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Loka,dhamma Sutta 2

Dutiya Loka,dhamma Sutta The Second Discourse on the Worldly Conditions | **A 8.6 (Vitthāra) Loka,dhamma Sutta** The Discourse on the Worldly Conditions (Detailed)

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

Translated & annotated by Piya Tan ©2006, 2013

1 Introduction

1.1 TWO SUTTAS.

1.1.1 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).

1.1.2 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 serves as 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 **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 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 pariyanta,dassavī samm’atthābhisamecca diṭṭh’eva dhamme dukkhass’antakaro hoti.*

1.2.3 Visuddhi,magga. Buddhaghosa mentions the worldly conditions in his own work, **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 conditions, 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

2 Sutta theme

2.1 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 [3.1], troubled by the pulls and pushes of the dualities of what we see as desirable or undesirable [3.2]. The wise, however, is untroubled by such vicissitudes [3.3].

2.2 A key sentence in the Sutta is this:

These 8 conditions, bhikkhus, turn with the world, and the world turns on these 8 worldly conditions.
Aṭṭh’ime bhikkhave loka,dhammā lokam anuparivattanti, loko ca aṭṭha loka,dhamme anuparivattati [§1]

The verb, *anuparivattati* is resolved as *anu* (“to follow”) + *pari* (“all around, complete”) + *vattati* (“to turn”), meaning to “keep on turning (happening) all around us, following us around”. Thus, an alternative translation of this Pali line is:

These 8 conditions, bhikkhus, keep on turning all around us, following us around in the world, and the world keeps on turning on these eight worldly conditions.

3 The 3 kinds of worlds

3.1 The Rohitassa Sutta (S 2.26) speaks of “the world” (*loka*) in 2 senses, that is, as the physical state and as formations (*sankhārā*).¹⁰ The physical world is the universe (*cakka,vāḷa*), including its contents,

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’etarā 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 prasaktānyalābhalābhaprabhṛtīni loka | ato’pi naikāṃta,sukho’sti kaścinnai kāmtaduḥkhaḥ 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*.

that is matter and beings, while “formations” here refers to our experience of our 6 sense-faculties and the world that we create of it. As such, the Commentaries helpfully speak of the 3 kinds of worlds, that is, the worlds of *formations*, of *beings*, and of *space and time*.¹¹

3.2 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 [4.1], 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.

3.3 The wise noble disciple, on the other hand, does not go with the world: he only sees that “the world turns with these 8 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]. The manyness or multiplicity of conditions trouble the ordinary person because this is how he sees the world.

The wise practitioner, 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].

4 The 2 kinds of persons

4.1 THE IGNORANT ORDINARY PERSON

4.1.1 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.

4.1.2 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 really helpful for an understanding of the Dharma.

4.1.3 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.

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).

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>.

4.1.4 Or, we might even attend countless “Dharma talks,” but if the speakers themselves have not evolved in the Dharma, or not even properly trained in the Dharma, the words are unlikely to reflect the true Dharma. Even if it were a good Buddhist 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 are only hearing voices, but we’re still deaf to the Dharma.

4.1.5 We are still unmoved by the Dharma, but blown about 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).

4.1.6 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, a 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.

4.1.7 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 we only praise those whom we expect to slave for us according to our agenda.

4.1.8 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 that we are mostly in mental pain, fearing we will “fail.” If we measure Buddhism by the world, we will be blown around by the 8 winds of the worldly conditions.

4.2 THE WISE NOBLE DISCIPLE

4.2.1 The saint’s reflections

4.2.1.1 Here, the term “saint” or “noble saint” (*ariya*) refers to any of the 4 or 8 kinds of individuals on the higher path.¹⁶ Their methods of reflecting on and responding to these worldly conditions are listed as “the 5 perceptions” in **the Metta,sahagata 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 in these ways:

| <u>Objects arousing</u> | <u>Seeing them as</u> | <u>Meditation method</u> |
|------------------------------|-----------------------|--------------------------------|
| (1) lust; both lust and hate | repulsive, | the perception of impermanence |
| (2) lust; both lust and hate | repulsive | the perception of foulness |
| (3) hate; both lust and hate | unrepulsive | cultivation of lovingkindness |
| (4) hate; both lust and hate | unrepulsive | the 4 elements (of the body) |
| (5) neither lust nor hate | equanimous | cultivation of equanimity |

¹⁶ “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).

¹⁷ Respectively, S 46.54,12.9/5:119-121 @ SD 10.11, & A 5.144/3:169 f @ SD 2.12 + Table 4; see also **Vedanā**, SD 17.3 (7.3-7.8).

