

darkness, and knowledge that of ignorance—bathing being no such (opponent) of evil. Therefore the conclusion has to be reached that “There is no being clean through water”. He then says “In whom there be truth” and so on to indicate the means by which there is, rather, being clean. Herein: *Inwhom(yamhi)*: in the person in whom. [77] *There be truth (saccam)*: there be both telling the truth and truth as abstinence (from lyingspeech)¹¹⁸⁹. Or alternatively *there be that which is true (saccam)*: there be both that which is true in the form of knowledge and that which is true in its highest sense. *Dhamma (dhammo)*: Dhamma in the form of the ariyan paths and Dhamma in the form of their fruitions; in the person in whom all of this is discovered—that is *the one who is clean and that is the one who is the brahmin (so suci so ca hrahmaṇo)*: that ariyapuggala, especially the one in whom the āsavas have been destroyed, is the one who, by way of a purity that is perpetual¹¹⁹⁰, is clean and¹¹⁹¹ the brahmin. But why, in this connection, is truth included separately from Dhamma ?

I On account of the fact of truth being of great service. For instance, the virtues of truth are made manifest in countless sutta-passages byway of “Truth is indeed the Deathless word”¹¹⁹² (S i 189 = Sn 453 = Thag 1229); *Truth is, for sure, the sweetest of flavours”¹¹⁹³ (Sn 182); “In truth, and in the goal and in the Dhamma, are the good established”¹¹⁹⁴ (S i 189 = Sn 453 = Thag 1229); and “Whilst brahmin recluses stationed in the truth” (J v 491) and so on; whilst that which is the converse of the truth¹¹⁹⁵ is made manifest byway of “For the person who has transgressed, who is of lying speech, who gets not (even) one thing right”¹¹⁹⁶ (Dhp 176) and “The one who speaks of what did not take place goes to hell” (Dhp 306 = Ud 45 = It 42 = Sn 661) and so forth.

The exposition of the ninth sutta is concluded.

§10. With Bāhiya

In the tenth: *B&hiya (Bāhiyo)* is his name. *The Wood-robbed One (Ddructriyo)*: the one with a robe¹¹⁹⁷ made of wood. *At Suppāraka*^{“<^} (*Suppārake*): was dwelling in the port so named. But who was this Bāhiya ? And why was he “The Wood-robbed One” ? Why was he residing in the port of Suppāraka ? There is, in the present case, this historical talk¹¹⁹⁹:

It is said that a hundred thousand kalpas back from now, in the time of the Perfectly Self-Enlightened One Padumuttara, some gentleman, upon seeing the Teacher accorded some monk chief place with respect to those of rapid superknowledge¹²⁰⁰ whilst hearing a Dhamma-teaching from that Ten-Powered One in the city of Hamsavati, made a wish for that specific place¹²⁰¹ saying “Truly lofty¹²⁰² [78] is this monk who is being so accorded chief place by the Teacher. Oh, truly, might I, too, having gone forth in the Teaching of a Perfectly Self-Enlightened One of such a kind in times yet to come, become one to be accorded just such a chief place by that Teacher, just like this monk”, performed a deed of service¹²⁰³ in conformity therewith, performed meritorious deeds¹²⁰⁴ as long as his life lasted and became one destined for heaven; then, having gone forth in the Teaching of the Ten-Powered Kassapa whilst running on amongst devas and men, he reached the end of his days whilst still performing the Dhamma of the recluse as one with morality completely fulfilled and came into being in the devaloka. Having spent one Buddha-interval in the devaloka, he took relinking, when this Buddha had arisen, in a genteel household in the kingdom of Bāhiya. And they nicknamed him as “Bāhiya”, on account of his having been born in the kingdom of Bāhiya. Dwelling as a householder¹²⁰⁵, he filled a ship with abundant goods, when come of age, for the purposes of trade, entered upon the ocean and, in successively roaming about, on seven occasions approached his own city via an expedition up the Indus¹²⁰⁶.

