

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

16. The Great Exposition (16. Mahāniddesapāḷi)

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[Mnd 6, PTS 117-138]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

6. Exposition of the Discourse on Old Age

Now he will explain the Jarāsutta Exposition -

- 39.** Little indeed is this life, one dies within a hundred years;
Even if one lives beyond that, then indeed one dies of old age.

"Little indeed is this life": "Life" means life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty. Furthermore, life is short, life is brief for two reasons - life is short because of the limited duration, or life is short because of the limited substance. How is life short because of the limited duration? In a past mind-moment one lived, one does not live, one will not live; in a future mind-moment one will live, one does not live, one did not live; in a present mind-moment one lives, one did not live, one will not live.

"Life and individuality, and pleasure and pain entirely;
Associated with a single consciousness, the moment passes quickly.

"Eighty-four thousand cosmic cycles, those gods remain;
Yet even they do not live, combined with two consciousnesses.

"Those that have ceased for one dying, or for one remaining here;
All aggregates alike, gone, incapable of reconnection.

"And those broken immediately, and those broken in the future;
For those ceased in between, there is no difference in characteristic.

"Not born with the unborn, one lives with the present;
The world is dead with the breaking of consciousness, a concept in the ultimate sense.

"Just as they flow downward, transformed by desire;
They proceed with unbroken stream, conditioned by the six sense bases.

"Gone without deposit, broken, there is no heap in the future;
Those that have arisen and remain, are like a mustard seed on a needle-point.

"And of phenomena that have arisen, their dissolution is placed before them;
Subject to disintegration they remain, unmixed with the old.

"From invisibility they come, after dissolution they go to invisibility;
Like the arising of lightning in space, they arise and pass away."

Thus, due to the limitedness of duration, life is short.

How is life short due to the limitedness of its substance? Life is tied to the in-breath, life is tied to the out-breath, life is tied to the in-breath and out-breath, life is tied to the primary elements, life is tied to edible food, life is tied to heat, life is tied to consciousness. The root of these is weak, the prior causes of these are weak, whatever conditions there are, they too are weak, whatever are productive, they too are weak, the co-existent of these is weak, the associations of these are weak, the co-arisen of these are weak, whatever is the connecting factor, that too is weak. These are constantly weak towards each other, these are unsettled towards each other. These bring each other to ruin, for there is no protector of one another, and these do not establish one another. Even the producer, he is not found.

"And no one is diminished by anyone, and these gandhabbas are in every way; These are produced by the former, and those who were productive, they died before;
Both the former and the latter, never once saw each other."

Thus, due to the limitedness of its substance, life is short.

Furthermore, compared to the life of the gods ruled by the four great kings, the life of human beings is short, limited, brief, momentary, light, fleeting, not lasting long, not of long duration. Of the Thirty-three gods... etc. the Yāma gods... the Tusita gods... the gods who delight in creation... the gods who control what is created by others... Compared to the life of the gods of Brahmā's company, the life of human beings is short, limited, brief, momentary, light, fleeting, not lasting long, not of long duration. For this was said by the Blessed One - "Short, monks, is the life span of human beings. The future state must be gone to; this should be understood with wisdom; wholesome deeds should be done; the holy life should be lived; there is no deathlessness for one who is born. One who, monks, lives long, lives a hundred years or a little more.

"Short is the life span of human beings, a good person should scorn it;
One should live as if one's head were on fire, there is no non-coming of death.

"Days and nights pass by, life ceases;
The life span of mortals is exhausted, like water in small streams."

Little indeed is this life.

