

3

Loka,dhamma Sutta 2

Dutiya Loka,dhamma Sutta The Second Discourse on the Worldly Conditions
(Vitthāra) Loka,dhamma Sutta The Discourse on the Worldly Conditions (Detailed)

A 8.6/4:157-160

Theme: The 4 pairs of uncertainties in life (detailed)

Translated & annotated by Piya Tan ©2006, 2013

1 Introduction

1.1 TWO SUTTAS. There are two suttas of the same name here, dealing with the 8 worldly conditions: **the Loka,dhamma Sutta 1** (A 8.5) and **the Loka,dhamma Sutta 2** (A 8.6).¹ The former is a brief statement, and is as such also called **the (Saṅkhitta) Loka,dhamma Sutta**, the Discourse on the Worldly Conditions (in brief). The latter is more detailed, and is as such also called **the (Vitthāra) Loka,-dhamma Sutta**, the Discourse on the Worldly Conditions (in detail).

The teaching of **the Loka,dhamma Sutta 1** (A 8.5) is brief and serves as a summary of **the Loka,-dhamma Sutta 2** (A 8.6) or an introduction to it.² In fact, it is the same opening section of both the Suttas [§§1-2]. **The Loka,dhamma Sutta 1** then continues with the closing verses, with **the Loka,dhamma Sutta 2** goes on to show the difference between how an ignorant ordinary person (*assutavata puthujjana*) suffers on account of the 4 pairs of worldly conditions, while a wise noble disciple (*sutavata ariya,sāvaka*) is untroubled by them, as he reflects on every one of them as being impermanent.³ **The Loka,dhamma Sutta 2** then concludes with the same closing verses as **The Loka,dhamma Sutta 1**.

The teaching of **the Loka,dhamma Sutta 2** (A 8.6) is almost identical with §4 of **the Ṭhāna Sutta** (A 4.192,4), with which it should be studied.⁴

1.2 RELATED SUTTAS

1.2.1 “Should be fully known.” The 8 worldly conditions are listed in **the Saṅgīti Sutta** (D 33) and **the Das’uttara Sutta** (D 34).⁵ The latter says that while the noble eightfold path is to be cultivated (*bhāvetabba*), these conditions are to be “fully known” (*pariññeyya*), and the 8 wrongness (the opposite factors of the eightfold path) are to be abandoned (*pahātabba*).⁶

1.2.2 Awakening here and now. **The Mahā Pañhā Sutta 1** (A 10.27) declares that overcoming these 8 worldly conditions leads to awakening itself:

Bhikshus, when one is fully [rightly] repulsed at 8 things, fully dispassionate towards them, fully freed from them, rightly sees their limitations, rightly penetrates their meaning, one makes an end of suffering here and now itself.⁷ (A 10.27.13/5:53,16), SD 85.15.

1.2.3 Visuddhi,magga. Buddhaghosa mentions the worldly conditions in his own word, **the Visuddhi,magga**, and explains them as “states to be abandoned” (*pahātabba dhamma*), as follows:

“**The worldly conditions**” are so called because they continually follow one another as long as the world persists, that is to say, these eight, namely, gain, loss, fame, ill-fame, joy, pain, blame, praise. Here, worldly conditions, when taken more broadly, in terms of their causal con-

¹ Respectively, A 8.5/4:156 f = SD 42.2; A 8.6/4:157 f = SD 42.3.

² A 8.6/4:157 f = SD 42.3.

³ The worldly conditions are also alluded in the anti-Buddhist brahminical work, Bhagavadgīta 2.38, 45, etc.

⁴ A 4.192,4/2:188,32, SD 14.12.

⁵ Respectively D 33,3.1(8)/3:260; D 34,2.1(3)/3:286.

⁶ D 34,2.1(2+3+4)/3:286. See also Vbh 387; DhA 2:157.

