

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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16. Commentary on the Great Exposition (16. Mahāniddesa-
aṭṭhakathā)

6. Commentary on the Exposition of the Discourse on Old Age
(6. Jarāsuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

6. Explanation of the Exposition of the Discourse on Old Age

39. In the sixth, the Jarā Sutta, "little indeed is this life" means "this life of human beings is indeed little, limited, because of the limited duration, because of the limited substance" - this is the method stated in the Guhaṭṭhaka Sutta too. "One dies within a hundred years" means one dies within a hundred years, even from the time of the embryonic stage and so on. "Having passed beyond" means having passed beyond a hundred years. "Dies of old age" means one dies by ageing. From here onwards, it should be understood by the very method stated in the commentary on the Guhaṭṭhaka Sutta.

"Little" means slight. "The future state must be gone to" means the world beyond must be gone to. "Even at the stage of the embryonic lump" - here, the stage of the embryonic lump means at the moment of conception there is a clear, limpid drop of fluid, the size of a drop of oil resting on the tip of a thread made from three fibres of birth-wool. With reference to which it was said -

"Just as a drop of sesame oil, the cream of ghee, undisturbed;
Of such comparable colour, it is called a drop of fluid."

Even at that stage of the embryonic lump. "Passes away" means life trickles away. "Dies" means one undergoes separation from life. "Disappears" means one reaches disappearance. "Is destroyed" means is cut off. "In the egg-born mode of generation one passes away. In the womb-born mode of generation one dies. In the moisture-born mode of generation one disappears. In the spontaneously born mode of generation one is destroyed" - thus some explain. "Even at the stage of the bubble" - the bubble, by the elapse of a week from the drop of fluid, has the colour of meat-washing water, and the name "drop of fluid" disappears. And this too was said -

"For a week there is a drop of fluid, fully matured and gathered together;
Transforming into that state, what is called a bubble is born."

Even at that stage of the bubble. "Even at the stage of the piece of flesh" - from that bubble too, by the elapse of a week, what is called a lump of flesh, resembling dissolved tin, is produced. It should be illustrated by the example of pepper and molasses. For village girls, having taken well-ripened peppers, having made a bundle at the edge of a cloth, having crushed them, having taken the extract and having put it in a pan, place it in the sunshine; as it dries, it separates from all parts. Such is the lump of flesh, and the name "bubble" disappears. And this too was said -

"For a week there is a bubble, fully matured and gathered together;
Transforming into that state, what is called a lump of flesh is produced."

Even at that stage of the lump of flesh too. "At the stage of the solid mass" means then, from the lump of flesh, by the elapse of a week, a mass of meat called a solid mass, having the shape of a hen's egg, is produced, and the name "lump of flesh" disappears. And this too was said -

"For a week there is a lump of flesh, fully matured and gathered together;
Transforming into that state, what is called a solid mass arises.

"Just as a hen's egg, circular all round;
So is the form of the solid mass, arisen through the condition of action."

Even at that stage of the solid mass too. "At the stage of the limbs" means in the fifth week, five protuberances arise for the sake of the two pairs of hands and feet and the head, with reference to which it was said - "In the fifth week, monks, five protuberances become established through action." Even at that stage of the limbs too. Beyond that, having passed over the sixth, seventh, and subsequent weeks, having abridged the teaching, at the time of maturation at the forty-second week, and the time of arising of head hairs, body hairs, nails, and so on. And a tube arisen from his navel is connected as one with the mother's stomach membrane; it is hollow like a waterlily stalk; through that, the nutriment essence having circulated, it produces nutriment-originated matter. Thus he sustains himself for ten months; without saying all that, he said "in the lying-in chamber." With reference to which it was said -

"Head hairs, body hairs, and nails";
"And whatever the mother eats, food and drink and nourishment;
By that he sustains himself there, the man gone into the mother's womb."