One dies within a hundred years. Even at the stage of the embryonic lump one passes away, dies, disappears, and is destroyed; even at the stage of the blister one passes away, dies, disappears, and is destroyed; even at the stage of the piece of flesh one passes away, dies, disappears, and is destroyed; even at the stage of the solid mass one passes away, dies, disappears, and is destroyed; even at the stage of the limbs one passes away, dies, disappears, and is destroyed; even just born one passes away, dies, disappears, and is destroyed; even in the lying-in chamber one passes away, dies, disappears, and is destroyed; even at half a month old one passes away, dies, disappears, and is destroyed; even at one month old one passes away, dies, disappears, and is destroyed; even at two months old... etc. Even at three months old... Even at four months old... Even at five months old one passes away, dies, disappears, and is destroyed; even at six months old... Even at seven months

old... Even at eight months old... Even at nine months old... Even at ten months old... Even at one year old one passes away, dies, disappears, and is destroyed; even at two years old... Even at three years old... Even at four years old... Even at five years old... Even at six years old... Even at seven years old... Even at eight years old... Even at nine years old... Even at ten years old... Even at twenty years old... Even at thirty years old... Even at forty years old... Even at fifty years old... Even at sixty years old... Even at seventy years old... Even at eighty years old... Even at ninety years old one passes away, dies, disappears, and is destroyed - One dies within a hundred years.

"Even if one lives beyond that": Whoever, having passed beyond a hundred years, lives - he lives one year, or lives two years, or lives three years, or lives four years, or lives five years, etc. or lives ten years, or lives twenty years, or lives thirty years, or lives forty years - even if one lives beyond that. "Then indeed one dies of old age": When one becomes old, aged, elderly, one who has traversed the span of life, advanced in years, with broken teeth, grey-haired, with hair torn off, bald-headed, wrinkled, with body marked by spots, bent, stooped, leaning on a staff, one passes away, dies, disappears, and is destroyed even by ageing; there is no release from death.

"Just as for ripe fruits, there is fear from falling in the morning;
So for mortals who are born, there is always fear from death.

"Just as the potter's earthenware vessels made;
All have breaking as their end, so is the life of mortals.

"Both the young and the great, those who are foolish and those who are wise;
All come under the power of death, all have death as their destination.

"For those overcome by death, going to the world beyond;
A father does not protect his son, or else relatives their kin.

"While relatives look on, see them lamenting far and wide;
One by one of mortals, like an ox to be slaughtered, is led away;
Thus the world is afflicted, by death and by ageing."

Then indeed one dies of old age.

Therefore the Blessed One said -

"Little indeed is this life, one dies within a hundred years;
Even if one lives beyond that, then indeed one dies of old age."

- 40.** People grieve over what is cherished, for possessions are not permanent;
Seeing that this is subject to separation, one should not dwell in a household.

"People grieve over what is cherished." "People" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans. "Selfish attachment" - there are two kinds of selfish attachment -selfish attachment through craving and selfish attachment through wrong view, etc. this is selfish attachment through craving, etc. this is selfish attachment through wrong view. Fearing that the cherished object will be taken away, they grieve; while it is

being taken away, they grieve; when it has been taken away, they grieve. Fearing that the cherished object will change, they grieve; while it is changing, they grieve; when it has changed, they grieve, are wearied, lament, beat their breasts and wail, fall into confusion - people grieve over what is cherished.

"For possessions are not permanent." There are two kinds of possessions - possession through craving and possession through views, etc. this is possession through craving, etc. this is possession through views. Possession through craving is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation, subject to change. Possession through views too is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation, subject to change. For this was said by the Blessed One - "Do you see, monks, that possession which would be permanent, stable, eternal, not subject to change, and would remain the same for eternity?" "No, Venerable Sir." "Good, monks! I too, monks, do not see that possession which would be permanent, stable, eternal, not subject to change, and would remain the same for eternity." Possessions that are permanent, stable, eternal, not subject to change do not exist, are not present, are not found, are not obtained - for possessions are not permanent.

"Seeing that this is subject to separation." When separation, parting, becoming otherwise exists, is found, is obtained. For this was said by the Blessed One - "Enough, Ānanda! Do not grieve, do not lament. Has this not been declared by me beforehand, Ānanda - 'There is separation, parting, and becoming otherwise from all that is dear and beloved. How could it be obtained here, Ānanda - that what is born, come to be, conditioned, subject to disintegration, should not disintegrate!' This is impossible. Due to the change and becoming otherwise of the preceding aggregates, elements, and sense bases, the succeeding aggregates and elements and sense bases arise" - seeing that this is subject to separation.