4.2.2 The coupling of “lust and hate” are not contradictory at all. In fact, where there is lust (a driving desire for something), there is a related hate for what is perceived as opposing it or opposite of it. As such, lust and hate define one another. They are seen separately for the purpose of dealing with whichever one is the stronger or more evident.

These twin unwholesome qualities are the parents of a host of all our negative mental states and the actions (bodily and verbal) that they motivate. Indeed, they are two of the 3 unwholesome roots, that is, *lobha* and *dosa*, respectively. The third root is delusion (*moha*). Delusion, itself rooted in the latent tendency of lust, ill will and ignorance, especially the last, prevents us from seeing true reality. We see things as dictated by our lust and hate.

4.2.3 In the case of the arhats who do any of these 5 reflections, it does not mean that they still have some defilements. Rather, they are simply responding to the memory of events, either in their own lives before arhathood, or the person or circumstance before them, and they reflect accordingly, free from any negative state.

In the case of the first 3 kinds of saints—the non-returner, the once-returner and the streamwinner—they still have some level of defilements (that cause them some suffering) and fetters (that hold them back to rebirth in a limited way). However, they are all capable of responding to their perceptions of events by way of any of the 5 perceptions, too.

Indeed, any of us, even still unawakened, with proper learning and training, is capable of practising any of the 5 perceptions. Since we lack the skills and attainments of the saints, we simply need to put in more effort in the reflections, and work with them by noticing which one works best for which situations, and persisting in such efforts, until we at least attain streamwinning.¹⁸

4.2.4 More broadly, the term “wise noble disciples” can also refer to the “true individuals” (*sappurisa*),¹⁹ 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 ²⁰ | <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 periodically keeping to the celibacy precept, 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 who keep to the 5 precepts. Even while they 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, or lose themselves in any of them.

¹⁸ On our attaining streamwinning in this life, see **Entering the stream**, SD 3.3.

¹⁹ See **Sappurisa S** (M 113/3:37-45) + SD 23.7 (3).

²⁰ 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 samādhi paññā**, SD 21.6.

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.

*Phuṭṭhassa loka,dhammehi
cittaṃ yassa na kampati
asokaṃ virajaṃ khemaṃ
etaṃ maṅgalam uttamam*

(Khp 5.11/3 = Sn 268/47)

— — —

Loka,dhamma Sutta 2

The Second Discourse on the Worldly Conditions

A 8.6

The 8 worldly conditions

1 “Bhikshus, these 8 conditions turn with²¹ the world, and the world turns with these 8 worldly conditions.²²

What are the eight?

- | | | |
|---|---|---|
| 2 | Gain and loss, fame and obscurity, blame and praise, joy and pain. | <i>lābho ca alābho ca yaso ca ayaso ca nindā ca pasamsā ca sukhañ ca dukkhañ ca</i> |
|---|---|---|

2.2 These 8 conditions, bhikshus, turn with the world, and the world turns with these 8 worldly conditions.

Everyone experiences the worldly conditions

- 3 Bhikshus,
gain and loss, fame and ill-fame, blame and praise, joy and pain,
arise to the uninstructed worldling [ignorant ordinary person].²³

3.2 Bhikshus,
gain and loss, fame and ill-fame, blame and praise, joy and pain,
arise to the wise noble disciple,²⁴ too.

²¹ “Turn with,” *anuparivattanti*, 3 pres pl of *anu* (“after, following, keeping on”) + *pari* (“all around”) + *vattati* (“it turns”), from √वृत्, 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 lokaṃ* ~); Miln 204,8, 253,10.

²² *Aṭṭh’ime bhikkhave loka,dhammā lokaṃ anuparivattanti, loka ca aṭṭha loka,dhamme anuparivattati. §§1+2.1* recurs at **Thāna 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.

²³ On *puthujjana*, see **Nakula,pitā S** (S 22.1), SD 5.4 (3). [3.3.1]

3.3 What, then, bhikshus, [158] is the distinction, the disparity, the difference between the wise noble disciple and the uninstructed worldling?"²⁵

3.4 "Bhante, our teachings are rooted in the Blessed One, guided by the Blessed One, have 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."²⁶

"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:

(A) The uninstructed worldling is swayed by worldly conditions

4 Bhikshus,

(1) when **gain** comes²⁷ 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 **obscurity** comes to an uninstructed worldling,
he does not reflect thus:

'Now, this *obscurity* 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,

²⁴ "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]

²⁵ *Tatra bhikkhave ko viseso ko adhippayāso kiṃ nānā, karaṇaṃ sutavato ariya, sāvakaṃ ko adhippayāso kiṃ nānā, karaṇaṃ sutavato ariya, sāvakaṃ assutavatā puthujjanenāti.* "The disparity," Ce *adhippayo*, Be *adhippayāso*; Se Ke *adhippayaso*; Ee *adhippayoso*. **Adhippayaso** (cf BHS *abhiprāya*) Be explains it as being der from *adhi + pa + yasū + ṇa* (Be 17:8): see CPD: *adhi-ppāya*, meaning 2 & DP: *adhippayā*¹, meaning 2.

