

(*paṭipanno*), firstly by way of that proper practice, onwards from (his aspiration at) the soles of the feet of DTparikaraup until the Great Bodhimanda, that fulfilled the in all thirty perfections as he fully developed that solely to the well-being and happiness of the whole world by reaching the peak in conduct beneficial to relatives, in conduct beneficial to the world, and in conduct beneficial to Buddhas; and¹³⁵⁹ (then secondly) by way of that proper practice, beyond the scope of all (other) beings, consisting of the unsurpassed middle course, reckoned as cultivation of the limbs of enlightenment, (which middle course) avoids these (twin) ends—viz. eternalism and annihilationism, and indulgence amidst sense-desires and self-mortification—subsequent to which he became one who had attained complete Dhamma-sovereignty¹³⁶⁰ where the ariyan truths are concerned¹³⁶¹. And he is (d) the Sugata since he speaks properly (*sammG,gadati*), since he proclaims speech that is itself fitting on an occasion that is fitting. And this also is said: “He is one speaking that which is timely, one speaking that which is fact, one speaking of the goal¹³⁶², one speaking Dhamma, one speaking Discipline, one proclaiming speech at the right time that is worthy of being treasured, reasoned, to the point¹³⁶³, connected with the goal” (Diii 175;Aii 22); in addition to which *That speech which is not factual, fictitious, not connected with the goal, and that which for others is not dear, not charming—that speech the Tathaḡata does not proclaim” (cp D iii 134; M i 395) and so on is also said. So he is also the Sugata on account of his having spoken properly (*sammā gadatā^U*). Which should be to my long-term well-being and happiness (*yam mam ’ass a digharattam hitāya sukhāya*): which pointing out of Dhamma¹³⁶⁵ could for a long time be to my well-being in the form of jhāna and release and so on¹³⁶⁶ and to the happiness to be attained thereby. *It is not the time right now, Bdhiya (akdlo kho tdva Bdhiya)* means right now is not the time for a Dhamma-teaching for you¹³⁶⁷. But¹³⁶⁸ how could it even be thought not to be the time for the Lord’s practice of that which is to the well-being of beings, as a result of which the Lord is spoken of as “one speaking that which is timely” (D i 4) and, in which connection, it is the time at which

the faculties of those capable of being guided are mature that is implied by “the time” ? However, since it was at that time hard for Bāhiya to ascertain whether his faculties were mature or immature, the Lord therefore, without saying as much, said “We are entered amidst the houses”, citing as his reason the fact that he was stationed within an inner street. *Hard toknow(dujjañam)*’. hard to ascertain. *Of the dangers to the life (jivitantar&yānam)*: he said “Of the dangers to the life” by way of excitement, when he desired to say¹³⁶⁹ “The presence or otherwise of those things causing a danger to the life”. One’s lifestyle and life, for instance, are subject to countless conditions, and the dangers thereto¹³⁷⁰ are of countless forms, for:

“Ardency is the duty this same day—who knows whether there be dying on that which follows ? There be no bargaining with Death with its great army ” (M iii 187)

is said. [90] But why does he set this danger to life alone so much to the fore ? “Due to a lack of knowledge concerning omens¹³⁷¹, or due to a lack of skilfulness concerning the unknown¹³⁷²” say some, others saying that it was on account of his having heard of some danger to life in the presence of that devatā. But he spoke in that way being urged on through his successful attainment of the potential, on account of his being one in his last becoming¹³⁷³, for there is no destruction of life for those who have yet to attain arahantship. So for what reason did the Lord, though desiring to teach him Dhamma, twice reject him ? It is said that is so occurred to him that: “Right from the time that he saw me, this one’s entire body has been uninterruptedly pervaded with joy. The thrill of that joy is too powerful—even if he hears Dhamma he will not, as yet, be able to pierce it. So let him wait until balance and equanimity reassert themselves. Moreover, the stress on his body must be very powerful, given that he has come along a path of one hundred and twenty yojanas. So let him first calm down”. That is why he twice rejected him. But some say that the Lord acted in that way with the aim of generating a regard for hearing Dhamma. But upon seeing, when begged on

the third occasion, his balance and equanimity, that his stress had calmed down, and the danger to his life that was ready to present itself, he thought t “Now is the time for Dhamma-teaching” and commenced that Dhamma-teaching by way of “Therefore¹³⁷⁴” and so on. Herein:

Therefore (tasāma): since you¹³⁷⁵, filled with eagerness, beg me to excess, or alternatively since you speak of the fact of the dangers to life being hard to know¹³⁷⁶, and these faculties of yours have reached maturity, therefore; *tiha* (untranslated) is a mere particle. *You*: *te=tayā* (alternative grammatical form). *So (evam)*: he speaks of the mode now on the point of being spoken of. *Should train yourself (sikkhitabbamf.* should effect¹³⁷⁷ training byway of all three trainings, such as the trainings in the higher morality and so on. And, in indicating the manner in which he should train himself, he said “That with respect to the seen there will be merely the seen” and so forth. Herein:

With respect to the seen...merely the seen (diṭṭhe diṭṭhamattaṃ)-. with¹³⁷⁸ respect to a sight-base (*rūpāyatane*) (there will be) merely that seen by means of eye-consciousness. For just as¹³⁷⁹ eye-consciousness, with respect to form (rfi/tf), beholds mere form (*rūpaṃ*) alone, not its own nature of being impermanent and so on¹³⁸⁰, so too the rest¹³⁸¹, meaning (you) should train yourself such that there will be for you¹³⁸² solely and merely that seen by means of consciousness associated with the eye-door¹³⁸³. Or alternatively, the meaning is that *diṭṭhe diṭṭhaṃ* (that seen with respect to the seen) [91] is a name for the being conscious of a form by means of eye-consciousness, with *mattaṃ* (extent) being measure. It is of the extent seen (*diṭṭhamattaṃ*) since it has the extent seen (*diṭṭhZ matti*), meaning the thought-process will be of the same extent as eye-consciousness. This is what is said: *Just as eye-consciousness is not excited, is not blemished, is not deluded, with respect to the form that has gone into its range, so will there be for me¹³⁸⁴ an impulsion of the same extent as eye-consciousness¹³⁸⁵ in which lust and so on are absent, I will set up an impulsion of the same measure as eye-consciousness”. Chaiter natively *diṭṭhamis* a name for the form seen by means of eye-consciousness, d:7&a7nattamaṇame¹³⁸⁶ for the triad of (moments of) consciousness, reckoned as receiving, investigating and

determining, that has arisen in that same way. Just as that is not excited, is not blemished, is not deluded, so will I give rise to an impulsion the measure of that same receiving and so on with respect to the form that has gone into its range; I will not allow it to arise by way of excitement and so forth exceeding that measure—so is the meaning to be regarded in this connection. The method is the same where that which is heard and sensed is concerned; and *that which is sensed (mutam[^])* is to be understood as the base in the form of smells, flavours and tangible objects together with the consciousnesses that have these as their objects. *With respect to the cognised...merely the cognised (vijñāte vijñāZUamattam)*: in this connection, however, *viññātam* (the cognised) is a name for the object cognised by way of adverting at the mind-door; it has the measure of (such) adverting¹³⁸⁸, since it is, with respect to that which is cognised, (merely) of the extent of that cognised¹³⁸⁹. The meaning in this connection is that just as adverting is not excited, is not blemished, is not deluded, so I will set up consciousness of the same measure of (such) adverting without allowing it to arise by way of excitement and so forth (exceeding that measure). *So should you, Bahiya, train yourself thus (evaṃ hi te Bahiya sikkhitabham)*: so, via this course, should you, Bāhiya, train yourself by way of following the three trainings¹³⁹⁰. Hence the Lord, having classified by way of the four sections of the seen and so on¹³⁹¹ the objective field for vipassanā divided into its divisions in terms of the six objects^{139*} accompanied by the six classes of consciousness¹³⁹³, given Bāhiya's need for something in brief¹³⁹⁴, indicates to him full understanding therein as to the known and as to judging¹³⁹⁵. How? For¹³⁹⁶, in this connection, the sight-base is called "the seen" (*diṭṭham*) in the sense that it is something that is to be beheld, (as is) eye-consciousness¹³⁹⁷, together with the consciousnesses associated with the doors therefor¹³⁹⁸, in the sense of seeing, both of these, occurring (as they do) in accordance with conditions¹³⁹⁹, being solely and merely dhammas; there is, in this connection, neither a doer nor one who causes things to be done, as a result of which, since (the seen) is impermanent in the sense of being non-existent after having been¹⁴⁰⁰, dukkha in the sense of being oppressed by way