But on the eighth occasion, he embarked into his ship with his goods loaded on board thinking he would go to Suvannabhūmi¹²⁰⁷. Having ventured deep into the Great Ocean, the ship went off-course in the midst of the ocean, without reaching the desired destination, with the people (on board) becoming a meal¹²⁰⁸ for fish and turtles. But Bāhiya, being tossed about¹²⁰⁹ ever so slowly by the motion of the waves as he made his way (to safety)¹²¹⁰ after grabbing hold of a ship’s plank, on the seventh day reached the shore in the locality¹²¹¹ of the port of Supparaḱa¹²¹². Lying down on the seashore, naked as

the day he was born¹²¹³ on account of the fact that he had been divested of his clothes as he fell into the ocean, he dispelled his fatigue, regained a measure of breath, arose, entered, out of shame, within the cover of a thicket¹²¹⁴ and then, not beholding any other wrapping, picked stalks of swallow-wort¹²¹⁵, swathed these with (pieces of) bark¹²¹⁶, made these into a lower garment and outer robe¹²¹⁷ and then wrapped himself about. Some, however, say that he split wooden planks, strung these with bark, made these into a lower garment and outer robe and then wrapped himself about. [79] So it was that he came to be known, under all circumstances¹²¹⁸, as “The Wood-robed One” on account of his wearing a robe made of wood and as “Bāhiya” by way of his former designation.

Upon seeing him wandering in search of alms in the port of Supparāka in the aforesaid manner along with the ‘bowl’¹²¹⁹ he had procured, the people thought, “If there be in this world those they call “arahants”, they ought to be of such a kind. Is it the case that this worthy one will take the clothes that are being given, or will he not take them, on account of his being one wanting little ?” and, in testing him, they offered him clothes from various quarters. He thought, “If I were not to come in that manner, these would not have faith in me¹²²⁰ in the way they do; what if I were to reject these and then abide just as I am ? In that way, there will arise for me gains and respect” and, having thought thus, he kept up the deception and failed to accept the clothes. The people, thinking “Oh, one wanting little, truly, is this worthy one”, paid him great respect and honour, their hearts all the more gladdened. Moreover, with the business of the meal performed, he went to a temple¹²²¹ at a place not far away. The people went together with him, decorated¹²²² the temple and then gave this to him. Realising *These, having gained faith merely in the wearing of a robe, pay great respect and honour of such a kind to me; it behoves that I be for them of unimpeachable¹²²³ lifestyle”, he dwelled as one wanting little, as one with frugality where the requisites are concerned. Moreover, being esteemed by them as an arahant¹²²⁴, he deemed himself an arahant, and with respect and reverence for him ever

increasing¹²²⁵, one after another, he became a gainer of the loftiest of requisites, for which reason “And on that occasion, Bāhiya, the Wood-robed One, was residing at Suppāraka, on the seashore, being respected, revered” and so was said. Herein:

Respected (sakkato): respected by way of attendance with due respect, with due regard. *Revered (gavukato)*: revered by way of reverence, as with a stone umbrella¹²²⁶, with the implication¹²²⁷ that he was one linked to especially good qualities. *Thought highly of (mānito)*: thought highly of by way of esteeming with the mind. *Worshipped (pūjito)*: worshipped byway of worshipping¹²²⁸ with flowers and scents and so on. *Honoured (apacito)*: honoured byway of the bringing and presenting of the best¹²²⁹ of alms and seats and so forth by those whose hearts were utterly devoted. *Being a gainer of robe, almsfood, lodging, and medicinal requisites as a support during sickness (labhl dvarapīṇḍāpatasendsanagītānapaccayabhesajjaparikkh&rāṇam)*: [80] being a gainer by way of gaining the choicest of choicest of the four supports¹²³⁰ of robe and so on that were being presented one after another. A further method: *respected (sakkato)*: one receiving respect. *Revered (garukato)*: one receiving reverence. *Thought highly of (mānito)*: one thought much of and one held dear to the heart. *Worshipped (pūjito)*: one worshipped byway of especial worship¹²³¹ with the four supports. *Honoured (apacito)*: one receiving honour. For the one to whom they give the choicest of choicest well-prepared¹²³² (items) upon respecting him with the four supports is “respected”; the one with respect to whom they induce a state of reverence before they give is “revered”; the one whom they hold dear to the heart and think much of is “thought highly of”; the one for whom they perform all this by way of worshipping is “worshipped”; (whilst) the one for whom they perform the highest obeisance byway of acts of greeting, rising (from their seats) and making the añjali salute and so on is “honoured”. Moreover, they performed all this for Bāhiya, for which reason “Bāhiya, the Wood-robed One, was residing at Suppāraka, (on the seashore,)¹²³³ being respected” and so on was said. And, in this connection¹²³⁴, he is spoken of as “a gainer” also of a robe, even though not taking that robe, byway of their offering (him

