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Loka,dhamma Sutta 1

Paṭhama Loka,dhamma Sutta The First Discourse on the Worldly Conditions | **A 8.5**
(Saṅkhitta) Loka,dhamma Sutta The Discourse on the Worldly Conditions (in Brief)
 Theme: The 4 pairs of uncertainties in life (in brief)
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Introduction

1 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).

2 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** going 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

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The Discourse on the Worldly Conditions

A 8.5

1 Bhikshus, these eight conditions turn with⁴ the world, and the world turns with these eight worldly conditions.⁵

What are the eight? [157]

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|--------------------------------|-----------------------------|
| 2.1 Gain and loss, | <i>lābho ca alābho ca</i> |
| fame and ill-fame [obscurity]. | <i>yaso ca ayaso ca</i> |
| blame and praise, | <i>nindā ca pasamsā ca</i> |
| joy [pleasure] and pain. | <i>sukhañ ca dukkhañ ca</i> |

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

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|---|-----------------------------------|
| 3 <i>Lābho alābho ca yasāyaso ca,</i> | Gain and loss, fame and ill-fame, |
| <i>nindā pasamsā ca sukhañ dukkhañ ca</i> | blame and praise, joy and pain— |

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 On the 8 worldly conditions as “failure” (*nassana*) and as “intoxications” (*mada*), see **Mada S** (A 3.39) @ SD 42.13 (2.2.2.3).

⁴ “Turn with,” *anuparivattanti*, 3 pres pl of *anu* (“after, following, keeping on”) + *pari* (“all around”) + *vattati* (“it turns”), from √VRT, 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.

⁵ *Aṭṭh’ime bhikkhave loka, dhammā lokam anuparivattanti, loka 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.

*ete aniccā manujesu dhammā
asassatā vipariṇāma,dhammā*

these are the impermanent states amongst humans.
not eternal, subject to change.

- 4 *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.

- 5 *Tassānurodhā atha vā virodhā
vidhūpitā⁶ atthaṅgatā na santi
padañ ca ñatvā virajam asokam
samma-p,pajānāti bhavassa pārāgūti*

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

— evam —

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⁶ *Vidhūpitā*, “burnt out,” often said of thoughts (*vitakka*): see U 6.7,4 = SD 45.1(4.2).