⁷ *Aṭṭhasu bhikkhave dhammesu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyan-ta,dassavī samm’atthābhisamecca diṭṭh’eva dhamme dukkhass’antakaro hoti.*

ditions, imply fawning, the basis for gain, etc, and repulsion, the basis for loss, etc,—thus it should be understood. (Vism 22.51/683)⁸

1.2.4 Buddha,carita. These 4 pairs of worldly conditions, taught by the Buddha, became well known in Indian literature. Aśvaghōṣa alludes to them in his **Buddha,carita**:

Since the well known opposing pairs, such as loss and gain, and the rest,
are inseparably connected in the world, —
therefore no man is invariably happy on the earth nor invariably wretched. (Buc 11.43)⁹

3 Sutta summary & highlights

3.1 THEME. The Loka,dhamma Sutta 2 opens just like the Loka,dhamma Sutta 1, with the Buddha’s stating that the 8 worldly conditions or 4 pairs of vicissitudes—gain and loss, fame and ill-fame, blame and praise, and joy and pain—“turn with the world, and the world turns with these worldly conditions” [§§1, 2.2]. In short, this *is* the world [3.2], troubled by the pulls and pushes of the dualities of what we see as desirable or undesirable [3.3.1]. The wise, however, is untroubled by such vicissitudes [3.3.2].

3.2 THE WORLD

3.2.1 Three kinds of world

3.2.1.1 **The Rohitassa Sutta** (S 2.26) speaks of “the world” (*loka*) in 2 senses, that is, as the physical state and as formations (*saṅkhārā*),¹⁰ The physical world is the universe (*cakka,vāḷa*), including its contents, that is matter and beings, while “formations” here refers to our experience of our six sense-faculties and the world that we create of it. As such the Commentaries helpfully speak of 3 kinds of worlds, that is, the worlds of formations, of beings, and of space and time.¹¹

3.2.1.2 Similarly, we see **the 2 traditional senses of loka**, “the world,” in the Loka,dhamma Sutta 2. In the phrase “(the worldly conditions) turn with the world” (*lokam anuparivattanti*), “the world” refers to that of “beings” (*satta loka*), which reflects the attitude of the ignorant ordinary person or uninstructed worldling [3.3.1], who follows—“turns with” (*anuparivattati*)¹²—the world, and so is drowned in it on account of struggling with the 4 pairs of worldly conditions.

3.2.1.3 **The wise noble disciple**, on the other hand, does not go with the world: he only sees that “the world turns with these eight worldly conditions” (*aṭṭha,loka,dhamme anuparivattati*) [§1]. Notice that the sentence here is in the singular, while the other (the preceding sentence) is in the plural [3.2.1.2]. The manyness or multiplicity of conditions troubles the ordinary person because this is how he sees the world.

The wise practioner, on the other hand, only sees “the world” and its true nature: it is impermanent, changing, becoming other. These 8 conditions mean that the world is ever unstable, and there is no point in holding on to it, but to see it for what it is. In this way, even when the wise is touched by any of the worldly conditions, he remains joyfully unmoved¹³ [3.3.2].

⁸ *Loka,dhammāti* loka-p,pavattiyā sati anuparama,dhamma,kattā lābho alābho yaso ayaso sukham dukkham nindā pasamsāti ime aṭṭha. Idha pana kāraṇōpacārena lābh’ādi,vatthukassa anunayassa alābh’ādi,vatthukassa paṭighassa c’etaṃ loka,dhamma-g,gahaṇena gahaṇam katan’ti veditabba (Vism 22.51/683). See also Sn 268; KhpA 153; J 3:468; Miln 146.

⁹ Tr E B Cowell 1894. *Dvaṃdvāni sarvasya yataḥ prasaktānyalābhālābhaprabhṛtīni loka | ato’pi naikāṃta,-sukho’sti kaścinnaikāntaduḥkhaḥ puruṣaḥ pṛthivyām || 11.43* (ed E H Johnston, 1935).