such) saying “Come, sir, please accept this clothing”. *Who had gone into hidings* : *rahogatassa=rahasi gatassa* (resolution of compound). *Who was in seclusion (paṭiṣaltinassa)*: who was solitary; as he was being spoken of as “an arahant” by an abundance of people, there arose (*udapadi*) in his mind (*c^/oso*)¹²⁸⁶ this reflection, there arose (*uppajji*) in his mind (*cittassa*) this false deliberation, of the mode on the point of being spoken of. How ?—“Whoever¹²³⁷ there be in this world who are arahants or who have attained the arahant-path—now, I must be one of them”. This is its meaning: those who there be in this world of beings who are arahants on account of their having slain the enemies (*arinam, hatatta*) that are the defilements¹²⁸⁸ and through their being worthy¹²⁸⁹ (*araha*) of worship and respect and so on, those who there be¹²⁴⁰ who have attained the arahant-path through slaying the enemies that are the defilements—I must be one amongst them¹²⁴¹. A *former blood-relation (pur&pasālohitd)*: a devatā who, in an earlier becoming, had performed the Dhamma of the recluse together with him, being a blood-relation similar to a kinsman¹²⁴². Some say, however, that by “a former blood-relation” is meant a devatā who, at a former time, in a different becoming, had been a blood-relation, had been his mother. This, in the Commentary¹²⁴⁸, is rejected, with only the former meaning being accepted.

It is said that previously, when the Teaching of the Ten-Powered Kassapa was declining, seven monks, shocked upon seeing the impropriety¹²⁴⁴ of the *śāmaṇeras* and so on, entered the forest, after saluting the Golden Cetiya¹²⁴⁵ thinking they should make a foundation for themselves before the Teaching disappeared, and then, upon seeing a mountain, said “Let those with reliance on living turn back; let those devoid of such reliance climb this mountain”, affixed a ladder, caused that ladder to fall after they had all climbed the mountain, and performed the Dhamma of the recluse. [81] The *śaṅgha-elder* amongst them reached arahantship with the passing of but a single night. Upon fetching¹²⁴⁶ almsfood from Uttarakuru¹²⁴⁷, he said to those monks “Friends, consume almsfood from this”.

But they did not wish to eat it, saying "You, sir, thus brought this about through your own majesty; we, too, if we are, like you, to bring distinction into being, must eat solely that which we ourselves have fetched". On the following day the second (most senior) elder reached the fruit of non-return. He, too, likewise went there with almsfood and then invited the rest (to partake of it); but these, too, likewise rejected it. The one amongst them who had attained arahantship attained parinibbāna, with the non-returner coming into being in the plane of the Pure Abodes¹²⁴⁸, whereas the other five folk, although applying and exerting themselves, were unable to bring distinction into being. Come into being in the devaloka upon withering away right there¹²⁴⁹, as they continued to be so unable, they ran on solely amongst the devas for one Buddha-interval, fell from the devaloka, when this Buddha had arisen, and came into being in a genteel household in this place and that. For amongst these, one became king Pukkuṣāti¹²⁵⁰, one Kumārakassapa¹²⁵¹, one Dabba the Malla's son¹²⁵², one the wanderer Sabhiya¹²⁵³, and one Bāhiya, the Wood-robed One. Herein, it was with reference to the non-returner who had come into being in the Brahmaloaka that "A devatā who had been a former blood-relation" was said. For, given that a "devatā" is merely a deva¹²⁵⁴, a devaputta, like a devadhita, is also spoken of as a "devatā", as in "Then (when night was far advanced) a certain devata" (Ud 23 etc.) and so on. But in this case it is a Brahma that is implied by "a devata"¹²⁵⁵.