"Seeing thus, one should not dwell in a household." "Thus": this is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence. "Thus": thus having seen, having perceived, having weighed, having determined, having made clear, having made manifest in selfish attachments - thus having seen. "One should not dwell in a household": having cut off all impediments of household life, having cut off the impediment of children and wife, having cut off the impediment of relatives, having cut off the impediment of friends and colleagues, having cut off the impediment of storage, having shaved off hair and beard, having put on ochre robes, having gone forth from home into homelessness, having entered the state of owning nothing, one should wander alone, one should dwell, one should conduct oneself, one should proceed, one should maintain oneself, one should sustain oneself, one should keep oneself going - thus having seen, one should not dwell in a household.

Therefore the Blessed One said -

"People grieve over what is cherished, for possessions are not permanent;
Seeing that this is subject to separation, one should not dwell in a household."

- 41.** Even by death that is abandoned, which a person imagines 'this is mine';
Having known this too, a wise person, one devoted, should not bow down to
selfish attachment.

"Even by death that is abandoned": "Death" means whatever passing away, decease, breaking up, disappearance, death, dying, making of time, breaking up of the aggregates, discarding of the body, arrest of the life faculty of those various beings from those various orders of beings. "That" means pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness. "Is abandoned" means is abandoned, is given up, is forsaken, disappears, is destroyed. For this too was said -

"Wealth abandons a mortal first, or the mortal gives them up even earlier;
Non-eternal are the wealthy, O lover of sensual pleasures, therefore I do not
grieve in time of sorrow.

"The moon rises, waxes and wanes, the sun, having gone to its setting,
departs;
The worldly adversities are known by me, O enemy, therefore I do not grieve
in time of sorrow."

Even by death that is abandoned. "Which a person imagines 'this is mine'": "Which" means pertaining to matter, pertaining to feeling, pertaining to perception, pertaining to activities, pertaining to consciousness. "Person" means a term, a designation, a description, a conventional expression, a name, a naming, an appellation, a language, a phrasing, a speech. "Imagines 'this is mine'" means he imagines through imagination due to craving, he imagines through imagination due to wrong view, he imagines through imagination due to conceit, he imagines through imagination due to mental defilement, he imagines through imagination due to misconduct, he imagines through imagination due to undertaking, he imagines through imagination due to result - which a person imagines 'this is mine'.

"Having known this too, a wise person": Having known, having understood, having weighed, having determined, having made clear, having made manifest this danger in selfish attachments, having known this too, a wise person - the wise one, the wise person, the one endowed with wisdom, the intelligent one, the one with knowledge, the discerning one, the sagacious one - having known this too, a wise person.

"One devoted should not bow down to selfish attachment": "Selfish attachment" - there are two kinds of selfish attachment - selfish attachment through craving and selfish attachment through wrong view, etc. this is selfish attachment through craving, etc. this is selfish attachment through wrong view. "One devoted" means one devoted to the Buddha, one devoted to the Teaching, one devoted to the Community. He cherishes the Blessed One, the Blessed One takes that person under his care. For this was said by the Blessed One - "Those monks, monks, who are deceitful, obstinate, prattlers, crafty, arrogant, unconcentrated - those monks, monks, are not my own; And those monks, monks, have departed from this Teaching and discipline. And they do not attain growth, increase, and expansion in this Teaching and discipline. But those monks, monks, who are not deceitful, not prattlers, wise, without

obstinacy, well concentrated - those monks, monks, are my own; And those monks, monks, have not departed from this Teaching and discipline. And they attain growth, increase, and expansion in this Teaching and discipline."

"Deceitful, obstinate, prattlers, crafty, arrogant, unconcentrated;
They do not grow in the Teaching, taught by the Perfectly Enlightened One.

"Not deceitful, not prattlers, wise, without obstinacy, well concentrated;
They indeed grow in the Teaching, taught by the Perfectly Enlightened One."