Therein, "in the lying-in chamber" means in the maternity house; the meaning is the birthing house. Or the reading is "sūtikāghare," the word-analysis being "sūtikāya." "At half a month old" means from the day of birth, this one has a half month - thus "half a month old." In the case of two months old and so on too, the same method applies. From the day of birth, this one has one year - thus "one year old." In the case of two years old and so on above too, the same method applies.

"When one becomes old" means at the time when one becomes worn out by ageing, decrepit. "Aged" means advanced in age. "Elderly" means elderly by birth. "One who has traversed the span of life" means one who has passed beyond the three periods of life. "Advanced in years" means one who has reached the third stage of life. "With broken teeth" means teeth that have fallen out here and there and split, and through the power of ageing, broken teeth have arisen for him - thus "with broken teeth." "Grey-haired" means white-haired. "Scanty-haired" means bald-headed, as if the hair had been pulled out. "Bald-headed" means completely bald-headed. "Wrinkled" means having developed wrinkles. "With body marked by spots" means a body scattered with white spots and dark spots. "Stooped" means broken; by this too he explains the state of being bent. "Leaning on a staff" means having a staff as one's resort, having a staff as one's companion. "Even by ageing" means that person, overcome even by ageing, dies. "There is no release from death" means the means of release from death does not exist, is not found.

"Just as for ripe fruits, there is fear from falling in the morning" means just as the owners of fruit are fearful that ripe fruits of jackfruit and so on that have reached full ripeness and have loose stalks will inevitably fall at the break of dawn. "So for mortals who are born, there is always fear from death" means just so for beings who have arisen, there is fear continually at all times from death reckoned as Maccu.

"Just as the potter's" means just as one who is making earthenware vessels. "Made earthenware vessels" means vessels completed by him. "All have breaking as their end" means whether fired or unfired, all have breaking, having breaking as their end, as their conclusion - thus "having breaking as their end." "So is the life of mortals" means just so is the life principle of beings.

"Both the young and the great" means both the youthful and the elderly. "Those who are foolish and those who are wise" means those who are foolish, whose life is dependent on the in-breath and out-breath, and those who are possessed of wisdom, such as the Buddhas and so on. "All come under the power of death" means these aforementioned ones beginning with the young, all come under the supremacy of death.

"For those overcome by death" means of those who are surrounded by death. "Going to the world beyond" means of those going from here, from the human world, to the world beyond. "A father does not protect his son" means a father does not protect his son. "Or else relatives their kin" means relatives on the mother's and father's side, or those very ones are unable to protect their kin.

"While relatives look on" means while the aforementioned relatives themselves are looking on, gazing on. "See them lamenting far and wide" - "see" is a form of address. Of those lamenting, wailing, of the many, of various kinds. "One by one of mortals, like an ox to be slaughtered, is led away" means each one of beings, like an ox being led to slaughter, is led away, is reached by death. "Thus the world is afflicted" means just so the world of beings is exceedingly struck. "By death and by ageing" means overcome by death and by ageing.

40. "Over what is cherished" means on account of what is cherished. "Subject to separation" means this is existing, actual separation indeed; it is said that it is not possible to exist without separation.

"They grieve" means they perform sorrowing with the mind. "They are wearied" means they reach weariness with the body. "They lament" means they utter various kinds of verbal wailing. "They beat their breasts and cry out" means having struck and struck the chest, they cry out. "They fall into confusion" means they reach the state of confusion.

"Impermanent" means in the sense of non-existence after having been. "Conditioned" means produced by conditions having come together. "Dependently arisen" means arisen dependent on the conjunction of conditions, not having rejected them, together and rightly. "Subject to destruction" means having the intrinsic nature of going to destruction. "Having the nature of falling" means having the intrinsic nature of going to fall; the meaning is having the intrinsic nature of going to dissolution by way of dissolution. "Subject to fading away" means having the intrinsic nature of fading away. "Having the nature of cessation" means having the intrinsic nature of

ceasing. "Which possession" means which this possession. "Yāya pariggaho" is also a reading; the word-analysis is the same. "Permanent" means existing at all times. "Stable" means firm. "Eternal" means not passing away. "Not subject to change" means having the intrinsic nature of not abandoning its natural state. "Would remain the same for eternity" means it would remain like the moon, sun, Sineru, the great ocean, the earth, mountains, and so on.