of rise and fall, [92] not-self in the sense of proceeding uncontrolled, whence the opportunity for excitement and so on with respect thereto on the part of one who is wise ? For this is the implication here, as it is also where the heard and so on are concerned. Next, he starts to indicate, by way of “When for you, Bāhiya” and so on, full understanding as to abandoning, along with path-fruitition, that subsequently ensues¹⁴⁰¹ for one established in full understanding as to the known and full understanding as to judging. Herein:

When (yato): when (*yadā*), or alternatively since. *For you : te = tava* (alternative grammatical form). *Then (tato):* then (*tadā*), or alternatively therefore. *Therewith (tena):* with that seen and so on, or alternatively with that lust and so forth that is subject to the seen and so on¹⁴⁰², This is what is said: “Bāhiya, at such time as, or alternatively as a result of that reason by means of which, there will be for you, as you are practising the method spoken of by me, with respect to the seen and so on merely the seen and so forth, through unequivocal awareness as to their own nature, at that time, or alternatively as a result of that¹⁴⁰³ reason, you will not be in concert with that lust and so on¹⁴⁰⁴ that is subject to the seen and so forth, you will not be either excited or blemished or deluded, or alternatively you will not be subject, in concert with the seen and so on, (thereto,) on account of your being one for whom lust and so on are abandoned¹⁴⁰⁵”. *Then you, Bāhiya, will not be therein (tato tvaṃ BGhiya na tattha):* when, or alternatively since, you will be neither excited with¹⁴⁰⁶ that lust¹⁴⁰⁷, blemished with that anger, nor deluded with that delusion¹⁴⁰⁸, then, or alternatively therefore, you will not be therein, in that seen and so on, you will not be attached, established, either in that seen or in that heard, sensed and cognised, by way of craving, conceit and (wrong) view thinking “This is mine, this I am, this is for me the self”—to this extent there is indicated, by causing full understanding as to abandoning to reach the summit, the plane of the one in whom the āsavas have been destroyed. *Then you, Bāhiya, will be neither here nor there nor, additionally, in both (tato tvaṃ Bāhiya neva idha na huraṃ na ubhayamantarena):* when¹⁴⁰⁰ you, Bāhiya, will not be therein, subject to the seen and so forth,