"One devoted should not bow down to selfish attachment": One devoted, having abandoned selfish attachment through craving, having relinquished selfish attachment through wrong view, should not bow down to selfish attachment, should not bend down, should not be slanting towards it, should not be sloping towards it, should not be inclining towards it, should not be intent upon it, should not have it as authority - "should not bow down to selfish attachment, one devoted."

Therefore the Blessed One said -

"Even by death that is abandoned, which a person imagines 'this is mine';
Having known this too, a wise person, one devoted, should not bow down to selfish attachment."

- 42.** Just as a man, having awakened, does not see what was met in a dream;
So too a beloved person, a ghost who has died, one does not see.

"Just as what was met in a dream." "Met, come together, assembled, gathered together - just as what was met in a dream. "A man having awakened does not see" means just as a man gone into a dream sees the moon, sees the sun, sees the great ocean, sees Sineru the king of mountains, sees an elephant, sees a horse, sees a chariot, sees infantry, sees the massing of the army, sees a pleasant park, sees a pleasant forest, etc. pleasant ground, sees a pleasant pond; having awakened he sees nothing - a man having awakened does not see.

"So too a beloved person." "So" is the application of the simile. "A beloved person" means a cherished person, whether mother or father or brother or sister or son or daughter or friend or minister or relative or blood relation - so too a beloved person.

"A ghost who has died, one does not see." "Ghost" is called one who has died. "Who has died, one does not see" means one does not see, does not perceive, does not attain, does not find, does not obtain - a ghost who has died, one does not see.

Therefore the Blessed One said -

"Just as what was met in a dream, a man having awakened does not see;
So too a beloved person, a ghost who has died, one does not see."

- 43.** Those people seen and heard, for whom this name is pronounced;
Only the name remains, to be expressed of the departed being.

"Those people seen and heard" means: "Seen" means those arisen through eye-consciousness. "Heard" means those arisen through ear-consciousness. "Those people" means nobles and brahmins and merchants and workers and householders and those gone forth and gods and humans - those people seen and heard.

"For whom this name is pronounced" means: "For whom" means for those nobles, brahmins, merchants, workers, householders, those gone forth, gods, and humans. "Name" means a term, a designation, a description, a conventional expression, a name, a naming, an appellation, a language, a phrasing, a speech. "Is pronounced" means is said, is pronounced, is spoken, is uttered, is explained, is expressed - for whom this name is pronounced.

"Only the name remains, to be expressed" means: What pertains to matter, what pertains to feeling, what pertains to perception, what pertains to activities, what pertains to consciousness is abandoned, is given up, is forsaken, disappears, is destroyed; only the name remains. "To be expressed" means: To declare, to speak, to utter, to explain, to express - only the name remains, to be expressed. "Of the departed being" means: "Of the departed" means of the dead, of the deceased. "Being" means for a being, for a man, for a young man, for a person, for an individual, for a living being, for one who is awake, for a creature, for a lord, for a human being - of the departed being.

Therefore the Blessed One said -

"Those people seen and heard, for whom this name is pronounced;
Only the name remains, to be expressed of the departed being."

- 44.** Sorrow, lamentation and avarice, the greedy do not abandon over what is cherished;
Therefore the sages, having abandoned possession, lived seeing security.

"Sorrow, lamentation and avarice, the greedy do not abandon over what is cherished." "Sorrow" - of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow, inner burning, inner intense burning, mental burning, displeasure, the dart of sorrow. "Lamentation" - of one touched by disaster to relatives, etc. of one touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation, speech, prattle, confused talk, wailing, act of wailing, state of wailing. "Stinginess" - there are five kinds of stinginess -stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called stinginess. Furthermore, stinginess regarding the aggregates is also stinginess, stinginess regarding the elements is also stinginess, stinginess regarding the sense bases is also stinginess - this is grasping - this is called stinginess. Greed is called craving. Whatever lust,