¹⁰ See **Rohitassa S** (S 2.26/1:61 f), SD 7.2 (1). See also SID: *loka*.

¹¹ Vism 7.37/204 f; DA 1:173; MA 1:397, 2:200.

¹² On *anuparivattanti*, see n below at §1.

¹³ See **Right livelihood**, SD 37.8 (1.3.3.2) & Piya Tan, “To have or to be,” R166, <http://dharmafarer.org>, or in *Simple Joys 2: Healing Words*, Singapore 2010:122 (43).

3.3 THE TWO KINDS OF PERSONS

3.3.1 The ignorant ordinary person

3.3.1.1 The uninstructed worldling (*assutavata puthujjana*) is “ignorant” due to his lack of learning (*assutavata*), and is “ordinary” because he goes with the crowd (*puthujjana*).¹⁴ Here “learning” refers to Dharma understanding so that our lives are uplifted and meaningful.¹⁵ A true and helpful understanding of the Dharma best comes from a study of the suttas of early Buddhism, most of which are simple, heart-centred teachings of the Buddha and the early saints.

3.3.1.2 Those who have never heard the Dharma, or have only a passing notion of it, or reject or demean it, are regarded as “uninstructed,” in the sense that they do not listen to the Dharma at all; it is not a part of their lives in any way. Some of them may speak well of Buddhism or even write books about religions, but these are at best personal views that are not helpful in understanding the Dharma.

3.3.1.3 However, even if we call ourselves Buddhists, we might still be “uninstructed” if we do not practise the Dharma as taught by the Buddha. We might regularly keep to a ritual chanting, ritual diet, ritual giving, ritual blessing, even ritually “keeping” to the precepts, but we do not really understand why we are doing them, except as a social event or merely as a group member. This is clearly attachment to rituals and vows.

3.3.1.4 Or, we might even attend countless “Dharma talks,” but if the speakers themselves have not evolved in the Dharma, or even properly trained in the Dharma, the words are unlikely to reflect the true Dharma. Even if it were a good Dharma talk, but we do not reflect on it and apply our lives to it, such as making every effort to keep to the precepts in our daily lives, then we are still “uninstructed.” We have been deaf to the Dharma.

3.3.1.5 We are then still unmoved by the Dharma, but moved by the 8 worldly conditions. We tend to define happiness as gains in terms of what we “have” and to measure people in terms of what they “have.” When we suffer losses we turn to unbuddhist beliefs (attributing them to “bad luck” and so on) and unbuddhist practices (such as relying on fortune telling, doing “karmic purification” rituals, and so on).

3.3.1.6 Not understanding the worldly conditions or forgetting the Dharma teachings that we have heard again and again, we do Buddhist work or attend Buddhist activities mostly for the sake of fame and recognition. Our Buddhist activities are geared more towards worldly success rather than changing lives through the Dharma. Our Buddhism then is only a club, building, even a church, for the powerful, the rich, and the upper classes. We have no wholesome time for the poor, the needy or the simple Buddhists.

3.3.1.7 Pushed by a drive for gain and fame, we run our groups like some commercial enterprise—perhaps enviously or desperately emulating the mega-churches that simonize religion. While we put up a friendly facade to the public, we are actually less kind to those who toil and give to the success of the group. They are painfully blamed for their “failures,” and praises are only given when we expect others to slave for us according to our agenda.

3.3.1.8 So we are caught up in a worldly Buddhism of greed, hate, delusion and fear. Our joy is only in numbers and business, in empty strings of noisy activities or unhelpful rituals. The reality is we are mostly in mental pain fearing we will “fail.” If we measure Buddhism by the world, we will be blown around and about by the eight winds of the worldly conditions.

3.3.2 The wise noble disciple

3.3.2.1 Here, this term refers to any of the 4 kinds or 8 kinds of saints.¹⁶ Their methods of reflecting on and responding to these worldly conditions are listed as “the 5 perceptions” in **the Metta,sahagata**

¹⁴ On *puthujjana*, see **Nakula,pitā S** (S 22.1), SD 5.4 (3).

