

### 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?"

3. So then, a deva who was a former blood relative of Bahiya Daruciriya, having known by his mind the reflection in Bahiya Daruciriya'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

### 0.0.1 bāhiyasuttam

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

2. tena kho pana samayena bāhiye dāruciriye suppā-rake paṭivasati samuddatīre sakkato garukato mānito pūjito apacito, lābhī civarapiṇḍapātasenāsana gilāna-paccayabhesajjaparikkhārānaṃ. atha kho bāhiyassa dārucīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: ye ca kho keci<sup>1</sup> loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesamañña-taro'ti.

3. atha kho bāhiyassa dārucīriyassa purāṇasālalohitā devatā anukampikā atthakāmā bāhiyassa dārucīriyassa cetasā cetoparivitakkamaññaṃ, yena bāhiyo dārucīriye tenupasaṅkami. upasaṅkamitvā 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 sāvatthi nāma nagaraṃ. tattha so bhagavā etarahi viharati araham sammāsambuddho. so hi bāhiya bhagavā arahā ceva, arahattāya ca dhammaṃ desetī'ti

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<sup>1</sup>ye kho keci, machasaṃ. ■

<sup>2</sup>assasi, syā. ■

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.”

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, 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.”

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, by which way [led to] the Auspicious One, by that way he approached. Having approached, having bowed down with his head at the

4. atha kho bāhiyo dārucīriyo tāya devatāya saṃve-jito tāvadeva suppārakā<sup>3</sup> pakkāmi sabbattha ekarat-tiparivāsenā. yena sāvatthi jetavanam anāthapiṇḍi-kassa ārāmo<sup>4</sup> tenupasaṅkami. tena kho pana sama-yena sambahulā bhikkhū abbhokāse caṅkamanti. atha kho bāhiyo dārucīriyo yena te bhikkhū tenupasaṅkami. upasaṅkamitvā te bhikkhū etadavoca: kahannu kho bhante etarahi so bhagavā viharati araham sammā-sambuddho? dassanakāmamhā mayam tam bhagavan-tam<sup>5</sup> arahantam sammāsambuddha'nti. antaragharam pavitṭho kho bāhiya, bhagavā piṇḍāyā'ti

5. atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvatthim pavisitvā addasa bhagavantam sāvatthiyam piṇḍāya carantam pāsādikam pasādanī-yam santidriyam santamānasam uttamadamathasama-thamanuppattam<sup>6</sup> dantam guttam yatinduriyam nāgam. disvāna yena bhagavā tenupasaṅkami. upasaṅkami-tvā bhagavato pāde sirasā nipatitvā bhagavantam eta-davoca: 'desetu me bhante bhagavā dhammam, de-setu sugato dhammam, yam mamassa dīgharattam hi-tāya sukhāyā'ti.

6. evam vutte bhagavā bāhiyam dārucīriyam etada-voca: ' akālo kho tāva bāhiya. antaragharam pavitṭ-

<sup>3</sup>suppārakamhā, machasaṃ. ■

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

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

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

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."

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 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 happiness for a long time."

ṭhamhā piṇḍāyā'ti.

7. dutiyampi kho bāhiyo dārucīriyo bhagavantam eta-davoca: "dujjānam kho panetam bhante bhagavato vā jīvitantarāyānam, mayham vā jīvitantarāyānam. desetu me bhantebhagavā dhammam, desetu sugato dhammam, yā mamassa dīgharattam hitāya sukhāyā"ti.

8. dutiyampi kho bhagavā bāhiyam dārucīriyam eta-davoca: " akālo kho tāva bāhiya. antaragharam pavīṭṭhamhā piṇḍāyā"ti.

9. tatiyampi kho bāhiyo dārucīriyo bhagavantam eta-davoca: " dujjānam kho panetam bhante, bhagavato vā jīvitantarāyānam, mayham vā jīvitantarāyānam desetu me bhante bhagavā dhammam, desetu sugato dhammam, yam mamassa dīgharattam hitāya sukhāyā"ti.

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

11. 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

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, 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 was, at that moment, liberated from the asavas through not holding.

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.

bāhiya na tattha. yato tvaṃ bāhiya na tattha, tato tvaṃ bāhiya nevidha, na huraṃ, na ubhayamantare  
 7. elevanto dukkhassā"ti,

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

**13.** atha kho bhagavā bāhiyaṃ dārucīriyaṃ iminā saṅkhittena ovādena ovaditvā pakkāmi.

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

**15.** atha kho bhagavā sāvattiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātaṇṭikānto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa bāhiyaṃ dārucīriyaṃ kālakataṃ. disvāna bhikkhū āmanatesi: " gaṇhatha bhikkhave bāhiyassa dārucīriyassa sarīrakam. mañcakaṃ āropetvā nīharitvā jhāpetha. thūpañcassa karotha. sabrahmacārī vo bhikkhave kālakato"ti.

**16.** "evaṃ bhante"ti kho te bhikkhū bhagavato paṭisutvā bāhiyassa dārucīriyassa sarīrakam mañcakaṃ

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<sup>7</sup>ubhayamantahena. sī. ■  
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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, 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.

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.”

āropetvā nīharitvā jhāpetvā thūpañcassa karitvā yena bhagavā tenupasaṅkamim̐su. upasaṅkamitvā bhagavantam̐ abhivādetvā ekamantaṃ nisīdim̐su.

17. ekamantaṃ nisinnā kho te bhikkhu bhagavantam̐ etadavocum̐: "daḍḍham̐ bhante bāhiyassa dārucīriyassa sarīram̐. thupo cassa kato tassa kā gati? ko abhisam-parāyo?"ti.

18. "paṇḍito bhikkhave, bāhiyo dārucīriyo paccapādi dhammassānudhammam̐. na ca maṃ dhammādhikaraṇam̐ vihesesi. parinibbūto bhikkhave bāhiyo dārucīriyo"ti.

19. atha kho bhagavā etamattham̐ veditvā tāyaṃ velāyaṃ imaṃ udānam̐ udānesi:

"yattha āpoca paṭhavī tejo vāyo na gādhati.  
na tattha sukkā jotanti ādicco nappakāsati,  
na tattha candimā bhāti tamo tattha na vij-  
jati.

yadā ca attanā vedī muni monena brāhmaṇo,

atha rūpā arūpā ca sukhadukkhā pamuccatī"ti.

20. ayampi udāno vutto bhagavatā. iti me sutanti.

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

“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.”

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