passion, etc. covetousness, greed, unwholesome root. "Selfish attachment" - there are two kinds of selfish attachment - selfish attachment through craving and selfish attachment through wrong view etc. this is selfish attachment through craving, etc. this is selfish attachment through wrong view. Fearing that the cherished object will be taken away, they grieve; while it is being taken away, they grieve; when it has been taken away, they grieve; fearing that the cherished object will change, they grieve; while it is changing, they grieve; when it has changed, they grieve; fearing that the cherished object will be taken away, they lament; while it is being taken away, they lament; when it has been taken away, they lament. Fearing that the cherished object will change, they lament; while it is changing, they lament; when it has changed, they lament. They protect the cherished object, guard it, take possession of it, cherish it, are stingy about it; regarding the cherished object, they do not give up sorrow, they do not give up lamentation, they do not give up stinginess, they do not give up greed, they do not abandon, they do not dispel, they do not put an end to, they do not bring to obliteration - sorrow, lamentation and avarice, the greedy do not abandon over what is cherished.

"Therefore the sages, having abandoned possession, lived seeing security."

"Therefore" means therefore, for that reason, because of that, on that condition, with that as source, seeing this danger in selfish attachments - therefore. "Sages" - wisdom is called knowledge. Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. Endowed with that knowledge, the sages have attained wisdom. There are three kinds of moral perfection - bodily moral perfection, verbal moral perfection, mental moral perfection, etc. having gone beyond attachment and the net, he is a sage. "Possession" - there are two kinds of possessions - possession through craving and possession through views, etc. this is possession through craving, etc. this is possession through views. The sages, having given up possession through craving, having relinquished possession through views, having given up, having abandoned, having dispelled, having put an end to, having brought to obliteration, lived, dwelt, conducted themselves, carried on, maintained themselves, sustained themselves, kept themselves going. "Seeing security" - security is called the Deathless, Nibbāna. That which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation, Nibbāna. "Seeing security" - seeing security, seeing shelter, seeing a cave, seeing refuge, seeing fearlessness, seeing the imperishable, seeing the Deathless, seeing Nibbāna - therefore the sages, having abandoned possession, lived seeing security.

Therefore the Blessed One said -

"Sorrow, lamentation and avarice, the greedy do not give up over what is cherished;

Therefore the sages, having abandoned possession, lived seeing security."

- 45.** For a monk who lives withdrawn, associating with a secluded seat;
They call this concord for him, who does not show himself in existence.

"For a monk who lives withdrawn": Those who live withdrawn are called the seven trainees. A Worthy One is withdrawn. Why are the seven trainees called those who live withdrawn? They, withdrawing the mind from this and that, contracting, turning back, restraining, holding back, preventing, protecting, guarding, walk, wander, dwell,

move, conduct themselves, protect, sustain, sustain themselves; withdrawing the mind at the eye-door, contracting, turning back, restraining, holding back, preventing, protecting, guarding, walk, wander, dwell, move, conduct themselves, protect, sustain, sustain themselves; at the ear-door the mind... etc. at the nose-door the mind... at the tongue-door the mind... at the body-door the mind... at the mind-door, withdrawing the mind, contracting, turning back, restraining, holding back, preventing, protecting, guarding, walk, wander, dwell, move, conduct themselves, protect, sustain, sustain themselves. Just as a cock's feather or a strip of sinew thrown into a fire draws back, shrinks back, turns away, does not extend; just so, withdrawing the mind from this and that, contracting, turning back, restraining, holding back, preventing, protecting, guarding, walk, wander, dwell, move, conduct themselves, protect, sustain, sustain themselves; at the eye-door the mind... etc. at the ear-door the mind... at the nose-door the mind... at the tongue-door the mind... at the body-door the mind... at the mind-door, withdrawing the mind, contracting, turning back, restraining, holding back, preventing, protecting, guarding, walk, wander, dwell, move, conduct themselves, protect, sustain, sustain themselves. For that reason the seven trainees are called those who live withdrawn. "Monk" means of a virtuous worldling monk or of a trainee monk - for a monk who lives withdrawn.