with that lust and so on, then you will be neither in this world nor in the next world, nor also¹⁴¹⁰ in both¹⁴¹¹. *This alone is the end of dukkha (es' ev' anto dukkhassa)*: for this alone is the end, this the demarcation, limitation¹⁴¹², of dukkha in the form of the defilements and of dukkha belonging to the cycle¹⁴¹³; for this alone is the meaning in this connection¹⁴¹⁴—it is, moreover, wrong on the part of those who seek reference to an intermediate becoming (*antaraBhavam*), by seizing upon the phrase *ubhayamantarena*. For the existence of an intermediate becoming is altogether rejected in the Abhidhamma. The term *antarena*¹⁴¹⁵ (additionally) is rather one elucidating an additional alternative, this therefore being the meaning in this connection: “Neither here nor there nor, as a further alternative, in both”. Chaiter natively the term *antarena*¹⁴¹⁶ is after all one elucidating an intermediate state as an alternative¹⁴¹⁷, when its meaning becomes: “Neither here nor there, nor is there, moreover, any other place¹⁴¹⁸ intermediate to both”. [93] Furthermore¹⁴¹⁹, those who¹⁴²⁰ still say that there is an intermediate becoming by seizing un methodically upon the meaning of such sutta-passages as “An antarāparinibbāyin” (e.g. A iv 70ff) and “Those who are become or those seeking becoming”¹⁴²¹ (Khp 8) are to be rebuffed¹⁴²² with “There is no (such thing)”, since the meaning of the former sutta-passage is that he is an antarāparinibbāyin since he attains parinibbāna¹⁴²³ (*parinibbadyati*) by way of remainderless defilement-parinibbāna through attaining the topmost path midway (*antard*), without having gone past the midpoint of his lifespan in this place and that amidst the Avihāsa¹⁴²⁴ and so on, not one who has become in an intermediate becoming, whilst the meaning of the latter (sutta-passage) is that those who, in the former word, are spoken of as “those who are become” (*bhūti*), are those in whom the āsavas have been destroyed, being those who are merely become, (but) who will not become (again), (whereas the latter,) being the antithesis thereof¹⁴²⁵, (and spoken of as) “those seeking becoming” (*sambhavesino*) since it is becoming (*sambhavaṃ*) that they seek (*esanti*), are sekhas and puthujjanas on account of the fetters giving rise to becoming¹⁴²⁶ not having been abandoned; or

alternatively¹⁴²⁷ those beings who, out of the four wombs¹⁴²⁸, are egg-born and womb-born are called “those seeking becoming” so long as they do not break the egg-membrane and the caul-membrane, being called “those who are become” upon emerging outside that egg-membrane and caul-membrane¹⁴²⁹, whilst the moisture-born¹⁴³⁰ and those springing up spontaneously are called “those seeking becoming” during the first moment of consciousness¹⁴³¹, (but) are called “those who are become” from the second moment of consciousness onwards, or else they are “those seeking becoming” so long as they do not attain any posture other than that in which they were born, being thereafter “those who are become”. For when there is a straightforward meaning that follows the (canonical) Pali, what business is there in postulating an intermediate becoming of unspecified capacity¹⁴³² ?

(There are,) however, those¹⁴³³ who state the reasoning¹⁴³⁴ to be as follows, viz. that an appearance can be seen in different regions¹⁴³⁵ without any interruption to¹⁴³⁶ the dhammas occurring¹⁴³⁷ by way of (that entity’s) continuity, that, as with¹⁴³⁸ the continuity, even, of a non-conscious (entity)¹⁴³⁹, such as paddy¹⁴⁴⁰ and so on, so¹⁴⁴¹ ought there also to be an appearance in different regions without any (such) interruption where the continuity of one that is conscious is concerned, and that this method applies where there be an intermediate becoming¹⁴⁴², and not otherwise. In that case, (such) reasoning ought to be spoken of where approaching¹⁴⁴³ here in (but) a moment from the Brahmaloaka is concerned, or where going from here (in but a moment) to the Brahmaloaka is concerned, on the part of one possessing potency who has attained mind-control¹⁴⁴⁴ resolving that the body should conform with mind¹⁴⁴⁵, if dhammas are required to occur, under all circumstances, in a region in which they lack interruption¹⁴⁴⁶, even iP⁴⁴⁷ the sphere of potency¹⁴⁴⁸ on the part of those possessing potency be unthinkable. Such is the same in this case too, on account of the statement that [94] “The ripening of karma is unthinkable” (A ii 80)—therefore this is simply mere speculation on their part. For dhammas are in their own nature dhammas having an own nature that is

