3 (Lujjati) Loka Sutta
The Discourse on the World ("It breaks up") | S 35.82
Theme: The world is constantly breaking up
Translated & annotated by Piya Tan ©2003

1 Introduction

1.1 The (Lujjati) Loka Sutta (S 35.82) is a brief and simple text serving as a reflection or “meditation” on the nature of the world. The teaching style is the same as that of the Āditta,pariyāya Sutta (S 35.28/-4:19 f), where fire is used as the simile.1 In the (Lujjati) Loka Sutta, the simile is an abstract one, that of “breaking up” or disintegration: the world “breaks up” (lujjati), therefore, it is called “world” = “broken up” (loko).

This is actually a metaphor since the reference is to the action of the world. It is not grammatically an etymological analysis but a didactic skillful means to inspire insight into the impermanence of all existence.

1.2 The (Lujjati) Loka Sutta is closely related to the Sabba Sutta (S 35.23), where “the world” is declared to be the 12 sense-bases.2 The Lok'anta Gamana Sutta (S 35.116), where the Buddha similarly uses the word “world” (loka) in 2 senses: in the sense of the physical world and the world of formations,3 can be read as a commentary on this (Lujjati) Loka Sutta..

---

(Lujjati) Loka Sutta
The Discourse on the World
("It breaks up")
S 35.82

2 Then, a certain monk approached the Buddha...

3 Seated thus at one side, he said this to the Blessed One:
“Bhante, it is called ‘The world. The world.’ In what way, bhante, is it called ‘the world’?”
“Bhikshu, it is ‘breaking up,’ therefore, it is called ‘world’ (lujjatī loko).”4

---

1 Āditta Pariyāya S (S 35.28/4:19 f), SD 1.3.
2 Sabba S (S 35.23/4:15), SD 7.1.
3 Lok'anta Gamana S (S 35.116/4:93-97), SD 7.4.
4 Lujjati ti loko bhikkhu tasmā loko ti vuccati. In Puppha S (S 22.94/3:139) the 5 aggregates (khandha) are called loka,dhamma (worldly conditions) because it is their nature to break up (lujjana,sabhāvattā). Here in (Lujjati) Loka S, we find loka being derived from lujjati (it breaks up). This is not a proper etymology but a wordplay with a didactic purpose. In the foll sutta, Lok'anta Gamana S 1 (S 35.116/4:93-97), we find the sense-bases as the “world.”

http://dhamfarer.org
And what, bhikshu, is breaking up?

4 The eye, bhikshu, is breaking up.
   Forms are breaking up.
   Eye-consciousness is breaking up.
   Eye-contact is breaking up.
   And whatever feeling arising with eye-contact as condition—whether pleasant, painful or neutral—that, too, is breaking up.

5 The ear, bhikshu, is breaking up.
   Sounds are breaking up.
   Ear-consciousness is breaking up.
   Ear-contact is breaking up.
   And whatever feeling arising with ear-contact as condition—whether pleasant, painful or neutral—that, too, is breaking up.

6 The nose, bhikshu, is breaking up.
   Smells are breaking up.
   Nose-consciousness is breaking up.
   Nose-contact is breaking up.
   And whatever feeling arising with nose-contact as condition—whether pleasant, painful or neutral—that, too, is breaking up.

7 The tongue, bhikshu, is breaking up.
   Tastes are breaking up.
   Tongue-consciousness is breaking up.
   Tongue-contact is breaking up.
   And whatever feeling arising with tongue-contact as condition—whether pleasant, painful or neutral—that, too, is breaking up.

8 The body, bhikshu, is breaking up.
   Touches are breaking up.
   Body-consciousness is breaking up.
   Body-contact is breaking up.
   And whatever feeling arising with body-contact as condition—whether pleasant, painful or neutral—that, too, is breaking up.

9 The mind, bhikshu, is breaking up.
   Mind-objects are breaking up.
   Mind-consciousness is breaking up.
   Mind-contact is breaking up.
   And whatever feeling arising with mind-contact as condition—whether pleasant, painful or neutral—that, too, is breaking up.

It is ‘breaking up,’ bhikshu, therefore it is called ‘world’.”

— evam —

041207 090428 091012 121106 131111 181230 210604