"Associating with a secluded seat": seat is called that on which one sits - a bed, a chair, a mattress, a straw-mat, a piece of leather, a grass spread, a leaf spread, a straw spread. That seat is empty, secluded, very secluded from the seeing of unsuitable forms; empty, secluded, very secluded from the hearing of unsuitable sounds; from the smelling of unsuitable odours... from the tasting of unsuitable flavours... from the touching of unsuitable tangibles... empty, secluded, very secluded from the five unsuitable types of sensual pleasure. For one resorting to, associating with, cultivating, pursuing, frequenting, practising that secluded seat - associating with a secluded seat.

They call this concord for him, who does not show himself in existence. "Concord" means there are three kinds of concord - concord of the group, concord of the teachings, concord of non-rebirth. What is concord of the group? Even if many monks dwell in unity, being joyful, without contention, blended like milk and water, regarding one another with eyes of affection - this is concord of the group. What is concord of the teachings? The four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path. They spring forward together, become clear, become established, become liberated; there is no contention or dispute among those teachings - this is concord of the teachings. What is concord of non-rebirth? Even if many monks attain final Nibbāna through the Nibbāna element without residue of clinging; no deficiency or fullness of the Nibbāna element is discerned by that - this is concord of non-rebirth. "In existence" means for those doomed to hell, hell is their dwelling; for those in the animal realm, the animal realm is their dwelling; for those in the sphere of ghosts, the sphere of ghosts is their dwelling; for human beings, the human world is their dwelling; for gods, the heavenly world is their dwelling. They call this concord for him, who does not show himself in existence. For him this is concord, this is suitable, this is proper, this is befitting, this is in conformity - whoever thus would not show himself in the concealed hell, would not show himself in the animal realm, would not show himself in the sphere of ghosts, would not show himself in the

human world, would not show himself in the heavenly world - thus they said, thus they speak, thus they declare, thus they explain, thus they express - they call this concord for him, who does not show himself in existence.

Therefore the Blessed One said -

"For a monk who lives withdrawn, associating with a secluded seat;
They call this concord for him, who does not show himself in existence."

- 46.** The sage, independent everywhere, makes nothing dear nor unpleasant;
In him lamentation and avarice do not cling, just as water does not cling to a leaf.

"The sage, independent everywhere." "All" is called the twelve sense bases -eye and forms, ear and sounds, nose and odours, tongue and flavours, body and tangible objects, mind and mental phenomena. "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage."Independent." There are two supports - support of craving and support of views, etc.this is support of craving, etc. this is support of views. The sage, having abandoned support of craving, having relinquished support of views, is independent of the eye, independent of the ear, independent of the nose, independent of the tongue, independent of the body, independent of the mind, regarding forms... sounds... odours... flavours... tangible objects... Towards the Teaching... family... group... residence... material gain... fame... praise... happiness... robes... almsfood... lodging... requisite of medicines for the sick... the sensual element... the material element... the immaterial element... sensual existence... fine-material existence... immaterial existence... percipient existence... non-percipient existence... neither-percipient-nor-non-percipient existence... single-aggregate constituent existence... four-aggregate constituent existence... five-aggregate constituent existence... the past... the future... the present... the seen... the heard... the sensed... the cognised... he is independent of all phenomena, not clinging, not approaching, not attached, not inclined, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - the sage, independent everywhere.

He makes nothing dear nor unpleasant. "Dear" - there are two kinds of dear -beings or activities. Which beings are dear? Here, for one there are those who wish one's welfare, who wish one's benefit, who wish one's comfort, who wish one's freedom from bondage - whether mother or father or brother or sister or sons or daughters or friends or colleagues or relatives or blood-relations - these beings are dear. Which activities are dear? Pleasing forms, pleasing sounds, pleasing odours, pleasing flavours, pleasing tangible objects - these activities are dear. "Unpleasant" - there are two kinds of unpleasant - beings or activities. Which beings are unpleasant? Here, for one there are those who wish one's harm, who wish one's detriment, who wish one's discomfort, who wish one's lack of freedom from bondage, who wish to deprive one of life - these beings are unpleasant. Which activities are unpleasant? Displeasing forms, displeasing sounds, displeasing odours, displeasing flavours, displeasing tangible objects - these activities are unpleasant. He makes nothing dear nor unpleasant. "This being is dear to me, and these activities are agreeable" - through the power of lust he does not make anything dear; "This being is unpleasant to me, and these activities

are disagreeable" - through the power of aversion he does not make anything unpleasant, does not generate, does not produce, does not bring forth, does not bring into existence - he makes nothing dear nor unpleasant.

