

0.0.1 Bahiya

bāhiyasuttam

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

evam me sutam: ekam samayam bhagavā sāvattiyam viharati jetavane anāthapiṇḍikassa ārāme.

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?"

tena kho pana samayena bāhiye dāruciriye sup-
pārake paṭivasati samuddatīre sakkato garukato
mānito pūjito apacito, lābhī civarapiṇḍapātasenā-
sana gilānapaccayabhesajjaparikkhārānam. atha
kho bāhiyassa dārucīriyassa rahogatassa paṭisal-
līnassa evam cetaso parivitakko udapādi: ye ca
kho keci¹ loke arahanto vā arahattamaggaṃ vā

¹ye kho keci, machasaṃ. ■

samāpannā, ahaṃ tesamaññataro'ti.

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 only teaches the Dhamma for the sake of arahantship."

atha kho bāhiyassa dārucīriyassa purāṇasālalo-
hitā devatā anukampikā atthakāmā bāhiyassa dā-
rucīriyassa cetasā cetoparivittakkamaññāya, yena
bāhiyo dārucīriye tenupasaṅkami. upasaṅkami-
tvā bāhiyaṃ dārucīriyaṃ etadavoca: ne va kho
tvaṃ bāhiya arahā. nāpi arahattamaggaṃ vā sa-
māpanno. sāpi te paṭipadā natthi yāya vā tvaṃ
arahā assa², arahattamaggaṃ vā samāpanno'ti.
atha ko carahi sadevake loke arahanto vā, arahat-

²assasi, syā. ■

tamaggaṃ vā samāpanno?'ti. atthi bāhiya utta-
resu janapadesu sāvatti nāma nagaraṃ. tattha
so bhagavā etarahi viharati araham sammāsam-
buddho. so hi bāhiya bhagavā arahā ceva, ara-
hattāya ca dhammaṃ desetī'ti

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, Anathapindikā 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 Auspicious One, O Bahiya, has entered among the houses for alms food."

atha kho bāhiyo dārucīriyo tāya devatāya saṃve-
jito tāvadeva suppārakā³ pakkāmi sabbattha eka-
rattiparivāsenā. yena sāvatti jetavanaṃ anātha-
piṇḍikassa ārāmo⁴ tenupasaṅkami. tena kho pana
samayena sambahulā bhikkhū abbhokāse caṅka-
manti. atha kho bāhiyo dārucīriyo yena te bhik-

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³suppārakamhā, machasaṃ. ■

⁴bhagavāsāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme, sū. ■

khū tenupasaṅkami. upasaṅkamtivā te bhikkhū etadavoca: kahannu kho bhante etarahi so bhagavā viharati araham sammāsambuddho? dassanakāmamhā mayam taṃ bhagavantam⁵ arahantaṃ sammāsambuddha'nti. antaragharam pavitṭho kho bāhiya, bhagavā piṇḍāyā'ti

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 Auspicious 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."

atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvattim pavisitvā addasa bhagavantam sāvattiyam piṇḍāya carantaṃ pāsādikam pasādanīyam santidriyam santamānasam uttamadamathasamathamannupattam⁶ dantaṃ guttaṃ yatinduriyam nāgam. disvāna yena bhagavā tenupasaṅkami. upasaṅkamtivā bhagavato pāde

⁵dassanakāmamahā bhagavantam, machasam. ■

⁶uttamasamathadamathamannupattam, machasam. ■

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

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.”

evaṃ vutte bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: ' akālo kho tāva bāhiya. antaragharam pa-
viṭṭhamhā piṇḍāyā'ti.

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 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.”

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. 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.”

dutiyampi kho bhagavā bāhiyaṃ dārucīriyaṃ eta-davoca: " akālo kho tāva bāhiya. antaragharaṃ pavitṭhamhā piṇḍāyā"ti.

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 happiness for a long time.”

tatiyampi kho bāhiyo dārucīriyo bhagavantam eta-davoca: " dujjānaṃ kho panetaṃ bhante, bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ desetū me bhante bhagavā dhammaṃ, desetū sugato dhammaṃ, yaṃ mamaṣsa dīgharataṃ hitāya sukhāyā"ti.

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.

tasmātiha te bāhiya, evaṃ sikkhitabbam: "diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati"ti. evaṃ hi te bāhiya, sikkhitabbam.

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, 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."

yato kho te bāhiya, diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati. viññāte viññātamattam bhavissati, tato tvam bāhiya na tena. yato tvam bāhiya na tena, tato tvam bāhiya na tattha. yato tvam bāhiya na tattha, tato tvam bāhiya nevidha, na huraṃ, na ubhayamantare⁷. ehevanto dukkhassā"ti,

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

⁷ubhayamantahena. si. ■

from the asavas.

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

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

atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅ-
khittena ovādena ovaditvā pakkāmi.

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

atha kho acirapakkantassa bhagavato bāhiyaṃ
dārucīriyaṃ gavī taruṇavacchā adhipātetvā jīvītā
voropesi.

15. Then the Auspicious One, having wandered in Sa-
vatthi 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."

atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṭṭhikkanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā ad-dasa bāhiyaṃ dārucīriyaṃ kālakataṃ. disvāna bhikkhū āmantesi: " gaṇhatha bhikkhave bāhiyassa dārucīriyassa sarīrakaṃ. mañcakaṃ āropetvā nīharitvā jhāpetha. thūpañcassa karoṭha. sabrahmacārī vo bhikkhave kālakato"ti.

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

"evaṃ bhante"ti kho te bhikkhū bhagavato paṭisutvā bāhiyassa dārucīriyassa sarīrakaṃ mañcakaṃ āropetvā nīharitvā jhāpetvā thūpañcassa karitvā yena bhagavā tenupasaṅkamimsu. upasaṅkamtvā bhagavantaṃ abhivādetvā ekamantaṃ nīdīmsu.

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?"

ekamantaṃ nisinnā kho te bhikkhu bhagavantaṃ
etadavocaṃ: "daḍḍhaṃ bhante bāhiyassa dāru-
cīriyassa sarīraṃ. thupo cassa kato tassa kā gati?
ko abhisamparāyo?"ti.

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."

"paṇḍito bhikkhave, bāhiyo dārucīriyo paccapādi
dhammassānudhammaṃ. na ca maṃ dhammā-
dhikaraṇaṃ vihesesi. parinibbūto bhikkhave bā-
hiyo dārucīriyo"ti.

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

atha kho bhagavā etamatthaṃ veditvā tāyaṃ ve-
lāyaṃ imaṃ udānaṃ udānesi:

"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.”

"yattha āpoca paṭhavī tejo vāyo na gā-
dhati.
na tattha sukkā jotanti ādicco nappakā-
sati,
na tattha candimā bhāti tamo tattha na
vijjati.
yadā ca attanā vedī muni monena brāh-
maṇo,
atha rūpā arūpā ca sukhadukkhā pamuc-
catī"ti.

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

ayampi udāno vutto bhagavatā. iti me sutanti.

