiya nevidha, na huram, na ubhayamantare<sup>7</sup>. esevanto dukkhassā"ti,

atha kho bāhiyassa dārucīriyassa bhagavato imāya saṅkhittāya dhamma-desanāya tāvadeva anupādāya āsavehi cittaṃ vimucci.

atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakkāmi.

atha kho acirapakantassa bhagavato bāhiyaṃ dārucīriyaṃ gavī taruṇavacchā adhipātetvā jīvitaṃ voropesi.

<sup>7</sup>ubhayamantahena. si. ■  
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15. 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.”

16. “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, they

atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhat-taṃ piṇḍapātapaṭik-kanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa bāhiyaṃ dārucīriyaṃ kālakataṃ. disvāna bhikkhū āmantesi: “gaṇhatha bhikkhave bāhiyassa dārucīriyassa sarīrakam. mañcakaṃ āropetvā nīharitvā jhāpetha. thūpañcassa karottha. sabrahmacārī vo bhikkhave kālakato”ti.

"evaṃ bhante"ti kho te bhikkhū bhagavato paṭissutvā bāhiyassa dārucīriyassa sarīrakam mañcakaṃ āropetvā nīharitvā jhāpethvā thūpañcassa karitvā yena bhagavā tenupasañ-

went to the Auspicious One. Upon arrival, they bowed down to the Auspicious One and sat down to one side.

17. 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?”

18. “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.”

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

kamiṃsu. upasaṅka-  
mitvā bhagavantam  
abhivādetvā ekaman-  
tam nisīdiṃsu.

ekamantaṃ nisinnā  
kho te bhikkhu bha-  
gavantaṃ etadavo-  
cum: “daḍḍhaṃ bhante  
bāhiyassa dārucīri-  
yassa sarīraṃ. thupo  
cassa kato tassa kā  
gati? ko abhisampa-  
rāyo?”ti.

“paṇḍito bhikkhave,  
bāhiyo dārucīriyo  
paccapādi dhammas-  
sānudhammaṃ. na  
ca maṃ dhammādhi-  
karaṇaṃ vihesesi.  
parinibbūto bhik-  
khava bāhiyo dāru-  
cīriyo”ti.

atha kho bhagavā  
etamatthaṃ vidi-  
tvā tāyaṃ velāyaṃ

“Where water, earth, fire,  
and air have no foot-  
ing,

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.”

20. “This too is the meaning  
of what was said by the Aus-  
picious One. Thus was heard  
by me.”

imaṃ udānaṃ udā-  
nesi:

"yattha āpoca paṭhavī  
tejo vāyo na gādhati.

na tattha sukkā jo-  
tanti ādicco nappa-  
kāsatī,

na tattha candimā  
bhāti tamo tattha  
na vijjati.

yadā ca attanā vedī  
muni monena brāh-  
maṇo,

atha rūpā arūpā ca  
sukhadukkhā pa-  
muccatī"ti.

ayampi udāno vutto  
bhagavatā. iti me  
sutanti.