"Separation" means separation through birth. "Parting" means the state of being parted through death. "Becoming otherwise" means becoming otherwise from the state of existence. "Of the preceding aggregates" means of the aggregates that have arisen immediately before. "From alteration and change" means by having abandoned the natural state and through becoming otherwise. The succeeding aggregates and so on proceed and arise - this is the connection.

"All impediments of household life" means the entire tangle of the householder's state. "The impediment of relatives, friends and colleagues" means relatives on the mother's and father's side, friends and companions, colleagues and dependants. "The impediment of storage" means having cut off the tangle of stored-up treasure. "Having shaved off hair and beard" means having removed the hair and the beard. "Ochre robes" means garments dyed yellow with ochre dye.

41. "One devoted to me" means one who has gone to the term "he is my lay follower or monk," or one who cherishes objects such as the Buddha and so on.

"Of those various beings" is a common description of many beings. For even if one were to speak for a whole day thus "the death of Yaññadatta, the death of Somadatta," beings would never come to exhaustion, nor would the entire explanation of the remaining meaning succeed. But by these two terms no being whatsoever is left unexplained, and no explanation of the remaining meaning fails to succeed. "From those various" - this is a common description of many orders of beings by way of destination. "Orders of beings" means the orders of beings, the groups of beings, the multitudes of beings - this is the meaning. "Passing away" is spoken of by way of decease. This is a common term for the passing away of the one-aggregate, four-aggregate, and five-aggregate existences. "Decease" is an indication of the characteristic by means of an abstract noun. "Breaking up" is an explanation of the occurrence of dissolution of the aggregates at death. "Disappearance" is an explanation of the non-existence of a state, by whatever method, of the broken aggregates, just as of a broken pot. "Death" means dying that is termed death, not momentary death. Time is called the ender; its action is making of time. To this extent, conventional death has been explained. Now, in order to explain in the ultimate sense, he stated the beginning with "breaking up of the aggregates" and so on. For in the ultimate sense, only the aggregates break up; no being whatsoever dies. But when the aggregates are breaking up, a being dies; when they are broken up, the conventional expression "has died" comes about.

And here, the breaking up of the aggregates is by way of the four-aggregate and five-aggregate constituent existences, and the discarding of the body is by way of the single-aggregate constituent existence. Or the breaking up of the aggregates should be understood by way of the four-aggregate constituent existence, and the discarding of the body by way of the remaining two. Why? Because a body termed the material

body exists in both the sensual and fine-material types of existence. Or alternatively, since in the Cātumahārājika realm and so on the aggregates simply break up and do not discard anything, therefore by way of those, there is the breaking up of the aggregates; among human beings and so on, there is the discarding of the body. And here, because death is the cause of the discarding of the body, it is said that death is "the discarding of the body." "Arrest of the life faculty" - by this he shows that what is called death occurs only for that which is bound by the faculty, and there is no such thing as death for that which is not bound by the faculty. "The crop has died, the tree has died" - this, however, is merely a conventional expression. But in meaning, such expressions explain only the state of destruction and passing away of crops and so on. "Pertaining to matter" means matter itself is what pertains to matter. In "pertaining to feeling" and so on too, the same method applies.

Therein, "wealth abandons a mortal first" means wealth abandons a mortal first, from the very first. Or the mortal gives up that wealth even earlier. "O lover of sensual pleasures" - he addresses the bandit king. Hey, O lover of sensual pleasures desiring sensual pleasures, the wealthy in the world are indeed non-eternal; or when wealth is lost they become without wealth while still living. Or having abandoned wealth they themselves perish; therefore I do not grieve even in the time of sorrow of the public - this is the meaning.