¹⁵ On happiness and meaning in life, see “Sad is not really bad,” R278, 2013, <http://dharmafarer.org>.

¹⁶ “Wise noble disciple,” *sutavato ariya,savako*, lit “instructed noble listener.” On the 4 types of saints: see **Ānâ-pāna,sati S** (M 118,9-12/3:80 f), SD 7.13. On the 8 types of saints, see **Aṭṭha Puggala S** (A 8.59/4:292) + SD 15.1 (1).

Sutta (S 46.54) and **the Tikaṇḍaki Sutta** (A 5.144).¹⁷ Besides using the perception of impermanence, these saints apply various meditation methods to these worldly conditions:

<u>method</u>	<u>to objects arousing</u>	<u>seeing it as</u>
the perception of impermanence	lust; lust and hate	repulsive
the perception of foulness	lust; lust and hate	unrepulsive
lovingkindness	hate; lust and hate	repulsive
the 4 elements (of the body)	hate; lust and hate	unrepulsive
equanimity	neither hate nor lust	as equanimous

3.3.2.2 More broadly, the term “wise noble disciples” can also refer to the “true individuals” (*sappurisa*),¹⁸ which, in its broadest sense, includes the 4 kinds of saints, as well as the following lay followers, such as those mentioned in **the Pāsādika Sutta** (D 29):

(1) celibate laymen	<i>brahmacārī upāsaka</i>	D 29,15.7/3:125	SD 40a.6
(2) celibate laywomen	<i>brahmacārī upāsikā</i>	D 29,15.8/3:125	SD 40a.6
(3) pleasure-enjoying laymen	<i>kāma, bhogī upāsaka</i>	D 29,15.9/3:125	SD 40a.6
(4) pleasure-enjoying laywomen	<i>kāma, bhogī upāsikā</i>	D 29,15.10/3:126	SD 40a.6
(5) the good worldlings ¹⁹	<i>kalyāṇa puthujjana</i>	Nm 2:313; Nc:Be 60	SD 5.4 (3.2)

The lay Buddhists who lead celibate lives, even when they are only attending meditation retreats or keeping to the celibacy precept occasionally, are to that extent the most committed of lay Buddhists. The majority are, of course, those lay Buddhists who observe a minimum standard of moral virtue, that is, those of the five precepts. Even while enjoy the pleasures of the world, they do so sensibly within the spirit of the precepts.

The “good worldling” is a late term for lay Buddhists who keep to the precepts and are tractable, which should include all the previous four types of Buddhists. Insofar as they listen to the Buddha’s teachings, making every effort to understand and practise them as appropriate, they are unlikely to be blown around by the 8 winds of the worldly conditions.

In time, such practitioners would progress on the path to attain awakening. Of such individuals, it is said in **the Maṅgala Sutta** (Khp 5.11 = Sn 268):

When touched by the worldly conditions, whose mind does not tremble; he is sorrowless, strainless, secure— this is the highest blessing.	<i>Phuṭṭhassa loka, dhammehi cittaṃ yassa na kampaṭi asokaṃ virajaṃ khemaṃ etaṃ maṅgalaṃ uttamam</i> (Khp 5.11/3 = Sn 268/47)
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¹⁷ Respectively, S 46.54,12-15/5:119-121 = SD 10.11 & A 5.144/3:169 f = SD 2.12 & Table 4; see also *Vedanā*, SD 17.3 (7.3-7.8).

¹⁸ See **Sappurisa S** (M 113/3:37-45) + SD 23.7 (3).

¹⁹ A good worldling is an unawakened person who is practising the way (keeping to the precepts, meditating and building wisdom, ie the 3 trainings). See **Nakula, pitā S** (S 33.1) @ SD 5.4 (3.2). On the 3 trainings, see **Sīla samā-dhi paññā**, SD 21.6.