unthinkable—in some places they¹⁴⁴⁹ appear in a region in which they are interrupted by way of conditions, in some places in a region in which they are not (so) interrupted. For instance, a reflection or an echo and so on¹⁴⁵⁰, that is arisen by way of conditions, is detected coming into being in a location such as a mirror or a mountain and so forth¹⁴⁵¹, (that is to say) in some region other than that in which (there was an occurrence of) the conditions (that gave rise to it) such as the face or the sound and so on¹⁴⁵²; therefore one ought not to cite everything as evidence under all circumstances¹⁴⁵⁵. This, in this connection, (the meaning) in brief—a detailed exploration of talk concerning an *antārabhava*^{*} (intermediate becoming) providing evidence for the illustration¹⁴⁵⁵ of the reflection can, however, be acquired from the Sub-commentary on the *Kathāvatthupakarana*¹⁴⁵⁶. Others maintain, however, that it is becoming in (the sphere of) sense-desires that is spoken of¹⁴⁵⁷ as *idha* (here), becoming in the formless (sphere) as *huraṃ* (there), (and) becoming in (the sphere of) form as *ubhayamantarena* (between both¹⁴⁵⁸), (still) others that *id/ia* is the internal bases¹⁴⁵⁹, *huraṃ* the external bases, *ubhayamantarena* the concomitants of consciousness¹⁴⁶⁰. Or alternatively they state *idAa* to be dhammas in the form of conditions, *huraṃ* dhammas that have arisen as a result of conditions, *ubhayamantarena* conceptual-dhammas¹⁴⁶¹. None of this in the Commentaries. Thus by means of “That with respect to the seen there will be merely the seen” and so on, it is, firstly, dhammas belonging to the triple world, that are fourfold by way of the seen and so forth, that are to be included¹⁴⁶²; that since it is contemplation of the foul, of *dukkha*, of impermanence¹⁴⁶⁵ and of non-self as a result of avoiding the seizure¹⁴⁶⁴ (of anything) therein¹⁴⁶⁵ as lovely, happy, permanent and self that is indicated, it is (secondly) *vipassanā* that is very briefly talked of, along with the lower purifications; whilst by means of this ‘Then you, *Bāhiya*, will not be therewith’, it is (finally) the path that is talked of on account of its being the extirpation of lust and so on that is implied, by means of this “Then¹⁴⁶⁶ you *Bāhiya*, will not be therein” the fruit, and by way of “Neither here” and so

forth that {parijñibbāna-element¹⁴⁶⁷ that is without remnant of substrate—this is how it is to be regarded. For this reason, “And, moreover... the heart of Bāhiya.. .was... liberated from the āsavas” was said. Through that briefly-worded teaching, (the heart of Bāhiya, the Wood-robed One was) *through not clinging (anupādāya)*, through not grasping, *immediately (tāva-d-eua)*, at that very moment, not after an interval of time, *liberated (vimucci)*, liberated, let loose, by way of liberation through extirpation and by way of liberation through tranquillization, *from the dsavas (āsavehi)*, from the lusts for sense-desires and so on¹⁴⁶⁸ that have acquired the name “āsavas” on account of its being upto (3) the summit of becoming (as to space or) upto (5) change-of-lineage (as to mental states) that there is their flowing (*savana*), their proceeding, and on account of their similarity to spirituous liquor (*Osava*), such as (that made from) madira (fruit) and so on in the sense that they are of long fermentation¹⁴⁶⁹. [95] For it was whilst he still¹⁴⁷⁰ was hearing Dhamma from the Teacher that he cleansed the precepts¹⁴⁷¹, established vipassanā based upon the concentration of mind^{147*} thereby acquired, immediately brought all the āsavas to destruction on account of his rapid superknowledge¹⁴⁷⁸, and reached arahantship together with the discriminations. Being urged on by the nature of the Dhamma, following the occurrence of the nineteen (knowledges associated with) reviewing¹⁴⁷⁴, after he had become, as one who had cut across saṃsāra’s stream, one bearing his last body and one by whom the cycle had been brought to an end, he begged the going forth from the Lord. When asked “Are you complete as to bowl and robe?”, he said “(I am) not so complete”. Then the Teacher, having said to him¹⁴⁷⁵ “In that case, seek out bowl and robe”, departed, for which reason “Then the Lord, (having exhorted Bāhiya, the Wood-robed One, with this brief exhortation,) departed” was said.