For it was to that Brahmā¹²⁵⁶, whilst adverting to the place from which he had come upon surveying his own excellence as a Brahmā immediately after coming into being there, that the performance of the Dhamma of the recluse on the part of those seven folk after ascending the mountain, the fact that one of them there had attained parinibbāna and the fact of his own coming into being there after reaching the fruit of non-return presented itself. Having come to know of the fact, whilst adverting to where the other five folk might be, that they had come into existence in a devaloka belonging to the sphere of sense-desires, he would, later on, at such times as were opportune¹²⁵⁷, still survey what was happening to them

wondering what they were doing. But this time, upon seeing Bāhiya, when adverting to where¹²⁵⁸ (they might be), making his living through deception wearing a wood-robe dependent upon the port of Suppāraka, he thought *This one, who was previously without regard for living on account of a lifestyle of extreme effacement whilst performing the Dhamma of the recluse together with me after we had affixed that ladder and climbed that mountain, failed to consume almsfood even though conveyed by an arahant; [82] yet now, though no arahant he roams about desiring gain, respect and renown claiming arahantship implying (he should be shown) esteem, whilst¹²⁵⁹ he does not know of the fact that a Ten-Powered One has come into being. Well, I should first shock him and then let him know that a Buddha has arisen** and straightaway descended from the Brahmaloaka and appeared at night-time in front of the Wood-robed One in the port of Suppāraka. Then Bāhiya, as he surveyed the lofty glow at his own dwelling-place, after seeing it

* and emerging outside wondering what it might be, saw that Great Brahma™ stationed in the sky and then asked “Who are you” as he held up an ānjali salute. Then that Brahma™ said to him: “I am your former companion, come into existence in the Brahmaloaka after reaching the fruit of non-return at that time, being come upon realising that you, on the other hand, whilst still unable to bring any distinction into being, finished your time at that time as a puthujjana, and that in running on (within saṃsāra) you now, though being no arahant, roam about wearing the guise of a religious¹²⁶⁰ in the belief that you are an arahant. You, Bāhiya, are certainly no arahant Renounce this¹²⁶¹ evil resorting to views. Do not¹²⁶² let it be to your long-term detriment, to your long-term dukkha. There is arisen in the world a Perfectly Self-Enlightened One. Now this Lord *is* an Arahant—so go sit round him paying him homage”. For this reason “Then a devatā™ who had been a former blood-relation of Bāhiya, the Wood-robed One” was said. Herein:

Possessing pity for him (anukampikā¹): of a helping nature exceeding that of compassion. Desiring his welfare (atthakāma): with a desire for his well-being exceeding that of loving kindness.

And, in this connection, he indicates, by means of the former expression, the desire on the part of that¹²⁶⁴ devata⁷ for the removal of Bāhiya's dukkha, by means of the latter the allocation of well-being. *With his mind (cetaṣā)*: with his own consciousness (*cittena*); and, in this connection¹²⁶⁵, mind-embracing knowledge is to be understood as included under the heading of "mind** (*ceto*). *The reflection in the mind (cetoparivitakkam)*: the occurrence of that thought of his. *Upon understanding (aññāya)*: upon coming to know. *Approached (ten^o upasankami)*: just as a strong man might stretch out a contracted arm, or contract an outstretched arm, just so did he disappear in the Brahmalo¹²⁶⁶ and approach by way of appearing before Bāhiya. *Uttered this (etaḍ avoca)*: the Brahmā uttered this utterance now on the point of being uttered commencing with "You, Bāhiya, are certainly no arahant**", as if seizing a robber together with the goods¹²⁶⁷, to Bāhiya to whom the false reflection of "Whoever there be in this world who are arahants** and so on had occurred. [83] *You, Bāhiya, are certainly no arahant (n'eva kho tvaṃ Bāhiya arahā¹²⁶⁹)*: by this means he rejects asekkha status for Bāhiya at that time. *Nor even one who has attained the arahant-path (n^o dpi arahattamaggam⁷ vāsamaḥpanno)*: by this means (he rejects) sekkha status; whilst by means of both he elucidates his status to be completely non-ariyan. *Nor is this practice of yours one by which you could become an arahant or one who has attained the arahant-path (sā pi te paṭipadd n^o atthiyta¹*TM tvaṃ arahadvd assays arahattamaggam⁷ vāsamaḥpanno)*: whereas in this way he rejects even the status of the virtuous puthujjana¹²⁷¹ for him. Herein:

Practice (paṭipadd): the six purifications beginning with the purification of morality and so on¹²⁷², it being a "practice** (*paṭipadd*) since it is by this means¹²⁷³ that one comes to practise¹²⁷⁴ (*paṭipajjati*) the ariyan paths. *Could become (assa)*. might become (*bhaveyydsi*). And in dependence upon what had this ultra-conceit of arahantship¹²⁷⁵ on his part arisen ? Some say that (such) ultra-conceit of arahantship¹²⁷⁶ had arisen on account of the defilements having been put to an end by way of abandoning in the form of the limb therefor¹²⁷⁷ on account of service having for a long time been performed by way of his

wanting little, contentment and effacement¹²⁷⁸. Others, however, say that Bāhiya had been one who had gained the tetrad¹²⁷⁹ consisting of the first jhāna and so on, and that therefore (such) ultra-conceit of arahantship had arisen to him subsequent to the non-functioning¹²⁸⁰ of the defilements as a result of abandoning in the form of suppression¹²⁸¹. But both of these are simply mere speculation on their part; whilst, on account of the fact that “Desiring gain, respect and renown.. implying (he should be shown) esteem” is handed down in the Commentary, the meaning is, in this connection, therefore to be understood solely in the manner stated.

Then Bāhiya, upon surveying the Great Brahmā talking after stationing himself in the sky, thought “Oh, grave, truly, the deed, in which¹²⁸² I thought myself an arahant; whilst this one says that this practice of mine is not even one leading to arahantship. Is there anyone in this world who is an arahant?”. Then he asked him, for which reason “Then who now in this world, O devatā¹²⁸³, are arahants or those who have attained the arahant-path?” was said. Herein:

Then (atha) is a particle introducing a question. *Who now: ke carahi=ke etarahi* (alternative grammatical form). [84] *In this world (loke)*: in this visible world¹²⁸⁴. For the implication is, in this connection, as follows: in what¹²⁸⁵ place on the entire surface of this Jambudīpa, that constitutes the world’s receptacle, are arahants or those who have attained the arahant-path now staying, at which place we can approach them, become established in their exhortation and be freed¹²⁸⁶ from the dukkha belonging to the cycle? *Northern (uttaresu)* is said with reference to the quarter north-east of the port of Suppāraka. *Arahant⁷ (araham)*: he is an arahant (*araham*) on account of his keeping himself aloof (*QrakattQ*)^{TM**}. For he is one keeping himself aloof from all defilements, being stationed extremely remote therefrom on account of the defilements having been shattered, together with their impressions, by means of the path. Or alternatively, he is an arahant (*araham*) on account of its being his enemies (*arinam*) that have been slain (*hatattā*), for the enemies that are the defilements had been slain, extirpated,

without remainder by the Lord. Or again he is an arahant (*araham*) on account of its being the spokes (*arāṇam*) that have been destroyed (*hatattti*); for all the spokes of the wheel of saṃsāra, that has proceeded since time without beginning, with its nave made of ignorance and craving for becoming, with its spokes in the form of the accumulation of merit and so on and with its rim in the form of old age and dying, affixed to the chariot of the three-becomings after piercing it with an axle made of the uprising of the āsavas (cp M i 55), have been slain, put to an end, shattered, by this one¹²⁸⁹ whilst supported on the earth of morality with feet of energy at the Bodhimaṇḍa, after taking to (such spokes), in the hand of faith, the axe of knowledge that effects the destruction of deeds. Or else he is an arahant (*avaham*), since he is worthy (*araAati*¹²⁹⁰); for the Lord, on account of his being chief in this world together with its devas of those worthy of merit-offerings, is worthy¹²⁹¹ (*arahati*) of lofty supports¹²⁹² in the form of a robe and so on and of especial worship¹²⁹⁸. Or yet again, he is an arahant (*avahaṃ*) on account of an absence of secrecy (*rahābhāvato*); for the Tathāgata, on account of his being one for whom the defilements of lust and so forth have been altogether extirpated, is said to be an arahant (*araham*) on account of the non-generation of evil defilements as well as on account of an absence of secrecy (*rahābhāvato*) where the performance of that which is evil is concerned. It is on account of its being to all dhammas that he has perfectly (*samma*) and by himself (*samaṃ*) become enlightened (*buddhatta*) that he is the Perfectly Self-Enlightened One (*Samm&sambuddho*)⁴. For the Lord awoke to things directly knowable as being directly knowable¹²⁹⁵, to things that are to be fully understood as being fully understandable, to things that are to be abandoned as being abandonable, to things that are to be realised as being realisable, to things that are to be cultivated as being cultivatable. For this is said:

“By me is that which is directly knowable directly known, that which is to be cultivated cultivated, that which is to be abandoned abandoned—therefore, brahmin, am I a Buddha¹²⁹⁶” (Sn 558 = Thag828).

[85] And this sense is, moreover, to be applied¹²⁹⁷ by way of all triplets and couplets and so on¹²⁹⁸ by way of “(For the Lord awoke to) skilled deeds as having a ripening that is blameless and happy; to unskilled deeds as having a ripening that is blameable and dukkha” and so on. Hence, he is the Perfectly Self-Enlightened One on account of the fact that he has unequivocally awoken to all dhammas in all modes through his self-evolved knowledge¹²⁹⁹—this is, in this connection, (merely a) brief (account); it is to be understood, however, in detail in exactly the same manner as that handed down in the Visuddhimagga (Vism 198ff). *For the sake of arahantship (arahattāya)*: for the sake of acquisition of the topmost fruition. *Teaches Dhamma (Dhammaṃ deseti)*! points out, talks, Dhamma (in the sense of) the practice of morality and so on, (which Dhamma) is furnished with distinctive good qualities such as that of being lovely at the beginning and so on (A i 130 etc.), or else simply Dhamma (in the sense of) samatha and vipassanā, (such Dhamma) conforming (in either case) with the dispositions of those capable of being guided. *Shocked (samvejito)*: having been given a shock¹³⁰⁰ thinking “Accursed, truly, is this puthujjana-status, as result of which I, though being no arahant, conceived myself to be an arahant and did not know that a Perfectly Self-Enlightened One had arisen in the world and was teaching Dhamma; but hard to know, indeed, is this life, (as is) dying hard to know”, meaning with his heart shocked, through the utterance of that devatā, in the aforementioned mode. *Immediately (favadeva)*: at that very same moment. *Departed from Suppāraka (Suppāraka pakk&mif* departing from the port of Suppāraka in the direction of Sāvatti¹³⁰¹, with his heart being urged as a result of the joy, having the Buddha as its object, that had arisen through even hearing the name¹³⁰² “Buddha**”, and as a result of that shock¹³⁰³. *With a stay of a single night on the whole thing (sabbattha ekarattiparivāsena)*: travelled by way of spending but a single night on the whole path¹³⁰⁴. For Sāvatti was one hundred and twenty yojanas from the port of Suppāraka, yet this one travelled even such a distance as this byway of spending but a single night, reaching Sāvatti¹³⁰⁵ on the very same day upon

which he had set out from Suppāraka. But how is it that this one so travelled ? Through the majesty of that devata, they also say “Through the majesty of the Buddha”. (Some say,) however, that since ‘With a stay of a single night on the whole thing’ is said, and since the path was one of one hundred and twenty yojanas, this is the meaning elucidated, viz. that he approached Sāvatti by way of spending, on the whole thing, but a single night at wherever, on his way, he spent the night, such as in a village, market town or royal seat and so on, without letting a second dawn arise there. But this is not to be so regarded, on account of the fact that it is this meaning, viz. byway of spending a single night on the whole path of one hundred and twenty yojanas, that is implied. Spending merely a single night on that entire path, [86] he arrived at Sāvatti at a particular occasion during the morning on the following day.

