

0.0.1 Bahiya

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

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?"

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

textpalibāhiyasuttam
textpali evaṃ me sutam:
ekaṃ samayaṃ bhagavā
sāvatthiyaṃ viharati je-
tavane anāthapiṇḍikassa
ārāme.

textpali tena kho pana
samayena bāhiye dāru-
cīriye supparake paṭi-
vasati samuddatīre
sakkato garukato mānito
pūjito apacito, lābhī
civarapiṇḍapātasenāsana
gilānapaccayabhesaj-
japarikkhārānaṃ. atha
kho bāhiyassa dārucīriyassa
rahogatassa paṭisallī-
nassa evaṃ cetaso pariv-
itakko udapādi: ye ca
kho keci¹ loke arahanto
vā arahattamaggaṃ
vā samāpannā, ahaṃ
tesamaññataro'ti.

textpali atha kho bāhiyassa
dārucīriyassa purāṇasālalo-
hitā devatā anukampikā
atthakāmā bāhiyassa

¹ye kho keci, machasaṃ. ■

ciriya'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."

dārucīriyassa cetasā cetoparivitakkamaññāya, yena bāhiyo dārucīriye tenupasaṅkami. upasaṅkamitvā bāhiyaṃ dārucīriyaṃ etadavoca: ne va kho tvaṃ bāhiya arahā. nāpi arahattamaggam vā samāpanno. sāpi te paṭipadā natthi yāya vā tvaṃ arahā assa², arahattamaggam vā samāpanno'ti. atha ko carahi sadevake loke arahanto vā, arahattamaggam vā samāpanno?'ti. atthi bāhiya uttaresu janapadesu sāvatti nāma nagaram. tattha so bhagavā etarahi viharati araham sammāsambudho. so hi bāhiya bhagavā arahā ceva, arahattāya ca dhammam deseti'ti

² assasi, syā.
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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 ekarattiparivāsenā. yena sāvatti jetavanam anāthapiṇḍikassa ārāmo⁴ tenupasaṅkami. 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 bhagavantam⁵ arahantam sammāsambuddha'nti. antaragharam

³suppārakamhā, machasaṃ. ■

⁴bhagavāsāvattiyaṃ viharati jetavane anāthapiṇḍikassa ārāme, sū. ■

⁵dassanakāmamahā bhagavantam, machasaṃ. ■

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."

paviṭṭho kho bāhiya,
bhagavā piṇḍāyā'ti
textpali atha kho bāhiyo
dārucīriyo taramānarūpo
jetavanā nikkhamitvā
sāvatthiṃ pavisitvā
addasa bhagavantam
sāvatthiyaṃ piṇḍāya
carantam pāsādikam
pasādanīyaṃ santidriyaṃ
santamānasaṃ utta-
madamathasamathanup-
pattam⁶ dantam guttam
yatinduriyaṃ nāgaṃ.
disvāna yena bhagavā
tenupasaṅkami. up-
asaṅkamtivā bhagavato
pāde sirasā nipatitvā
bhagavantam etadav-
oca: 'desetu me bhante
bhagavā dhammam, de-
setu sugato dhammam,
yaṃ mamassa dīgharat-
tam hitāya sukhāyā'ti.

⁶uttamasamathadamathanup-
pattam, machasaṃ. ■
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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.”

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.”

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 evaṃ vutte bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: ’ akālo kho tāva bāhiya. antaragharaṃ pavittṭhamhā piṇḍāyā’ti.

textpali dutiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca: ”dujjānaṃ kho pane-taṃ bhante bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ. desetu me bhantebhagavā dhammaṃ, desetu sugato dhammaṃ, yā mamassa dīgharattaṃ hitāya sukhāyā”ti.

textpali dutiyampi kho bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: ” akālo kho tāva bāhiya. antaragharaṃ pavittṭhamhā 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.”

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.

11. textenglish “Since for you Bahiya, in the seen there will be merely the seen, in the heard there will be merely

textpali tatiyampi kho bāhiyo dārucīriyo bhagavantam etadavoca: ”dujjānam kho panetaṃ bhante, bhagavato vā jīvitantarāyānam, mayhaṃ vā jīvitantarāyānam desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ mamassa dīgharatam hitāya sukhāyā”ti.

textpali tasmātiha te bāhiya, evaṃ sikkhitabbam: ”diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamatam bhavissati, viññāte viññātamattam bhavissati”ti. evaṃ hi te bāhiya, sikkhitabbam.

textpali yato kho te bāhiya, diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavis-

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. 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.

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

sati, mute mutamat-
taṃ bhavissati. viññāte
viññātamattaṃ bhavis-
sati, 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. ese-
vanto dukkhassā”ti,

textpali atha kho bāhiyassa
dārucīriyassa bhaga-
vato imāya saṅkhī-
tāya dhammadesanāya
tāvadeva anupādāya
āsavehi cittaṃ vimucchi.

textpali atha kho bha-
gavā bāhiyaṃ dārucīriyaṃ
iminā saṅkhittena ovā-
dena ovaditvā pakkāmi.

⁷ubhayamantahena. sī. ■

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.

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.”

16. textenglish “Yes, Bhante.” Those bhikkhus, having replied to the Auspicious One, having taken the body of Bahiya

textpali atha kho acira-pakkantassa bhagavato bāhiyaṃ dāruciriyaṃ gavī taruṇavacchā adhipātetvā jivitā voropesi.

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

textpali ”evaṃ bhante”ti kho te bhikkhū bhagavato paṭissutvā bāhiyassa

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. 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?”

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.”

dārucīriyassa sarīrakam
mañcakam āropetvā
nīharitvā jhāpetvā thū-
pañcassa karitvā yena
bhagavā tenupasaṅkamimsu.
upasaṅkamitvā bhaga-
vantam abhivādetvā
ekamantaṃ nisīdimsu.

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

textpali ”paṇḍito bhikkhave,
bāhiyo dārucīriyo pac-
capādi dhammassānud-
hammaṃ. 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:

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.”

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

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

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.

textpali ayampi udāno
vutto bhagavatā. iti me
sutanti.