The Second Discourse on the Worldly Conditions

A 8.6/4:157-160

The 8 worldly conditions

1 “Bhikshus, these eight conditions turn with²⁰ the world, and the world turns with these eight worldly conditions.²¹

What are the eight?

2.1 Gain and loss, *lābho ca alābho ca*
 fame and ill-fame, *yaso ca ayaso ca*
 blame and praise, *nindā ca pasamsā ca*
 joy and pain. *sukhañ ca dukkhañ ca*

2.2 These eight conditions, bhikshus, turn with the world, and the world turns on these eight worldly conditions.

Everyone experiences the worldly conditions

3.1 Bhikshus,
 gain and loss, fame and ill-fame, blame and praise, joy and pain,
 arise to the uninstructed worldling [ignorant ordinary person].²²

3.2 Bhikshus,
 gain and loss, fame and ill-fame, blame and praise, joy and pain,
 arise to the wise noble disciple,²³ too.

3.3 What, then, bhikshus, [158] is the distinction, the disparity, the difference between the wise noble disciple and the uninstructed worldling?²⁴

3.4 “Bhante, our teachings are rooted in the Blessed One, guided by the Blessed One, has the Blessed One as refuge. It would be good indeed if the Blessed One were to explain its meaning. Having heard the Blessed One, the bhikshus would remember it.”²⁵

“Then listen, bhikshus, pay close attention to it, I will speak.”

“Yes, bhante!” the bhikshus replied in assent to the Blessed One.

The Blessed One said this:

²⁰ “Turn with,” *anuparivattanti*, 3 pres pl of *anu* (“after, following, keeping on”) + *pari* (“all around”) + *vattati* (“it turns”), from √RT, to turn; the overall sense is that of “turning” or a repetitive, cyclic rut, applied figuratively here, “to move or turn after, to follow in moving, to keep on moving”: D 1:240,26; M 2:232,24, 3:72,27; S 3:150,9 +18; A 2:188,32 = 4:156,29 = 157,3+18 (*aṭṭha,loka,dhammā lokam* ~); Miln 204,8, 253,10.

²¹ *Aṭṭh’ime bhikkhave loka,dhammā lokam anuparivattanti, loko ca aṭṭha loka,dhamme anuparivattati. §§1+2.1* recurs at **Ṭhāna S** (A 4.192/2:188,31-34), SD 14.12 ≈ **Loka,dhamma S 1** (A 8.5/4:156,29-157,2), SD 42.2 = **Loka,dhamma S 2** (A 8.6/157,18-22), SD 42.3.

²² On *puthujjana*, see **Nakula,pitā S** (S 22.1), SD 5.4 (3). [3.3.1]

²³ “Wise noble disciple,” *sutavato ariya,savako*, lit “instructed noble listener.” On the 4 types of saints: see **Ānāpāna,sati S** (M 118,9-12/3:80 f), SD 7.13. On the 8 types of saints, see **Aṭṭha Puggala S** (A 8.59/4:292) + SD 15.1 (1). [3.3.2]

²⁴ *Tatra bhikkhave ko viseso ko adhippayāso kim nānā,karaṇam sutavato ariya,sāvakassa ko adhippayāso kim nānā,karaṇam sutavato ariya,sāvakassa assutavatā puthujjanenāti.* “The disparity,” *Ce adhippayāyo, Be adhippayāso*; Se Ke *adhippayāso*; Ee *adhipāyoso*. **Adhippayāso** (cf BHS *abhiprāya*) Be explains it as being der from *adhi* + *pa* + *yasu* + *na* (Be 17:8): see CPD: *adhi-ppāya*, meaning 2 & DP: *adhippayā*¹, meaning 2.