It is said that whilst performing the Dhamma of the recluse for twenty thousand years¹⁴⁷⁶ within the Teaching of the Ten-Powered Kassapa, he failed to act sympathetically by way of either bowl or robe towards even one monk in the belief that “It behoves the monk to acquire the requisites by himself¹⁴⁷⁷ and

then, in acting as one should with such alms¹⁴⁷⁸, himself alone make use of them”, as a result of which he came to lack the prerequisite for the higher ordination by way of “Come, monk !”. But some say it is said that, when practising robbery in the forest after he had armed himself with bow and quiver upon becoming a robber when the world was empty of a Buddha, he saw a Paccekabuddha, pierced him with an arrow out of greed for his bowl and robe and then took that bowl and robe, and that it was for this reason that the Teacher failed to give him the going forth with the status of (one ordained by way of) “Come, monk I ”, knowing that a potency-made bowl and robe would not arise for him. It was him, too, whilst wandering about seeking bowl and robe, that a cow, bumping into him with force, struck¹⁴⁷⁹, causing him to reach the end of his days, with reference to which “And not long after the Lord had departed, a cow with a year-old calf collided¹⁴⁸⁰ with Bāhiya, the Wood-robed One, and deprived him of his life” was said. Herein:

A cow with a year-old calf (*gavi tarūnavacchā*): ayakkhinT in the form of a a cow (*dhenu*) with a year-old calf. *Collided with* (*adhipatitvā*): overpowered, trampled upon. *Deprived him of his life* (*jivita voropesi*): on account of resentment acquired in a former existence¹⁴⁸¹, [96] gave rise¹⁴⁸² to thoughts of revenge simply at the mere sight of him, struck him with her horn and deprived¹⁴⁸⁸ him of his life. With the business of the meal performed after having wandered in search of alms, the Teacher saw the body of Bāhiya, as he was emerging from the city accompanied by a good many monks, fallen on a rubbish-site and ordered the monks saying: “Monks, stand at the door to some household, solicit¹⁴⁸⁴ a couch, carry this body away from the city, set fire to it and then construct a stupa”. The monks acted accordingly. And, having so acted, they moreover went to the vihāra, approached the Teacher, reported that they had completed the task, and then asked of his future state. Then the Lord informed them of the fact that he had attained parinibbāna. The monks then asked: “You, Lord, speak of Bāhiya, the Wood-robed One, as one who has attained arahantship. When did he become one who had attained arahantship ?” And¹⁴⁸⁵ when he

said “At the time he heard Dhamma from me”, (they asked) “But when was Dhamma talked of by you to him ?” “As I was stationed within an inner street this very same day when wandering in search of alms¹⁴⁸⁶”. “That Dhamma that was talked of by you, Lord, as you were stationed within an inner street must be of a trifling amount¹⁴⁸⁷—how did he cause distinction to come into being through such a limited amount ? ” Having uttered this verse in the Dhammapada:

“Better even than a thousand verses whose words are not connected with the goal is a single word of a verse upon hearing which one becomes calm ” (Dhp 101)

indicating “Why, monks, do you measure my Dhamma as trifling or abundant ? Better than countless thousands of verses that are not connected with the goal is a single word of a verse that has that goal as its basis”, he then accorded that venerable one a chief place saying “This one is chief, monks, of my *sāvaka* monks¹⁴⁸⁸ who are of rapid superknowledge, that is to say, *Bāhiya*, the Wood-robed One¹⁴⁸⁹” (A i 24) indicating that “This one is worthy of worship, not only on account of his *parinibbāna* but also on account of his being chief of those *sāvaka* monks of mine who are of rapid superknowledge”, [97] with reference to which ‘Then the Lord, (as he was returning from his almsround following the midday meal) after having wandered in *Sāvatti* in search of alms...*Bāhiya*, the Wood-robed One, monks, has attained *parinibbanā*” was said. Herein:

Following the midday meal (pacchābhattamf. following the business of the midday meal. As he was returning from his almsround (*piṇḍapHtapattikkantof*[^]) who was on his way back¹⁴⁹¹ from seeking his almsfood. It is on account of this pair of words, also, that he was spoken of as¹⁴⁹² one “with the business of the meal performed” *Carry it away (riiharitvā)*: take it outside the city. *Set fire to it (jāpetha)*: burn it *And then construct a stūpa for him (t kūpati c’ assa karotha)*: and then, after collecting *Bāhiya*’s bodily relics, construct a *cetiya* for him. He then states the reason therein to be: “For a fellow brahmacarin of yours, monks,

has finished his time". This is its meaning: he who was a fellow brahmacaṛin (*sabrahmacaṛi*), in that it was that same (*sam&naṃ*) holiness (*brahmacaṛi*) as yours—which holiness (*brahmacaṛi*), in the sense of being best¹⁴⁹⁵, is that Dhamma consisting of practice of the higher morality and so on, that you, jointly observing same, follow¹⁴⁹⁴—that he followed (*acaṇ*)¹⁴⁹⁵, has, through reaching the time for dying, finished his time; therefore carry him away on the couch, set fire to him and then construct a stūpa for him.

What is his destiny (tassa ka gati): what destiny, out of the five destinies, constitutes the rebirth-process¹⁴⁹⁶ for him; or alternatively *gati* is accomplishment¹⁴⁹⁷, meaning how did he conclude things¹⁴⁹⁸—as ariyan or as puthujjana. *Future state (abhisamparāyo)*: after passing on¹⁴⁹⁹, (is his state that of) arising in (anew) existence¹⁵⁰⁰ or alternatively the cessation of existence. Although the fact that he had attained parinibbāna had been made manifest, as to its import, simply through that injunction concerning construction of a stūpa¹⁵⁰¹ for him, nonetheless

i such monks as did not know as much asked “What is his destiny?”, or alternatively asked the Lord in that manner desiring to have him make (that import) more public. *Wise (paṇḍito)*: wise¹⁵⁰² (*paṇḍito*) since it is through wisdom (*paṇḍend&W*) that he has gone, has continued on, from here (tto), on account of his having attained that insight associated with the topmost path. *He practised* : *paccaṇḍi* (alternative grammatical form). *A Dhamma consistent (anudhammaṃ)*: a Dhamma¹⁵⁰⁵ in the form of the course that consists of the purification of morality and so on. *With Dhamma (dhammassa)*: with Dhamma that is supermundane. Or alternatively, *aDhamma consistent (anudhammaṃ¹⁵⁰⁶)*: **a Dhamma** in the form of the ariyan paths and their fruitions. *With Dhamma (dhammassa)*: with Dhamma in the form of nibbāna. *And he was not one (to vex) me on the basis of Dhamma (na ca maṃ dhammQdhikaraṇaṃ viheseti)*: and he was not one to vex me for the sake of a Dhamma-teaching, on account of his having practised as instructed. For whoever hears Dhamma, or grasps a meditation subject, in the Teacher’s presence, and does not practise as instructed, is known as one who vexes the Teacher,

with reference to which “Perceiving the vexation, I spoke not amongst Manu’s breed of that competent¹⁵⁰⁷, choicest Dhamma, Brahma” (Vin i 7 = D ii 39 = M i 169 = S i 138) was said. Or alternatively, *and he was not one (to vex) this basis of Dhamma: na ca maṇḍ dhammfidhikaraṇaṇa ca imaṇḍ dhammādhikaraṇaṇa* (alternative grammatical form¹⁵⁰⁸). This is what is said: he was, on account of his having practised properly, not one to vex this Dhamma of mine¹⁵⁰⁹ in the form of the Teaching that constitutes the root-cause of exit from the dukkha belonging to the cycle. For the one who is of poor practice, in splitting that Teaching, [98] is known as one who delivers a blow on the Teacher’s Dhamma-body. But this one, having caused that which is right practice to reach the summit, attained parinibbāna by way of that nibbāna-element that is without remnant of substrate, for which reason “Bāhiya, the Wood-robed One, monks, has attained parinibbāna” was said.