In him lamentation and stinginess do not cling, just as water does not cling to a leaf. "In him" means in that person, the Worthy One, one who has eliminated the mental corruptions. "Lamentation" - of one touched by disaster to relatives, or touched by disaster to wealth, or touched by disaster of disease, or touched by disaster of morality, or touched by disaster of wrong view, of one possessed of some disaster or other, of one touched by some painful phenomenon or other - lamenting, lamentation, act of lamenting, act of lamentation, state of lamenting, state of lamentation, speech, prattle, confused talk, wailing, act of wailing, state of wailing. "Stinginess" - there are five kinds of stinginess -stinginess regarding residence, stinginess regarding family, stinginess regarding material gain, stinginess regarding praise, stinginess regarding the teachings. Whatever such stinginess, the act of being stingy, the state of being stingy, avarice, miserliness, the state of being harsh, the state of not grasping of the mind - this is called stinginess. Furthermore, stinginess regarding the aggregates is also stinginess, stinginess regarding the elements is also stinginess, stinginess regarding the sense bases is also stinginess - this is grasping - this is called stinginess.

"Just as water does not cling to a leaf." "Leaf" means a lotus petal. "Water" means water. Just as water does not cling to a lotus petal, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted, just so in that person, the Worthy One who has eliminated the mental corruptions, lamentation and stinginess do not cling, do not cling closely, do not cling thoroughly, untainted, not closely tainted, not thoroughly tainted. And that person, the Worthy One, does not cling to those mental defilements, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - in him lamentation and avarice do not cling, just as water does not cling to a leaf.

Therefore the Blessed One said -

"The sage, independent everywhere, makes nothing dear nor unpleasant; In him lamentation and avarice do not cling, just as water does not cling to a leaf."

- 47.** Just as a drop of water on a lotus leaf, just as water does not cling to a lotus; Thus the sage is not tainted, by what is seen, heard, or sensed.

"Just as a drop of water on a lotus leaf." "Drop of water" means a drop of water. "Lotus leaf" means a lotus petal. Just as a drop of water does not cling to a lotus petal, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted - just as a drop of water on a lotus leaf. "Just as water does not cling to a lotus." "Lotus" means a lotus flower. "Water" means water. Just as water does not cling to a lotus flower, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted - just as water does not cling to a lotus.

"Thus the sage is not tainted, by what is seen, heard, or sensed." "So" is the

application of the simile. "Sage." Wisdom is called knowledge, etc. having gone beyond attachment and the net, he is a sage. "Clinging": there are two kinds of clinging - clinging through craving and clinging through wrong view, etc. this is clinging through craving, etc. this is clinging through wrong view. The sage, having abandoned clinging through craving, having relinquished clinging through wrong view, does not cling to what is seen, does not cling to what is heard, does not cling to what is sensed, does not cling to what is cognised, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - thus the sage is not tainted, by what is seen, heard, or sensed.

Therefore the Blessed One said -

"Just as a drop of water on a lotus leaf, just as water does not cling to a lotus; Thus the sage is not tainted, by what is seen, heard, or sensed."

- 48.** The wise one does not imagine by that, that is to say, by what is seen, heard, or sensed;
He does not desire purification by another, for he does not find pleasure in nor does he detach himself.