²⁵ *Bhagavaṃ mūlakā no bhante dhammā bhagavaṃ nettikā bhagavaṃ paṭisaraṇā. Sādhu vata bhante bhagavan-tam yeva paṭbhātu etassa bhāsītassa attho. bhagavato sutvā bhikkhū dhāressanṇi ti*, at **Mahā Dhamma,samādāna S** (M 46.2/1:309 f), **Vīmaṃsaka S** (M 47.3/1:317), **Naḷakapāna S** (M 68.8/1:465), **Mahā Suññata S** (M 122.19/-3:115) = SD 11.4; **Bālena Paṇḍita S** (S 2:24) = SD 21.1, **Parivīmaṃsanā S** (S 12.51/2:81) = SD 11.5, **Candūpa-ma S** (S 16.3/2:199), **Sammā,sambuddha S** (S 22.58/3:66), **Sall’atthena S** (S 36.6/4:208) = SD 5.5, **Ānanda S 2** (S 36.16/4:221); A 3.68/1:199, A 8.6/4:158, A 8.83/4:338, A 9.1/4:351, A 10.58/5:106, A 11.20/5:355.

The uninstructed worldling is swayed by worldly conditions

4.1 Bhikshus,

(1) when gain comes²⁶ to an uninstructed worldling,

he does *not* reflect thus:

‘Now, this *gain* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He does not understand it as it really is.

(2) when loss comes to an uninstructed worldling,

he does *not* reflect thus:

‘Now, this *loss* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He does not understand it as it really is.

(3) when fame comes to an uninstructed worldling,

he does *not* reflect thus:

‘Now, this *fame* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He does not understand it as it really is.

(4) when ill-fame comes to an uninstructed worldling,

he does *not* reflect thus:

‘Now, this *ill-fame* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He does not understand it as it really is.

(5) when blame comes to an uninstructed worldling,

he does *not* reflect thus:

‘Now, this *blame* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He does not understand it as it really is.

(6) when praise comes to an uninstructed worldling,

he does *not* reflect thus:

‘Now, this *praise* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He does not understand it as it really is.

(7) when joy comes to an uninstructed worldling,

he does *not* reflect thus:

‘Now, this *joy* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He does not understand it as it really is.

(8) when pain comes to an uninstructed worldling,

he does *not* reflect thus:

‘Now, this *pain* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He does not understand it as it really is.

4.2 *Gain* continues to overwhelm his mind;

Fame continues to overwhelm his mind;

Blame continues to overwhelm his mind;

Joy continues to overwhelm his mind;

loss continues to overwhelm his mind, too.

ill-fame continues to overwhelm his mind, too.

praise continues to overwhelm his mind, too.

pain continues to overwhelm his mind, too.

4.3 He approves of the *gain* that has come (to him),

he disapproves of *losses*.²⁷

He approves of the *fame* that has come (to him),

he disapproves of *ill-fame*.

He approves of the *praise* that has come (to him),

he disapproves of *blame*.²⁸

He approves of the *joy* that has come (to him),

he disapproves of *pains*.

4.4 Thus fallen into approving and disapproving, he is not freed from birth, decay, death, sorrow, lamentation, physical pain, mental pain, distress: he is not free of suffering, I say!

²⁶ “Comes,” *uppajjati*; below *uppanno*, lit “arises.”

²⁷ *So uppannaṃ lābhaṃ anurujjhati, alābhe paṭivirujjhati*, lit “He approves of the gain that has arisen; he is hostile to losses.” Note that while the positive elements of these 4 pairs are each given in the singular, their negative counterparts are given in the plural throughout here: so too in §8.

²⁸ *Uppannaṃ pasamsāṃ anurujjhati, nindāya paṭivirujjhati*. Note the sequence is reversed here (*pasamsā...nindā*), unlike in the preceding sequences (*nindā,pasamsā*); so too in §8.

The wise noble disciple is unswayed by worldly conditions

5 But, bhikshus,

(1) when gain comes to a wise noble disciple,

he *reflects* thus:

‘Now, this *gain* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He understands it as it really is.