Fathoming this matter (etam atthāraṇaṇaṇa vidīva): fathoming in all its modes the fact that the elder¹⁵¹⁰ Bāhiya had attained parinibbāna by way of that nibbāna-element that is without remnant of substrate and likewise the fact that the destiny of those in whom the āsavas have been destroyed who have attained parinibbāna is one hard to be ascertained by puthujjanas¹⁵¹¹. *This Udāna (imaṇḍ uddanaṇa)*: gave rise to this Udāna elucidating the majesty of parinibbāna that is without foundation¹⁵¹². Herein:

Wherein (yattha): in which nibbāna-element¹⁵¹³ water finds no footing, and earth and¹⁵¹⁴ heat and wind (also) find no footing, find no foundation. Why¹⁵¹⁵? On account the fact that nibbāna’s own nature is that of being unconditioned. For therein no trace¹⁵¹⁶, even, of conditioned dhammas is witnessed. *Stars (sukkd)*: planets, constellations and stars (*tdrakd*) that have acquired the name “stars” (*sukkd*) on account of the brightness (*sukka*) of their light¹⁵¹⁷. *Do not sparkle (na jotanti)* do not illustre. *Nor is the sun manifest (ddicco nappakāsati)* nor does the sun, even, though capable of pervading, within a single moment, three continents¹⁵¹⁸ with light, illumine with the power of its light¹⁵¹⁹. *Therein the moon does not lustre (na tatttha candimā bhdti)* though there be brightness, even the moon, with its pleasingly

cool emissions¹⁵²⁰, is not brilliant by way of its own effulgent moonlight due simply to its absence¹⁵²¹ in that nibbāna. He says ‘Therein the gloom is not found** with reference to the suspicion that if there be therein neither sun nor moon and so on, then there might be merely permanent darkness, as with the Lokantara¹⁵²², for it is not possible to speak of the gloom when there is an absence of forms¹⁵²³. *And when the brahmin sage through sage-hood has experienced (this) for himself (yāda ca attāna vediti muni monena brahmano): when, at which time, at the moment of the topmost path, the brahmin in the form of the ariyasāvaka, who has acquired the name of “sage” (muni) as a result of his being endowed with the knowledge associated with the path that has (itself) acquired the name of “sage-hood” (monaṃ) on account of (its involving) being sagacious (munanato^M) as to the four truths, and (as a result of his being endowed) with the (three) sagacities with respect to body and so on¹⁵²⁵, has, through that same knowledge consisting of penetration reckoned as sage-hood (monaṃ), experienced¹⁵²⁶, penetrated, nibbāna—avedi¹⁵²⁷ (alternative grammatical form) also being a reading, meaning has penetrated, has come to know—for himself wholly of his own accord, having set (such) at first hand after abandoning such things as hearsay and so on, then he is freed from form and formless, from happiness and dukkha—then, following his having come to know that nibbāna, (he is) thereafter¹⁵²⁸ (freed) from form, from states involving form, five-constituent becoming and one-constituent becoming being¹⁵²⁹, in this way, included, from formlessness, from states involving an absence of form, [99] formless becoming uncontaminated by that form, which¹⁵³⁰ is also spoken of as four-constituent becoming, being, in this way, included, from happiness and dukkha, from the cycle of happiness and dukkha that is one arising under all circumstances; or alter natively, from form, from relinking in the world of form, from formlessness, from relinking in the formless world, from happiness and dukkha, from relinking in the sphere of sense-desires, for sense-desire-becoming is one in which happiness and dukkha are intermingled. So the Lord indicates, by means of this pair of verses too, that “My son Bāhiya’s destiny of nibbāna is of such*