



Everybody has had their ups and downs of life. In the circumstances, it is important to maintain their integrity and to remain calm and smooth. More or less, people surely must face with this nature of

eight manifestations of Worldly Vicissitudes (Loka-dhamma). But it is not easy for a layman to become tolerant of Lokadhamma. In the Mangala Sutta, the Buddha said:

“Phutthassa lokadhammehi cittam yassa na kampati”

The Arahant's mind remains unshaken. In other words, he is unaffected by gain and loss, praise and blame, fame and defame, happiness and sorrow, when affected by pair of worldly vicissitudes. He remains calm and stable in mind, because there are no defilements (kilesa) at all. There are no dangers for him. So, the arahants are also subjected to Lokadhamma though they can receive both ones of the good and the bad with equanimity (uppekkha).

Lokadhamma shows the natural consequences that every being has to receive and

contend with. It relates to the loka of sentient beings (Sattava). Therefore, Loka means “being” and Dhamma means the “law”.

The Buddha had delivered Lokadhamma in his suttas. Like a shadow, human beings are always accompanying Lokadhamma. No one can dispel it.

The Worldly Vicissitudes are composed of eight in number. The following eight laws are grouped in pairs:

Sweet

Bitter

1. Gain

2. Loss

3. Repute

4. Disrepute

5. Praise

6. Blame

7. Happiness

8. Suffering

A person who is not heedless or so enraptured by life and the world that he is enslaved by them-"deceived by the world, drunk on life," as it were-is one who is mindful, who knows how to look and investigate, and knows the right attitude to adopt to the truths that exist inherently in life and this world as the natural course of things, as

follows:

Knowing the ways of the
world: he reflects on,

understands and establishes
mindfulness properly in relation
to the ever-changing conditions
in life within the world known
as the eight loka-dhamma
(norms of the world, or normal
conditions which repeatedly
visit worldly beings, and by
which worldly beings are
constantly being spun around):

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โลกธรรม 8

ได้ลาภ

เสื่อมลาภ

ได้ยศ

เสื่อมยศ

สุข

ทุกข์

นินทา

สรรเสริญ

These eight worldly conditions are divided into two sides, those that are pleasant, desirable and generally aspired to, known as ittharammana, and those that are distressing, undesirable, and generally abhorred, known as

anittharammana. Regardless of whether they are liked or not, these eight worldly conditions can arise for everyone, be they unlearned and unenlightened or learned and enlightened, the only difference lying in the way each person responds to and

acts on them. That is to say:

1. Unlearned,

unenlightened beings do not know or understand the true nature of worldly

conditions and so they
mindlessly rejoice and
lament over them:
whenever they win they
become indulgent and
vainglorious, and whenever
they lose they become sad
and despondent, or even
deranged. They let worldly

conditions control their
lives and overwhelm their
minds, so that they are
forever experiencing ups
and downs and do not
transcend sorrow.

2. Learned noble

disciples know how to
reflect on worldly
conditions and see their
true nature: that all things
that arise, whatever they
may be, are without
exception unstable,
impermanent, imperfect

and naturally subject to change. Thus they do not mindlessly indulge in pleasant experiences (ittharammana) or become saddened or depressed on account of unpleasant experiences

(anittharammana); they abide with mindfulness and equilibrium, neither indulging in happiness nor being overwhelmed by suffering.

Moreover, the noble disciple may make use of worldly conditions. For example, he may use undesirable experiences as lessons, tests or exercises for training in his own

self-development, or
use desirable
experiences as
opportunities or tools
for constructive action
and the furtherance of
beneficial activities.

Glossary

Arahant: A person whose heart is free of mental effluents (see asava) and who is thus not destined for future rebirth. An

epithet for the
Buddha and the
highest level of his
Noble Disciples.

Kilesa: Defilement

— passion, aversion,
and delusion in
their various forms,
which include such
things as greed,

malevolence, anger,
rancor, hypocrisy,
arrogance, envy,
miserliness,
dishonesty,
boastfulness,

obstinacy, violence,
pride, conceit,
intoxication, and
complacency.

Loka-dhamma:

Worldly

phenomenon —

fortune, loss of

fortune, status,

disgrace, praise,

censure, pleasure,
and pain.

{jcomments on}

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