(2) When loss comes to a wise noble disciple,

he *reflects* thus:

‘Now, this *loss* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He understands it as it really is.

(3) When fame comes to a wise noble disciple,

he *reflects* thus:

‘Now, this *fame* has arisen to me, [159] but it is impermanent, unsatisfactory, subject to change.’

He understands it as it really is.

(4) when ill-fame comes to a wise noble disciple,

he *reflects* thus:

‘Now, this *ill-fame* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He understands it as it really is.

(5) When praise comes to a wise noble disciple,

he *reflects* thus:

‘Now, this *praise* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He understands it as it really is.

(6) When blame comes to a wise noble disciple,

he *reflects* thus:

‘Now, this *blame* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He understands it as it really is.

(7) When joy comes to a wise noble disciple,

he *reflects* thus:

‘Now, this *joy* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He understands it as it really is.

(8)²⁹ When pain comes to a wise noble disciple,

he *reflects* thus:

‘Now, this *pain* has arisen to me, but it is impermanent, unsatisfactory, subject to change.’

He understands it as it really is.

7 *Gain* does not overwhelm his mind;

loss, too, does not overwhelm his mind.

Fame does not overwhelm his mind;

ill-fame, too, does not overwhelm his mind.

Blame does not overwhelm his mind;

praise, too, does not overwhelm his mind.

Joy does not overwhelm his mind;

pain, too, does not overwhelm his mind.

8 He neither approves of the *gain* that has come (to him), nor does he disapprove of *losses*.³⁰

He neither approves of the *fame* that has come (to him), nor does he disapprove of *ill-fame*.

He neither approves of the *praise* that has come (to him), nor does he disapprove of *blame*.³¹

He neither approves of the *joy* that has come (to him), nor does he disapprove of *pains*.

²⁹ PTS ed number this para as §6, without number the preceding paragraphs. I have omitted this numbering, as it breaks the natural flow of the text.

³⁰ *So uppannam lābham nānurujjhati, alābhe na-p,paṭivirujjhati*, lit “He approves not of the gain that has arisen; he is not hostile to losses.” Note that while the positive elements of these 4 pairs are each given in the singular, their negative counterparts are given in the plural throughout here: so too in §4.3.

³¹ *Uppannam pasamsam nānurujjhati, nindāya na-p,paṭivirujjhati*. Note the sequence is reversed here (*pasamsā*... *nindā*), unlike in the preceding sequences (*nindā,pasamsā*); so too in §4.3.

9 Thus abandoning both approving and disapproving, he is *freed* from birth, decay, death, sorrow, lamentation, physical pain, mental pain, distress: he is *free* of suffering, I say!

10 This, bhikshus, is the distinction, the disparity, the difference between the wise noble disciple and the uninstructed worldling.

The verses on the worldly conditions

11 *Lābho alābho ca yasāyaso ca,
nindā pasamsā ca sukhaṃ dukhañ ca
ete aniccā manujesu dhammā
asassatā vipariṇāma,dhammā*

Gain and loss, fame and ill-fame,
blame and praise, joy and pain—
these are the impermanent states amongst humans.
not eternal, subject to change.

12 *Ete ca ñatvā satimā sumedho
avekkhati vipariṇāma,dhamme
iṭṭhassa dhammā na mathenti cittam
aniṭṭhato no paṭighātam eti*

And the mindful wise, knowing these,
sees them as being subject to change.
Desirable things move not his mind,
nor is he repulsed by the undesirable.

13 *Tassānurodhā atha vā virodhā
vidhūpitā atthaṅgatā na santi
padañ ca ñatvā virajam asokam
samma-p,pajānāti bhavassa pārāgūti*

For him, both the attractive and the repulsive
have been dispelled, gone, non-existent.
Having known the dustless and sorrowless state,³²
he rightly knows he has crossed over existence.

— evaṃ —

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³² “State,” *pada*, here refers to nirvana (AA 4:72).