

### 0.0.1 discourse on bāhiya

1. Thus was heard by me:  
At one time the Auspicious  
One was dwelling in Sāvattthi  
at Jeta's Grove, Anathapin-  
dika's Park.

2. At that time bāhiye dāru-  
ciriye suppārake dwells sea  
shore honoured, respected,  
revered, venerated, wor-  
shipped, a gainer of robes,  
almsfood, lodgings, and medicines,  
provisions and necessities for  
the sick. it so happened that  
(or so then, later on or subse-  
quently, rather) of/for bāhiya  
of/for dārucīriya of/for gone  
to lonely place of/for was in  
seclusion thus (or yes) of (or  
for) the mind reflection (or  
consideration) arose: which  
(or (those) who) and kho any  
(or some) who<sup>1</sup> in the world  
arahanto or the path to ara-  
hantship or entered upon, I a  
certain tesamo (“|”).

<sup>1</sup>which (or (those) who) kho any (or  
some) who, machasaṃ. ■

### 0.0.1 bāhiyasuttam

evaṃ me sutam: ekaṃ  
samayaṃ bhagavā sā-  
vatthiyaṃ viharati jeta-  
vane anāthapiṇḍikassa  
ārāme.

tena kho pana sama-  
yena bāhiye dāruciriye  
suppārake paṭivasati  
samuddatīre sakkato  
garukato mānito pūjito  
apacito, lābhī civara-  
piṇḍapātasenāsana  
gilānapaccayabhesajja-  
parikkhārānaṃ. atha  
kho bāhiyassa dārucī-  
riyassa rahogatassa  
paṭisallīnassa evaṃ  
cetaso parivitakko uda-  
pādi: ye ca kho keci<sup>1</sup>  
loke arahanto vā ara-  
hattamaggam vā samā-  
pannā, ahaṃ tesamañ-  
ñataro'ti.

<sup>1</sup>ye kho keci, machasaṃ. ■

3. it so happened that (or so then, later on or subsequently, rather) of/for bāhiya instructions of/for dārucīriya former blood relative devas out of compassion wishing for benefit of/for bāhiya of/for dārucīriya from the mind having known reflection in the mind, by which [way led to] bāhiyo dārucīriye, by that way (he or she or they) approached. having approached bāhiyaṃ dārucīriyaṃ said this: many just so (or like, only, even, truly, for sure, certainly) kho you bāhiya arahant. nāpi the path to arahantship or entered upon. also that those (with/for you) means to progress there is not (does not exist) for (or having) which (or (he) who) or you arahant of/for a<sup>2</sup>, the path to arahantship or entered upon (“|”). so (or now or then) what? (or who or whom?) by

<sup>2</sup>[you] of this, syā.■

atha kho bāhiyassa dārucīriyassa purāṇasāla-lohitā devatā anukampikā atthakāmā bāhiyassa dārucīriyassa cetasā cetoparivitakka-maññāya, yena bāhiyo dārucīriye tenupasaṅkami. upasaṅkamtīvā bāhiyaṃ dārucīriyaṃ etadavoca: ne va kho tvaṃ bāhiya arahā. nāpi arahattamaggaṃ vā samāpanno. sāpi te paṭipadā natthi yāya vā tvaṃ arahā assa<sup>2</sup>, arahattamaggaṃ vā samāpanno'ti. atha ko carahi sadevake loke arahanto vā, arahattamaggaṃ vā samāpanno'ti. atthi bāhiya uttaresu janapadesu sāvatti nāma nagaraṃ. tattha so bhagavā etarahi viharati araham sammāsambuddho. so hi bāhiya bhagavā arahā ceva,

<sup>2</sup>assasi, syā.■

which (or with or from) now  
 (s) including the devas in the  
 world arahanto or, the path  
 to arahantship or entered  
 upon? (“|”). there is bāhiya  
 in (or on/at/within/herein/among)  
 upper (or north or more than)  
 (s) in (or on/at/within/herein/among)  
 a country (s) sāvatthi named  
 (or indeed) town. so (there  
 or in that place) so the Auspi-  
 cious One at present abides  
 the Arahant, the rightly self-  
 awakened one. so indeed (or  
 because) bāhiya the Auspi-  
 cious One arahant only (or  
 also or simply or just) and,  
 for (or having) arahatta and  
 the dhamma teaches (or ex-  
 pounds) (“|”)