"The worldly adversities are known by me, O enemy" - he said this addressing the bandit king. Hey, O enemy, the worldly adversities beginning with material gain, loss, fame, and disgrace are known by me. For just as the moon rises and waxes and again wanes, and just as the sun, dispelling darkness, having heated a great region of the world, again in the evening goes to its setting, goes to its end, is not seen, just so wealth arises and perishes; therein what use is sorrow? Therefore I do not grieve - this is the meaning.

"He imagines through imagination due to craving" means he imagines through imagination due to conceit generated by craving. "He produces conceit through imagination due to wrong view" means through imagination arisen having made wrong view a decisive support. "Through imagination due to conceit" means through imagination due to conascent conceit. "Through imagination due to mental defilement" means he imagines through imagination due to mental defilement of the aforementioned kind in the meaning of tormenting.

"Deceitful" means those who astonish others. "Obstinate" means obstinate like a stump. "Prattlers" means those who prattle by means of the sign of requisites.

42. "Met" means come together, or seen or touched. "Held dear" means made dear.

"Met" means met with face to face. "Come together" means come near. "Assembled" means unified. "Gathered together" means collected together. "Gone into a dream" means one who has entered a dream. "Sees the massing of the army" means he will see the encampment of the army. "A pleasant park" means the delightful nature of flower parks and so on. In the case of a pleasant forest and so on too, the same method applies. "Departed" means gone from here to the world beyond. "Deceased" means dead.

43. "Only the name remains, to be expressed" means all the collection of phenomena beginning with matter is abandoned, but only the mere name remains, in order to declare and speak thus: "Buddharakkhita, Dhammarakkhita."

"Those arisen through eye-consciousness" means those forms of fourfold origination that are themselves arisen through eye-consciousness, categorised, and seen. "Arisen through ear-consciousness" means sounds of two origins that are categorised and heard through ear-consciousness by the utterance of another.

44. "Sages" means sages who have eliminated the mental corruptions. "Seeing security" means those who see Nibbāna.

"Sorrow" - in the analytic explanation of sorrow - "It scatters" - thus it is "disaster"; it throws away and demolishes welfare and happiness - this is the meaning. Disaster of relatives is disaster regarding relatives; the meaning is the destruction of relatives, the ruin of relatives through thieves, illness, danger, and so on. By that disaster regarding relatives. "Of one touched" means of one overwhelmed, of one overpowered, of one possessed of - this is the meaning. The same method applies in the remaining ones too. But this is the distinction - Disaster of wealth is disaster regarding wealth; the meaning is the destruction of wealth, the ruin of wealth by means of kings, thieves, and so on. Illness itself is disaster - this is disaster regarding illness. For illness scatters and destroys health - thus it is "disaster." Disaster of morality is disaster regarding morality; this is the name for immorality. A view that has arisen while destroying right view is itself disaster - this is disaster regarding view. And here, the first two are not concretely produced; the latter three are concretely produced and struck by the three characteristics. And the first three are neither wholesome nor unwholesome; the dyad of disaster regarding morality and disaster regarding view is unwholesome.

"By some or other" means by any one whatsoever among those that have been grasped, or by any one whatsoever among those that have not been grasped, such as disaster regarding friends and colleagues, and so on. "Of one possessed of" means of one pursued by, of one not freed from. "By some painful phenomenon or other" means by whatever cause for the arising of the suffering of sorrow. "Sorrow" means sorrow by way of sorrowing. This is the individual intrinsic nature of sorrow that arises through those causes. "Sorrowing" means the manner of sorrowing. "State of sorrowing" means the state of having sorrowed. "Inner sorrow" means internal sorrow. The second term is augmented by a prefix. For it arises as if drying up internally, as if thoroughly drying up - thus it is called "inner sorrow, inner deep sorrow." "Inner burning" means internal burning. The second term is augmented by a prefix. "Mental burning" means the manner of burning of consciousness. For sorrow, when arising, like fire, scorches and burns consciousness, and makes one say "My mind is burnt, nothing occurs to me." A mind that is afflicted is an unhappy mind; the state of that is displeasure. In the meaning of having penetrated within, sorrow itself is a dart - thus "the dart of sorrow."