"The wise one does not imagine by that, that is to say, by what is seen, heard, or sensed." "Wise": wisdom is called "wise". Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view. Why is "wise" called wisdom? By that wisdom, bodily misconduct is shaken off and washed and thoroughly washed and completely washed; verbal misconduct, etc. mental misconduct is shaken off and washed and thoroughly washed and completely washed; lust is shaken off and washed and thoroughly washed and completely washed; hate... Delusion... Wrath... Hostility... Contempt... Insolence... envy... stinginess... deceit... fraudulence... obstinacy... impetuosity... conceit... arrogance... vanity... negligence... all mental defilements... all misconducts... all disturbances... all fevers... all torments... all unwholesome volitional activities are shaken off and washed and thoroughly washed and completely washed. For that reason "wise" is called wisdom.

Or by right view, wrong view is shaken off and washed and thoroughly washed and completely washed; by right thought, wrong thought is shaken off and washed and thoroughly washed and completely washed; by right speech, wrong speech is shaken off and etc. by right action, wrong action is shaken off, etc. by right livelihood, wrong livelihood is shaken off, etc. by right effort, wrong effort is shaken off, etc. by right mindfulness, wrong mindfulness is shaken off, etc. by right concentration, wrong concentration is shaken off and etc. by right knowledge, wrong knowledge is shaken off and etc. by right liberation, wrong liberation is shaken off and washed and thoroughly washed and completely washed.

Or by the noble eightfold path, all mental defilements... all misconducts... all disturbances... all fevers... all torments... all unwholesome volitional activities are shaken off and washed and thoroughly washed and completely washed. The Worthy One is endowed, fully endowed, approached, fully approached, attained, fully

attained, possessed of these qualities of wisdom. Therefore the Worthy One is wise. He has shaken off lust, shaken off evil, shaken off mental defilements, shaken off fever - wise.

"The wise one does not imagine by that, that is to say, by what is seen, heard, or sensed." The wise one does not imagine the seen, does not imagine in the seen, does not imagine from the seen, does not imagine 'the seen is mine'; does not imagine the heard, does not imagine in the heard, does not imagine from the heard, does not imagine 'the heard is mine'; does not imagine the sensed, does not imagine in the sensed, does not imagine from the sensed, does not imagine 'the sensed is mine'; does not imagine the cognised, does not imagine in the cognised, does not imagine from the cognised, does not imagine 'the cognised is mine'. For this too was said by the Blessed One - "'I am', monks, this is imagining; 'I am this' is imagining; 'I shall be' is imagining; 'I shall not be' is imagining; 'I shall be material' is imagining; 'I shall be formless' is imagining; 'I shall be percipient' is imagining; 'I shall be non-percipient' is imagining; 'I shall be neither percipient nor non-percipient' is imagining. Imagining, monks, is a disease; imagining is a boil; imagining is a dart; imagining is a misfortune. Therefore, monks, 'We will dwell with a mind not imagining' - thus indeed, monks, should you train." The wise one does not imagine by that, that is to say, by what is seen, heard, or sensed.

He does not desire purification by another. The wise one does not wish, does not consent, does not aspire, does not yearn, does not pray for purity, purification, complete purity, freedom, liberation, complete liberation by another, by a path of impurity, by wrong practice, by a path not leading to liberation, apart from the establishments of mindfulness, apart from the right strivings, apart from the bases for spiritual power, apart from the faculties, apart from the powers, apart from the factors of enlightenment, apart from the noble eightfold path - he does not desire purification by another.

For he does not find pleasure in nor does he detach himself. All ignorant worldlings find pleasure in; with reference to the good worldling, the seven trainees detach themselves; the Worthy One neither finds pleasure in nor detaches himself. He is dispassionate because of the elimination of lust, because of being without lust; because of the elimination of hate, because of being without hate; because of the elimination of delusion, because of being without delusion. He has completed his dwelling, accomplished his conduct, etc. the cycle of birth, ageing, death and wandering in the round of rebirths, there is no more rebirth for him - for he does not find pleasure in nor does he detach himself.

Therefore the Blessed One said -

"The wise one does not imagine by that, that is to say, by what is seen, heard, or sensed;

He does not desire purification by another, for he does not find pleasure in nor does he detach himself."

The Exposition of the Jarā Discourse is sixth.



ABOUT THIS TRANSLATION

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