arahattāya ca dham-  
 maṃ desetī'ti

4. it so happened that (or  
 so then, later on or subse-  
 quently, rather) bāhiyo dārucīriyo  
 for (or having) that (or him)  
 for (or having) devata aroused  
 a sense of urgency instantly  
 (at that moment) suppārakā

atha kho bāhiyo dāru-  
 cīriyo tāya devatāya  
 samvejito tāvadeva  
 suppārakā<sup>3</sup> pakkāmi  
 sabbattha ekarattipari-  
 vāsenā. yena sāvatthi  
 jetavanam anāthapiṇ-

<sup>3</sup> set out (went forth) everywhere one by which (or with) one night sojourn. by which (or with) which (or (he) who) sāvatthi jetavanam of/for anāthapiṇḍika delight in (or monastery) ā<sup>4</sup> approached. At that time many the bhikkhus open air they (or present part.: being or ing) walks up and down. it so happened that (or so then, later on or subsequently, rather) bāhiyo dārucīriyo by which [way led to] those (with/for you) the bhikkhus , by that way (he or she or they) approached. having approached those (with/for you) the bhikkhus said this: where? kho Bhante at present so the Auspicious One abides the Arahant, the rightly self-awakened one? we have a desire to see we that the Aus-

ḍikassa ārāmo<sup>4</sup> tenu-pasaṅkami. tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. atha kho bāhiyo dārucīriyo yena te bhikkhū tenu-pasaṅkami. upasaṅkamitvā te bhikkhū etadavoca: kahannu kho bhante etarahi so bhagavā viharati araham sammāsambuddho? dassanakāmamhā mayam taṃ bhagavantam<sup>5</sup> arahantam sammāsambuddha'nti. anta-ragharam pavittṭho kho bāhiya, bhagavā piṇḍāyā'ti

<sup>3</sup>from suppāraka, machasaṃ.■

<sup>4</sup>bhagavāsāvatthiyam abides jetavane of/for anāthapiṇḍika a's park, sū.■

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

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

picious One<sup>5</sup> arahantaṃ right (or perfect/thorough) sambuddha (“|”). among the houses entered kho bāhiya, the Auspicious One for alms food (“|”)

5. it so happened that (or so then, later on or subsequently, rather) bāhiyo dārucīriyo taramānarūpo jetavanā having nikkhamati sāvattiṃ having enters saw (or looked at or gazed at) the Auspicious One in sāvatti for (or having) (the) alms food carantaṃ graceful inspiring confidence santidriyaṃ peaceful mind attained to the highest taming and tranquility<sup>6</sup> tamed guarded yatinduriyaṃ nāgaṃ. having seen by which [way led to] the Auspicious One , by that way (he or she or they) approached. having approaches for the Auspicious

<sup>5</sup>dassanakāma mahā the Auspicious One, machasaṃ. ■

<sup>6</sup>uttamasamathadamathamānupattāṃ, machasaṃ. ■

atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvattiṃ pavisitvā addasa bhagavantaṃ sāvattiyaṃ piṇḍāya carantaṃ pāsādikāṃ pasādanīyaṃ santidriyaṃ santamānasaṃ uttamadamathasamathamānupattāṃ<sup>6</sup> dantaṃ guttaṃ yatinduriyaṃ nāgaṃ. disvāna yena bhagavā tenupasaṅkami. upasaṅkamtvā bhagavato pāde sirasā nipatitvā bhagavantaṃ etadavoca: 'desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ ma-

<sup>6</sup>uttamasamathadamathamānupattāṃ, machasaṃ. ■

One at feet head having ni-patati the Auspicious One said this: 'desetu me Bhante the Auspicious One the dhamma, desetu sugato the dhamma, which (in that) of/for of/for me a long time for (or having) welfare happiness (or pleasure) ("|").

6. thus was said the Auspicious One bāhiyaṃ dārucīriyaṃ said this: ' akālo kho that much bāhiya. among the houses from pavīṭṭha for alms food ("|").