In the analytic explanation of lamentation - "My daughter, my son" - thus having repeatedly pointed out, they cry and weep by means of this, thus it is "lamenting" (ādevo). Having repeatedly praised this and that quality, they cry by means of this, thus it is "lamentation" (paridevo). The next pairs of terms beyond those are stated

by way of analytic explanation of the mode and nature of the former pair itself. "Speech" (vācā) means utterance. "Prattle" (palāpo) means hollow, meaningless speech. Distorted prattle by way of half-spoken and otherwise-spoken and so on is "confused talk" (vipṭalāpo). "Wailing" (lālappo) means talking again and again. The mode of wailing is the act of wailing (lālappanā). The state of having wailed is the state of wailing (lālappitattam). Stinginess and so on are of already stated meaning.

45. The seventh verse was spoken for the purpose of showing the suitable practice in a world thus afflicted by death. Therein, "who lives withdrawn" means of one who lives having made the mind withdrawn from this and that. "Monk" means of a virtuous worldling or of a trainee. "They call this concord for him, who does not show himself in existence" means they call this suitable for him, who thus practising would not show himself in existence classified as hell and so on. For thus indeed he would be freed from this death - this is the intention.

"Those who live withdrawn are called" means those whose conduct is with a mind withdrawn from this and that are spoken of. "Seven trainees" means because they are training in the three trainings beginning with higher morality and so on - the seven trainees beginning with one standing in the path of stream-entry up to those standing in the path of arahantship. "Worthy One" means one stationed in the fruition. He is withdrawn because of the state of having a completed mind. Showing the reason for the state of withdrawn conduct of the trainees, he said beginning with "why?" "They from this and that" means those seven trainees, withdrawing the mind from those various objects, means concealing their own mind. "Contracting" means drawing together. "Turning back" means folding up like a reed mat. "Restraining" means holding back. "Holding back" means making restraint. "Preventing" means obstructing. "Protecting" means making protection. "Guarding" means safeguarding in the casket of the mind.

Now, showing by way of the doors, he said beginning with "at the eye-door." Therein, "at the eye-door" means at the door of eye-consciousness. The same method applies also at the ear-door and so on. "Monk" means of a virtuous worldling monk or of a trainee monk - without stating the word-meaning of the term "monk," only the monk intended here is shown. Therein, he is a worldling because the mental defilements have not been utterly cut off, and good because of being engaged in the practice of morality and so on - thus he is simply a virtuous worldling, of that virtuous worldling. "He trains in higher morality and so on" - thus he is a trainee; of that trainee, or of a stream-enterer, or of a once-returner, or of a non-returner.

"They sit, they sit down here" - thus it is a seat. "On which" means on those beds, chairs, and so on. "Bed" and so on are terms for the varieties of seats. For a bed too, since it serves as a place for sitting as well, is here mentioned among seats; but it is one among the long bed, the bed with slats, the bed with curved legs, or the bed with removable legs. A chair too is just one among those. "Mattress" means one among a wool mattress, a cloth mattress, a bark mattress, a grass mattress, or a leaf mattress. "Straw-mat" means one made by weaving palm leaves and so on. "Piece of leather" means any piece of leather suitable for sitting. Grass spreads and so on are made by heaping up grass and so on. "From the seeing of unsuitable forms" means by the looking at unsuitable desirable forms. "Empty" means hollow from within. "Secluded" means void by the non-entry from outside. "Very secluded" means void in excess

because no householder is there. The same method applies also in the case of hearing unsuitable sounds. "With the five types of sensual pleasure" means with the five portions of sensual pleasure, namely forms, sounds, odours, flavours, and tangibles pertaining to women. And this too was said -

"Forms, sounds, flavours, odours, tangible objects and delightful things;
The five types of sensual pleasure in the world are seen in the form of a woman."

"Resorting to" means of one making association with the mind. "Associating with" means of one rightly associating. "Cultivating" means of one approaching. "Pursuing" means of one associating having made it a support. "Frequenting" means of one well associating. "Practising" means of one approaching again and again.