Although¹³⁰⁶ the Lord knew of Bāhiya’s arrival, he realised that his faculties¹³⁰⁷, that had not yet reached maturity, would j nonetheless reach maturity at any moment; and, in allowing those faculties of his to come to maturity, he at that (same) moment entered Sāvatti, surrounded by a large order of monks, in search of alms. So¹³⁰⁸ when he¹³⁰⁹ entered Jeta’s Grove and beheld a good many monks walking up and down in the open air with the aim of ridding themselves of lethargy of body after they had eaten their morning meal¹³¹⁰, he asked them: “Where is the Lord (right) now ?”. Those monks said “The Lord has entered Sāvatti in search of alms” and then asked¹³¹¹ “But where have you come from ?”. “I have come from the port of Suppāraka¹³¹²”. “You have come from afar; you should first sit yourself down, wash and anoint your feet¹³¹³, and then rest a little. You can see¹³¹⁴ the Teacher at such time as he arrives”. Having said “I, sirs, do not know whether there be any danger to this life of mine¹³¹⁵; I am come, by way of a but single night, along a path of one hundred and twenty yojanas without having anywhere halted or seated myself for long. I will rest only after I have beheld the Teacher”, he entered Sāvatti with the appearance of one in a hurry, where he beheld the Lord, brilliant with the lustre of a Buddha that is beyond compare, for

which reason “And on that occasion, a good many monks were walking up and down in the open air. Then Bāhiya, the Wood-robed One, approached those monks” was said. Herein:

Where, kahaṃ=kattha (synonyms). *Now (nu)* is (a particle in the sense of) doubting, *kho* (untranslated) is (a particle for) padding out the words, meaning now in what place. *Are desirous of seeing (dassanaṅkaṃ' amha)*: are one desiring to see. For he indicates “We wish to behold and to approach this Lord as might the blind an eye, as might the deaf an ear, as might the dumb lovely vocalizing¹⁸¹⁶, as might the one lacking hand and foot hands and feet, as might the poor the blessing of wealth¹⁸¹⁷, as might one entered upon a road in the wilderness a land where there is security, as might one overcome with ill health good health, as might one whose ship had become broken up amidst the Great Ocean a large raft¹⁸¹⁸”. [87] *With the appearance of one in a hurry (taraṃanaṅgūpo)*: with the indication¹⁸¹⁹ of one in a hurry¹⁸²⁰. *Inspiring devotion (pQsadiṅkaṃ)WV* bringing devotion *j* with all its parts¹⁸²² to folk engrossed with seeing his physical body due to the excellence of his bodily¹⁸²⁸ splendour that is one inspiring devotion in all about him, being adorned with the thirty-two marks of a Great Man, with the eighty subsidiary ones, and with its fathom-wide radiance and its garland of rays. *Worthy of devotion (paśadanṅkaṃ)*: worthy of devotion (*pasddanṅkaṃ*)—fitting to be devoted to, or else worthy of devotion (*pasādāraṅkaṃ*)—on the part of compatible folk¹⁸²⁴ due to the excellence of his Dhamma-body on account of its being endowed with hosts of¹⁸²⁵ immeasurable good qualities commencing with the ten powers, the four confidences, the six knowledges not shared by others, and the eighteen states peculiar to Buddhas¹⁸²⁶. *With calmed faculties (santindriyaṃ)*: with his five faculties having calmed down through the departure of the cupidity associated with the five faculties¹⁸²⁷ of eye and so on. *With calmed mind (santamdnasṅkaṃ)*: with his mind having calmed down through the approach of a state of non-pursuance¹⁸²⁸ in the sixth faculty of mind. *Having reached the utmost tamedness and calmness (uttamadamaṅgathasamatham anuppattaṅkaṃ)*: abiding after having reached, after having attained, the utmost tamedness