7. also for a second time kho bāhiyo dārucīriyo the Auspicious One said this: "of/for dujja (s) kho else this Bhante for the Auspicious One or of/for for (or having) jīvitantara (s), of me or of/for for (or having) jīvitantara (s). desetu me bhantebhagavā the dhamma, desetu sugato the dhamma, which

massa dīgharattam hitāya sukhāyā'ti.

evaṃ vutte bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: ' akālo kho tāva bāhiya. antara-ghamaṃ pavīṭṭhamhā piṇḍāyā'ti.

dutiyampi kho bāhiyo dārucīriyo bhagavan-taṃ etadavoca: "duj-jānaṃ kho panetaṃ bhante bhagavato vā jīvitantarāyānaṃ, may-haṃ vā jīvitantarāyānaṃ. desetu me bhantebhagavā dhammaṃ, desetu sugato dhammaṃ, yā mamassa dī-

(or (he) who) of/for of/for me a long time for (or having) welfare happiness (or pleasure)“(“|”).

8. also for a second time kho the Auspicious One bāhiyaṃ dārucīriyaṃ said this: " akālo kho that much bāhiya. among the houses from pavitṭha for alms food“(“|”).

9. also for a third time kho bāhiyo dārucīriyo the Auspicious One said this: " of/for dujja (s) kho else this Bhante, for the Auspicious One or of/for for (or having) jīvitantara (s), of me or of/for for (or having) jīvitantara (s) desetu me Bhante the Auspicious One the dhamma, desetu sugato the dhamma, which (in that) of/for of/for me a long time for (or having) welfare happiness (or pleasure)“(“|”).

gharattaṃ hitāya sukhāyā"ti.

dutiyampi kho bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: " akālo kho tāva bāhiya. antaragharaṃ pavitṭhamhā piṇḍāyā"ti.

tatiyampi kho bāhiyo dārucīriyo bhagavantaṃ etadavoca: " dujjānaṃ kho panetaṃ bhante, bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ mama dīgharattaṃ hitāya sukhāyā"ti.

10. Therefore, for you Bāhiya, 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 Bāhiya, should it be trained.

11. “Since for you Bāhiya, 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 Bāhiya, are not that by which. Since you Bāhiya, are not that by which, therefore you Bāhiya, are not in that place. Since you Bāhiya, are not in that place, therefore you Bāhiya, are neither in this world, nor in the other world, nor in between both

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 tvaṃ bāhiya nevidha, na huraṃ, na ubhayamantare<sup>7</sup>. ese-vanto dukkhassā"ti,

<sup>7</sup>ubhayamantahena. si. ■



[worlds]. Just this is the end of suffering.”

12. it so happened that (or so then, later on or subsequently, rather) of/for bāhiya of/for dārucīriya for the Auspicious One for (or having) this for (or having) saṅkhitta exposition of the Dhamma instantly (at that moment) for (or having) not holding by which (or with or from) āsave (s) of mind any (or some) vimuc.

13. it so happened that (or so then, later on or subsequently, rather) the Auspicious One bāhiyaṃ dārucīriyaṃ from imi (s) by which (or with) saṅkhitta by which (or with) ovāda having ovadati set out (went forth).

14. it so happened that (or so then, later on or subsequently, rather) not long after the departure of for

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

atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakāmi.

atha kho acirapakkaṇtassa bhagavato bāhiyaṃ dārucīriyaṃ gavī taruṇavacchā adhipā-

the Auspicious One *bāhiyaṃ*  
*dārucīriyaṃ* *gavī* young calf  
 having causes to fall life de-  
 prives of.

15. it so happened that (or  
 so then, later on or subse-  
 quently, rather) the Auspi-  
 cious One in *sāvatti* for (or  
 having) (the) alms food hav-  
 ing walks (or roams about) af-  
 ter the meal have gone back  
 after alms gathering by which  
 (or with or from) with many  
 (s) by which (or with or from)  
 the *bhikkhus* (s) with from  
 town having *nikkhamati*  
 saw (or looked at or gazed  
 at) *bāhiyaṃ dārucīriyaṃ*  
 passed away. having seen ad-  
 dressed the *bhikkhu* s: " you  
 (all) (must) grasp (or catch  
 or hold) O *bhikkhu* s of/for  
*bāhiya* of/for *dārucīriya*  
*sarīrakaṃ*. *mañcakaṃ* hav-  
 ing causes to *āropati* having  
 taken out you (all) (must)  
 cause to burn. of/for *phū-*