"Concord of the group" means the unity, the state of being united, of ascetics. "Concord of the teachings" means the state of being a collection of the thirty-seven qualities conducive to enlightenment. "Concord of non-rebirth" means the collection of Worthy Ones who, not being reborn, not arising, have attained final Nibbāna through the Nibbāna element without residue of clinging. "In unity" means not separated by body. "Being joyful" means well rejoicing and being satisfied with the mind. "Without contention" means not making contention by speech. "Blended like milk and water" means like water mixed with milk.

"They spring forward together" means those qualities conducive to enlightenment enter into a single object. "Become clear" means they attain confidence in that very object. "Without residue of clinging" means devoid of clinging.

"The element of Nibbāna" means the deathless, great element of Nibbāna. "Deficiency or" means here the state of being deficient is deficiency; the meaning is the state of being incomplete. "Fullness or" means the state of being complete is fullness; or the state of fullness is not discerned, does not exist - this is the meaning.

"Of those doomed to hell" means by the presence of actions that produce rebirth in hell. "They deserve hell" thus "those doomed to hell"; of those doomed to hell. "Hell is their dwelling" means hell itself is their place of residence, their home. In the case of "those in the animal realm" and so on too, the same method applies. "For him this is concord" means for that one who has eliminated the mental corruptions, this is the concord of Nibbāna. "This is suitable" means this is befitting. "Proper" means similar, a counterpart; it is not dissimilar, not without a counterpart. "Befitting" means this is befitting for ascetics and brahmins or for teachings, or befitting for the teachings of the path, fruition, Nibbāna, and the Dispensation. It follows after, goes after their skin, shadow, and beautiful nature; and then indeed, because of being befitting, it is close to those teachings and in conformity. And it is in conformity with them; and then indeed it is not opposing, not established in a state of antagonism.

46. Now, he who has been made clear as one who has eliminated the mental corruptions thus: "does not show himself in existence" - for the purpose of praising him, he spoke three verses henceforth. Therein, in the first verse, "everywhere" means in the twelve sense bases. In the exposition of "he makes nothing dear nor unpleasant," "dear" means producing joy in the mind. Showing those by way of classification, he said: "Which beings are dear? Here, for one there are those."

Therein, "for one there are those" (yassa te) means whichever ones there may be for him. "Are" (honti) means they are. "Desiring one's welfare" means desiring one's prosperity. "Desiring one's benefit" means desiring one's happiness. "Desiring one's comfort" means desiring one's pleasant abiding. "Desiring one's freedom from bondage" means desiring security and fearlessness from the four mental bonds. "She cherishes" - thus "mother." "She holds dear" - thus "father." "He associates with" - thus "brother." "Sister" - here too the same method applies. "He protects, he guards a man" - thus "son." "She bears the family lineage" - thus "daughter." "Friends" means companions. "Colleagues" means dependants. "Relatives" means those on the father's side. "Blood-relations" means those on the mother's side. "These beings are dear" means these beings are producers of joy. "Unpleasant" should be understood by the reverse of what has been stated.

47. "By what is seen, heard, or sensed" - here however, "that is to say, by what is seen and heard," herein or among sensed phenomena; "thus the sage is not tainted" - the connection should be understood thus.

"Drop of water" means a drop of water. "Udakatthevako" is also a reading. "Lotus petal" means on a lotus plant leaf.

48. "The wise one does not imagine by that, that is to say, by what is seen, heard, or sensed" - here too the connection should be understood in just the same way: "that is to say, by what is seen and heard," he does not imagine by that subject matter, or he does not imagine among sensed phenomena. "For he does not find pleasure in nor does he detach himself" means he does not find pleasure in like an ignorant worldling; he does not detach himself like good worldlings and trainees; but because of the elimination of lust, he goes by the term "dispassionate" only. The remainder is obvious.