and calmness reckoned as the supermundane liberation through insight and liberation of heart¹³²⁹. *Tamed (dantam)*: tamed in body, not only on account of an absence of fidgeting with his hands and so forth due to conduct of body that is completely pure, but also on account of an absence of excitability and so on¹³³⁰. *Warded (guttam)*: warded in speech, not only on account of an absence of speech that is to no purpose due to conduct in speech that is completely pure, but also on account of an absence of excitability and so forth¹³³¹. *With faculties restrained (yatindriyaṃ)*: with faculties restrained by way of the faculty of mind due to conduct of mind that is completely pure, and due to the presence of disinterest and equanimity as regards the formations¹³³² through his being linked to the potency of the ariyans¹³³³. *A nāga (nāgaṃ)*: he is a nāga¹³³⁴ for these reasons, viz.¹³³⁵ on account of his not going by way of (*vasena agamanato*) yearning and so on, on account of the defilements of lust and so forth that have been abandoned¹³³⁶ not coming¹³³⁷ any more (*punānāgamanato*), on account of his total non-performance of any offence (*āgussa akaraṇato*) whatever, and on account of his not going¹³³⁸ to further becoming (*punabbhavassa ca agamanato*). And, in this connection, he elucidates, by means of this “inspiring devotion”, the fact that the Lord forms the standard¹³³⁹ with his physical body, [88] by means of this “worthy of devotion” (the fact that he does so) with his Dhamma-body, whilst he elucidates, by way of “With calmed faculties” and so on, the fact that he forms the standard with the rest, for which reason the fact that the Lord is the standard is to be understood as having being made manifest to beings without remainder amidst the cohabitants of this world with their own four standards¹³⁴⁰.

Now¹³⁴¹ upon seeing the Lord to be such as he was going along in an inner street, (Bāhiya), joyful and satisfied at the thought “At long last the Perfectly Self-Enlightened One is seen by me¹³⁴²”, his body uninterruptedly pervaded with the five classes of joy¹³⁴³, his eyes wide open and unmoving¹³⁴⁴ on account of that joy, and with his body having been bowed down onwards from the point at which he had seen (the Lord), plunged himself into the midst of the radiance of the Lord’s

body¹⁵⁴⁵ and, bobbing himself down there, approached the vicinity of the Lord, saluted him with the fivefold prostration and, whilst rubbing and covering the Lord's feet with kisses¹⁵⁴⁶, said "May the Lord teach me Dhamma, Lord", for which reason "Fell with his head at the Lord's feet and said this to the Lord: 'May the Lord teach me Dhamma, Lord; may the Sugata teach (me) Dhamma, which should be to my long-term well-being and happiness'" was said. Herein:

The Suga ta^{M7} (*Sugato*): he is the Sugata (a) on account of his beautiful manner of going (*sobhanagamanattā*); (b) on account of his having gone to the best place (*sundaram ṭh&nam.gatattO*); (c) on account of his having gone properly (*sammā gatattā*); (and) (d) on account of his having spoken¹⁵⁴⁸ properly (*sammā gadattā*), for *gamaṇaṃ* (manner of going) is also spoken of as *gataṃ* (having gone), and that of the Lord was beautiful, completely pure and blameless. But what was this ?—the ariyan path. For he is (a) the Sugata on account of his beautiful manner of going (*sobhanagamanattā*) since it was through that manner of going (in the form of the ariyan path) that he was gone without attachment to that quarter where there is security and since he caused others to go (there) too¹⁵⁴⁹. And he is (b) the Sugata on account of his having gone to the best place (*sundaram ṭhānaṃ gatattā*) since he was gone to the best place, to the Deathless, to nibbāna¹⁵⁵⁰. He is (c) the Sugata on account of his having gone properly¹⁵⁵¹ (*sammā gatatta*), on account of his not reverting¹⁵⁵² ever again to the defilements abandoned by means of this and that path. For this is said: "He is the Sugata since whatever defilements have been abandoned by means of the sotāpatti-path, to those defilements he does not come, return, revert¹⁵⁵⁵, ever again; he is the Sugata...by means of the path of once-return...by means of the arahant-path¹⁵⁵⁴...does not...revert, (ever again)" (¹⁵⁵⁵). Or alternatively "on account of his having gone properly" (*sammā gatattā*) means on account of his having gone by way of, on account of his having fully practised, the proper practice¹⁵⁵⁶ at all three stages¹⁵⁵⁷. [89] He¹⁵⁵⁸ is also the Sugata on account of his having gone properly (*sammā gāta*), in that he went (*gato*), practised