0.0.1 Bahiya

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

0.0.1 bāhiyasuttaṃ

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

2. tena kho pana samayena bāhiye dāruciriye suppārake paṭivasati samuddatīre sakkato garukato mānito pūjito apacito, lābhī civarapiṇḍapātasenāsana gilānapaccayabhesajjaparikkhārānaṃ. atha kho bāhiyassa dārucīriyassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: ye ca kho keci[1] loke arahanto vā arahattamaggaṃ vā samāpannā, ahaṃ tesamaññataro'ti.

3. atha kho bāhiyassa dārucīriyassa purāṇasālalohitā devatā anukampikā atthakāmā bāhiyassa dārucīriyassa cetasā cetoparivitakkamaññāya, 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[2], 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 arahaṃ sammāsambuddho. so hi bāhiya bhagavā arahā ceva, arahattāya ca dhammaṃ desetī'ti

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[1] ye kho keci, machasaṃ.
[2] assasi, syā.
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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, he stopped by Savatthi in Jeta's Grove, Anathapindika 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."

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]

4. atha kho bāhiyo dārucīriyo tāya devatāya saṃvejito tāvadeva suppārakā[3] pakkāmi sabbattha ekarattiparivāsena. yena sāvatthi jetavanaṃ anāthapiṇḍikassa ārāmo[4] tenupasaṅkami. tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. atha kho bāhiyo dārucīriyo yena te bhikkhū tenupasaṅkami. upasaṅkamitvā te bhikkhū etadavoca: kahannu kho bhante etarahi so bhagavā viharati arahaṃ sammāsambuddho? dassanakāmamhā mayaṃ taṃ bhagavantaṃ[5] arahantaṃ sammāsambuddha'nti. antaragharaṃ paviṭṭho kho bāhiya, bhagavā piṇḍāyā'ti

5. atha kho bāhiyo dārucīriyo taramānarūpo jetavanā nikkhamitvā sāvatthiṃ pavisitvā addasa bhagavantaṃ sāvatthiyaṃ piṇḍāya carantaṃ pāsādikaṃ pasādanīyaṃ santidriyaṃ santamānasaṃ uttamadamathasamathamanuppattaṃ[6] dantaṃ guttaṃ yatinduriyaṃ nāgaṃ. disvāna yena bhagavā tenupasaṅkami. upasaṃkamitvā bhagavato pāde sirasā nipatitvā bhagavantaṃ etadavoca: 'desetu me bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, yaṃ mamassa dīgharattaṃ hitāya sukhāyā'ti.

6. evaṃ vutte bhagavā bāhiyaṃ dārucīriyaṃ etadavoca: ' akālo kho tāva bāhiya. antaragharaṃ paviṭ-

[3] suppārakamhā, machasaṃ.
[4] bhagavāsāvatthiyaṃ viharati jetavane anāthapiṇḍikassa ārāme, sū.
[5] dassanakāmamahā bhagavantaṃ, machasaṃ.
[6] uttamasamathadamathamanuppattaṃ, machasaṃ.
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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."

10. Therefore, for you Bahiya, it should be trained thus: "In the seen there will be merely the seen. In the heard

ṭhamhā piṇḍāyā'ti.

7. dutiyampi kho bāhiyo dārucīriyo bhagavantaṃ etadavoca: "dujjānaṃ kho panetaṃ bhante bhagavato vā jīvitantarāyānaṃ, mayhaṃ vā jīvitantarāyānaṃ. desetu me bhantebhagavā dhammaṃ, desetu sugato dhammaṃ, yā mamassa dīgharattaṃ hitāya sukhāyā"ti.

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

9. 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 mamassa dīgharattaṃ hitāya sukhāyā"ti.

10. tasmātiha te bāhiya, evaṃ sikkhitabbaṃ: "diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissatī"ti. evaṃ hi te bāhiya, sikkhitabbaṃ.

11. 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

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, 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.

bāhiya na tattha. yato tvaṃ bāhiya na tattha, tato tvaṃ bāhiya nevidha, na huraṃ, na ubhayamantare [7]. esevanto 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 jīvitā voropesi.

15. atha kho bhagavā sāvatthiyaṃ piṇḍāya caritvā pacchābhattaṃ piṇḍapātapaṭikkanto sambahulehi bhikkhūhi saddhiṃ nagaramhā nikkhamitvā addasa bāhiyaṃ dārucīriyaṃ kālakataṃ. disvāna bhikkhū āmantesi: " gaṇhatha bhikkhave bāhiyassa dārucīriyassa sarīrakaṃ. mañcakaṃ āropetvā nīharitvā jhāpetha. thūpañcassa karotha. sabrahmacārī vo bhikkhave kālakato"ti.

16. "evaṃ bhante"ti kho te bhikkhū bhagavato paṭissutvā bāhiyassa dārucīriyassa sarīrakaṃ mañcakaṃ

[7] 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, they 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."

āropetvā nīharitvā jhāpetvā thūpañcassa karitvā yena bhagavā tenupasaṅkamiṃsu. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu.

17. ekamantaṃ nisinnā kho te bhikkhu bhagavantaṃ etadavocuṃ: "daḍḍhaṃ bhante bāhiyassa dārucīriyassa sarīraṃ. thupo cassa kato tassa kā gati? ko abhisamparāyo?"ti.

18. "paṇḍito bhikkhave, bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ. na ca maṃ dhammādhikaraṇaṃ vihesesi. parinibbūto bhikkhave bāhiyo dārucīriyo"ti.

19. atha kho bhagavā etamatthaṃ 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 muni monena brāhmaṇo,

atha rūpā arūpā ca sukhadukkhā pamuccatī"ti.

20. ayampi udāno vutto bhagavatā. iti me sutanti.

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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."