"By that wisdom, bodily misconduct" means the meditator, discerning what is to be discerned by wisdom that is associated with or of the preliminary portion only, shakes off the threefold bodily misconduct by way of eradication. And when this person shakes off the wrongly arisen phenomena among the phenomena of the Teaching, the person endowed with those phenomena also shakes off. And one who has begun to shake off those phenomena by wisdom at the moment of its own occurrence is called "one who has shaken off," just as one who has begun to eat is called "one who has eaten." But the grammatical rule here should be understood from the science of grammar. "Shaken off" is an agent-noun formation. Shaken off by the first path. Washed by the second path. Thoroughly washed by the third path. Completely washed by the fourth path.

"The wise one does not imagine the seen" means the Worthy One does not imagine the visible form sense base seen with the physical eye or seen with the divine eye by the three imaginations. How? Seeing the visible form sense base with the perception of beauty and the perception of pleasure, he does not generate desire and lust therein, he does not enjoy it, he does not delight in it - thus he does not imagine the seen through imagination due to craving. Or else, herein he does not pursue delight thinking "Thus may matter be mine in the future period of time." Or else, wishing for accomplishment of beauty, he does not give a gift, he does not take upon himself morality, he does not perform the Observance practice. Thus too he does not imagine

the seen through imagination due to craving; but he does not generate conceit in dependence on the success and failure of beauty of oneself and of another. "By this I am superior" or "I am equal" or "I am inferior" - thus he does not imagine the seen through imagination due to conceit. But he does not imagine the visible form sense base as "permanent, stable, eternal." He does not imagine self as "what belongs to a self." He does not imagine a blessing as "a non-blessing." Thus he does not imagine the seen through imagination due to view. "He does not imagine in the seen" means not imagining by the method of regarding self as in matter, he does not imagine in the seen. Or just as mother's milk is in the breast, so too not imagining that lust and so on are in matter, he does not imagine in the seen. But since he does not generate affection and conceit regarding that very object not imagined through his imagination due to view, imagination due to craving and imagination due to conceit should also be understood as absent. Thus he does not imagine in the seen. "He does not imagine from the seen" - here, however, "from the seen" is an ablative expression. Therefore, not imagining the rebirth or departure of oneself or another, together with one's requisites, from the seen according to the aforesaid classification, or "the self is other than the seen," he does not imagine from the seen - this should be understood. This is his non-imagination due to view. But since he does not generate affection and conceit regarding that very object not imagined through his imagination due to view, there is no imagination due to craving and imagination due to conceit either - this should be understood.

"Does not imagine 'the seen is mine'" - here, however, not appropriating as "this is mine" through the influence of craving, he does not imagine the seen through imagination due to craving. "The heard" means what is heard even with the physical ear, and what is heard even with the divine ear; this is a designation for the sound sense base. "The sensed" means what is apprehended by having sensed and known; the meaning is having contacted and approached. What is meant is that it is cognised through the mutual defiling of faculties and objects. This is a designation for the odour, flavour, and touch sense bases. "The cognised" means cognised with the mind; this is a designation for the remaining seven sense bases, or for the mind-object; but here only what is included in identity is applicable. The elaboration here, however, should be understood by the method stated in the section on the seen.

Now, showing by way of the discourse spoken by the Blessed One, he said beginning with "'I am', monks." Therein, "I am" means I exist; this is a designation for permanent. "This is imagining" - this is a fabrication of view. "I am this" means this I am, I exist.

"Apart from the establishments of mindfulness" means setting aside the four establishments of mindfulness.

"All ignorant worldlings find pleasure in" means all the blindly foolish, the many kinds of folk, are attached. "The seven trainees detach themselves" means the seven noble persons beginning with stream-enterers and so on attain dispassion. "The Worthy One neither finds pleasure in nor detaches himself" means because of having completely extinguished the mental defilements, he does neither of the two. "Through the elimination of lust" and so on - all three are Nibbāna itself.

In the Saddhammapajjotikā, the Commentary on the Mahānidāsa,

the explanation of the Exposition of the Discourse on Old Age is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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