²⁶ *Bhagavam, mūlakā no bhante dhammā, bhagavaṃ nettikā, bhagavaṃ paṭisaraṇā. Sādhu vata bhante bhagavata-ñeva paṭibhātū etassa bhāsītassa attho. Bhagavato sutvā bhikkhū dhāressantīti.* This is stock: **Mahā Dhamma, samādāna S** (M 46,2/1:309 f), SD 59.11; **Vīmaṃsaka S** (M 47,3/1:317), SD 35.6; **Naḷakapāna S** (M 68,8/1:465), SD 37.4; **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, **Candūpama S** (S 16.3/2:199), SD 38.2; **Sammā, sambuddha S** (S 22.58/3:66), SD 49.10; **Sall'atthana S** (S 36.6/4:208), SD 5.5, **Ānanda S 2** (S 36.16/4:221); **(Tika) Añña Titthiyā S** (A 3.68/1:199), SD 16.4; **Loka, dhamma S** (A 8.6/4:158), SD 48.3; **Kiṃ Mūlaka S** (A 8.83/4:338), SD 32.10; **Sambodhi Pakkhika Dhamma S** (A 9.1/4:351), SD 82.1; **Bhagavā Mūlaka S** (A 10.58/5:106), SD 57.20; **(Ekādasaka) Samādhi S 2** (A 11.20/5:355).

²⁷ "Comes," *uppajjati*; below *uppanno*, lit "arises."

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** [pleasure] 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.

Approval and disapproval

| | | | |
|-----------------|----------------------------------|-----------------|---------------------------------------|
| 4.2 <i>Gain</i> | continues to overwhelm his mind; | <i>loss</i> | continues to overwhelm his mind, too. |
| <i>Fame</i> | continues to overwhelm his mind; | <i>ill-fame</i> | continues to overwhelm his mind, too. |
| <i>Blame</i> | continues to overwhelm his mind; | <i>praise</i> | continues to overwhelm his mind, too. |
| <i>Joy</i> | continues to overwhelm his mind; | <i>pain</i> | continues to overwhelm his mind, too. |

4.3 He approves of the *gain* that has arisen, he disapproves of *losses*.²⁸

He approves of the *fame* that has arisen, he disapproves of *ill-fame*.

He approves of the *praise* that has arisen, he disapproves of *blame*.²⁹

He approves of the *joy* that has arisen, 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!

(B) 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 **obscurity** 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.

²⁸ 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.

²⁹ *Uppannaṃ pasaṃsaṃ anurujjhati, nindāya paṭivirujjhati*. Note the sequence is reversed here (*pasaṃsā...nindā*), unlike in the preceding sequences (*nindā,pasaṃsā*); so too in §8.

- (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)³⁰ 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.

Neither approving nor disapproving

- 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 arisen, nor does he disapprove of *losses*.³¹
He neither approves of the *fame* that has arisen, nor does he disapprove of *ill-fame*.
He neither approves of the *praise* that has arisen, nor does he disapprove of *blame*.³²
He neither approves of the *joy* that has arisen, nor does he disapprove of *pains*.
- 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 pasaṃsā 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*
- And the mindful wise, knowing these,
sees them as being subject to change.

³⁰ 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.

³¹ So *uppannaṃ lābhaṃ 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.

³² *Uppannaṃ pasaṃsaṃ nānurujjhati, nindāya na-p,paṭivirujjhati*. Note the sequence is reversed here (*pasaṃsā... nindā*), unlike in the preceding sequences (*nindā,pasaṃsā*); so too in §4.3.

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| <p><i>iṭṭhassa dhammā na mathenti cittaṃ aniṭṭhato no paṭighātam eti</i></p> <p>13 <i>Tassānurodhā atha vā virodhā vidhūpitā atthaṅgatā na santi padañ ca ñatvā virajaṃ asokaṃ samma-p,pajānāti bhavassa pārāgūti</i></p> | <p>Desirable things move not his mind, nor is he repulsed by the undesirable.</p> <p>For him, both the attractive and the repulsive have been dispelled, gone, non-existent.</p> <p>Having known the dustless and sorrowless state,³³ he rightly knows he has crossed over existence.</p> |
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— evaṃ —

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³³ "State," *pada*, here refers to nirvana (AA 4:72).