*tetvā jīvitā voropesi.*

atha kho bhagavā sā-  
 vatthiyaṃ piṇḍāya  
 caritvā pacchābhat-  
 taṃ piṇḍapātapatīk-  
 kanto sambahulehi  
 bhikkhūhi saddhiṃ na-  
 garamhā nikkhamitvā  
 addasa bāhiyaṃ dā-  
 rucīriyaṃ kālakataṃ.  
 disvāna bhikkhū āman-  
 tesī: " gaṇhatha bhik-  
 khava bāhiyassa dā-  
 rucīriyassa sarīrakaṃ.  
 mañcakaṃ āropetvā  
 nīharitvā jhāpetha.  
 phūpañcassa karoṭha.  
 sabrahmacārī vo bhik-  
 khava kālakato"ti.

pañca you (all) (must) do  
(or make). life of purity for  
you (or you all) O bhikkhu s  
passed away”(“|”).

16. ”thus (or yes) Bhante”(“|”)  
kho those (with/for you) the  
bhikkhus for the Auspicious  
One having replied of/for  
bāhiya of/for dārucīriya  
sarīrakam mañcakam hav-  
ing causes to āropati having  
taken out having causes to  
jhāpati of/for phūpañca hav-  
ing do (or make) by which  
[way led to] the Auspicious  
One , by that way (he or she  
or they) approached. having  
approached the Auspicious  
One having paid respects,  
they sat down to one side.

17. having sat down to  
one side, those (with/for  
you) bhikkhu the Auspi-  
cious One said this: ”burnt  
Bhante of/for bāhiya of/for  
dārucīriya body. thupo of/for  
and kato of that (or him)

"evam bhante"ti kho  
te bhikkhū bhagavato  
paṭissutvā bāhiyassa  
dārucīriyassa sarīra-  
kam mañcakam ārope-  
tvā nīharitvā jhāpetvā  
phūpañcassa karitvā  
yena bhagavā tenupa-  
saṅkamimsu. upasaṅ-  
kamtivā bhagavantam  
abhivādetvā ekaman-  
tam nisīdimsu.

ekamantam nisinnā  
kho te bhikkhu bhaga-  
vantam etadavocum:  
"daḍḍham bhante bā-  
hiyassa dārucīriyassa  
sarīram. thupo cassa  
kato tassa kā gati? ko  
abhisamparāyo?"ti.

what? (or who or whom?)  
 destiny (or course/path)?  
 what? (or who or whom?)  
 after-death state?"("|").

18. "a wise one O bhikkhu  
 s, bāhiyo dārucīriyo pac-  
 capādi dhammassānudham-  
 maṃ. not and me dhammād-  
 hikaraṇaṃ vihesesi. parinib-  
 būto O bhikkhu s bāhiyo  
 dārucīriyo"("|").

19. it so happened that (or  
 so then, later on or subse-  
 quently, rather) the Auspi-  
 cious One having understood  
 the meaning in that this vela  
 uttered this inspired utter-  
 ance:

"where (or place at which)  
 āpoca paṭhavī tejo  
 vāyo not find footing.  
 not so (there or in that  
 place) sukkā they (or  
 present part.: being

"paṇḍito bhikkhave,  
 bāhiyo dārucīriyo pac-  
 capādi dhammassānu-  
 dhammaṃ. na ca maṃ  
 dhammādhikaraṇaṃ  
 vihesesi. parinibbūto  
 bhikkhave bāhiyo dā-  
 rucīriyo"ti.

atha kho bhagavā eta-  
 matthaṃ viditvā tāyaṃ  
 velāyaṃ imaṃ udānaṃ  
 udānesi:

"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

or ing) jotati ādicco  
 nappakāsati,  
 not so (there or in that  
 place) candimā bha  
 (“|”) darkness so (there  
 or in that place) not is  
 to be found (or exists).  
 when and himself vedī  
 muni by which (or  
 with) mona brahmana,  
 so (or now or then) rūpā  
 arūpā and sukhadukkhā  
 pamuccatī”(“|”).

20. this too (also, or even)  
 udti (ing) vutto Auspicious  
 One thus me they (or present  
 part.: being or ing) sutati.

muni monena brā-  
 hmaṇo,  
 atha rūpā arūpā ca su-  
 khadukkhā pamuc-  
 catī"ti.

ayampi udāno vutto  
 bhagavatā iti me su-  
 tanti.

