

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

*Not by water is one cleansed,  
Many people bathe in this.  
In whom is truth and Dhamma,  
He is cleansed, he is a brahmin.*

### 1.10 Bāhiya (Bāhiya Sutta)

Thus have I heard. At one time the Lord was staying near Sāvattḥī in the Jeta Wood at Anāthapiṇḍika's monastery. At that time Bāhiya of the Bark-cloth was living by the seashore at Suppāraka. He was respected, revered, honoured, venerated, and given homage, and was one who obtained the requisites of robes, almsfood, lodging, and medicines.<sup>18</sup>

Now, while he was in seclusion, this reflection arose in the mind of Bāhiya of the Bark-cloth: "Am I one of those in the world who are arahats or who have entered the path to arahatship?"

Then a devatā who was a former blood-relation of Bāhiya of the Bark-cloth understood that reflection in his mind.<sup>19</sup> Being compassionate and wishing to benefit him, he approached Bāhiya and said: "You, Bāhiya, are neither an arahat nor have you entered the path to arahatship. You do not follow that practice whereby you could be an arahat or enter the path to arahatship."

"Then, in the world including the devas, who are arahats or have entered the path to arahatship?"

"There is, Bāhiya, in a far country a town called Sāvattḥī. There the Lord now lives who is the Arahata, the Fully Enlightened One. That Lord, Bāhiya, is indeed an arahata and he teaches Dhamma for the realization of arahatship."

Then Bāhiya of the Bark-cloth, profoundly stirred by the words of that devatā, then and there departed from Suppāraka. Stopping only for one night everywhere (along the way),<sup>20</sup> he went to Sāvattḥī where the Lord was staying in the Jeta Wood at Anāthapiṇḍika's monastery. At that time a number of bhikkhus were walking up and down in the open air. Then Bāhiya of the

Bark-cloth approached those bhikkhus and said: "Where, revered sirs, is the Lord now living, the Arahāt, the Fully Enlightened One? We wish to see that Lord who is the Arahāt, the Fully Enlightened One."

"The Lord, Bāhiya, has gone for almsfood among the houses."

Then Bāhiya hurriedly left the Jeta Wood. Entering Sāvattthī, he saw the Lord walking for almsfood in Sāvattthī—pleasing, lovely to see, with calmed senses and tranquil mind, attained to perfect poise and calm, controlled, a perfected one, watchful with restrained senses. On seeing the Lord he approached, fell down with his head at the Lord's feet, and said: "Teach me Dhamma, Lord; teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time."

Upon being spoken to thus, the Lord said to Bāhiya of the Bark-cloth: "It is an unsuitable time, Bāhiya, we have entered among the houses for almsfood."

A second time Bāhiya said to the Lord: "It is difficult to know for certain, revered sir, how long the Lord will live or how long I will live. Teach me Dhamma, Lord; teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time." A second time the Lord said to Bāhiya: "It is an unsuitable time, Bāhiya, we have entered among the houses for almsfood."

A third time Bāhiya said to the Lord: "It is difficult to know for certain ... Teach me Dhamma, Sugata, so that it will be for my good and happiness for a long time."

"Herein, Bāhiya, you should train yourself thus: 'In the seen will be merely what is seen; in the heard will be merely what is heard; in the sensed will be merely what is sensed; in the cognized will be merely what is cognized.' In this way you should train yourself, Bāhiya.

"When, Bāhiya, for you in the seen is merely what is seen ... in the cognized is merely what is cognized, then, Bāhiya, you will not be 'with that.' When, Bāhiya, you are not 'with that,' then, Bāhiya, you will not be 'in that.' When, Bāhiya, you are not 'in that,' then, Bāhiya, you will be neither here nor beyond nor in between the two. Just this is the end of suffering."<sup>21</sup>

Now, through this brief Dhamma teaching of the Lord the mind of Bāhiya of the Bark-cloth was immediately freed from the taints without grasping. Then the Lord, having instructed Bāhiya with this brief instruction, went away.<sup>22</sup>

Not long after the Lord's departure a cow with a young calf attacked Bāhiya of the Bark-cloth and killed him.<sup>23</sup> When the Lord, having walked for almsfood in Sāvattthī, was returning from the alms round with a number of bhikkhus, on departing from the town he saw that Bāhiya of the Bark-cloth had died.

Seeing this he said to the bhikkhus: "Bhikkhus, take Bāhiya's body, put it on a litter, carry it away and burn it, and make a stupa for it. Your companion in the holy life has died."

"Very well, revered sir," those bhikkhus replied to the Lord.

Taking Bāhiya's body, they put it upon a litter, carried it away and burnt it, and made a stupa for it. Then they went to the Lord, prostrated themselves, and sat down to one side. Sitting there those bhikkhus said to the Lord: "Bāhiya's body has been burnt revered sir, and a stupa has been made for it. What is his destiny, what is his future birth?"

"Bhikkhus, Bāhiya of the Bark-cloth was a wise man. He practised according to Dhamma and did not trouble me by disputing about Dhamma. Bhikkhus, Bāhiya of the Bark-cloth has attained final Nibbāna."

Then, on realizing its significance, the Lord uttered on that occasion this inspired utterance:

*Where neither water nor yet earth  
Nor fire nor air gain a foothold,  
There glean no stars, no sun sheds light,  
There shines no moon, yet there no darkness reigns.  
When a sage, a brahmin, has come to know this  
For himself through his own wisdom,  
Then he is freed from form and formless.  
Freed from pleasure and from pain.<sup>24</sup>*

This inspired utterance was spoken by the Lord also, so I did hear.