AN 8.6 — Worldly Conditions (2nd)

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Text

Numbered Discourses 8.6

1. Love

Worldly Conditions (2nd)

“Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

An unlearned ordinary person encounters gain and loss, fame and disgrace, blame and praise, and pleasure and pain. And so does a learned noble disciple. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, an unlearned ordinary person encounters gain. They don’t reflect: ‘I’ve encountered this gain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it. They encounter loss … fame … disgrace … blame … praise … pleasure … pain. They don’t reflect: ‘I’ve encountered this pain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it.

So gain and loss, fame and disgrace, blame and praise, and pleasure and pain occupy their mind. They favor gain and oppose loss. They favor fame and oppose disgrace. They favor praise and oppose blame. They favor pleasure and oppose pain. Being so full of favoring and opposing, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

A learned noble disciple encounters gain. They reflect: ‘I’ve encountered this gain. It’s impermanent, suffering, and perishable.’ They truly understand it. They encounter loss … fame … disgrace … blame … praise … pleasure … pain. They reflect: ‘I’ve encountered this pain. It’s impermanent, suffering, and perishable.’ They truly understand it.

So gain and loss, fame and disgrace, blame and praise, and pleasure and pain don’t occupy their mind. They don’t favor gain or oppose loss. They don’t favor fame or oppose disgrace. They don’t favor praise or oppose blame. They don’t favor pleasure or oppose pain. Having given up favoring and opposing, they’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say. This is the difference between a learned noble disciple and an unlearned ordinary person.

Gain and loss, fame and disgrace,

blame and praise, and pleasure and pain.

These qualities among mankind are impermanent,

transient, and perishable.

An intelligent and mindful person knows these things,

seeing that they’re perishable.

Desirable things don’t disturb their mind,

nor are they repelled by the undesirable.

Both favoring and opposing

are cleared and disappeared, they are no more.

Knowing the stainless, sorrowless state,

they who have gone beyond rebirth understand rightly.”