

0.0.1 Inopportune Times

0. Source: Savatthi.

1. “The world should sieze its opportunity, the world should sieze its opportunity,” O bhikkhus, [so] speaks the Dhamma-deaf puthujjana. But he does not know what is an opportune time or inopportune time. There are these eight inopportune times, O bhikkhus, not the occasion for the living of the life of purity. Which eight?

2. “Here, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious, and the Dhamma as declared by the Well-farer is being taught,

akkhaṇasuttaṃ

sāvatthinidānaṃ

khaṇakicco loko khaṇakicco lokoti bhikkhave, assutavā puthujjano bhāsati no ca kho so jānāti khaṇaṃ vā akkhaṇaṃ vā. aṭṭhime bhikkhave, akkhaṇā asamayā brahmacariyavāsāya. katame aṭṭha.

idha bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca desīyati opasamiko parinibbāyiko

leading to cessation, leading to total extinction, leading to self-awakening. But this individual has arisen in hell. This, O bhikkhus, is the first inopportune time, not the occasion for the living of the life of purity.

3. Furthermore, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious, and the Dhamma as declared by the Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. But this individual has arisen in the animal womb. This, O bhikkhus, is the second inopportune time, not the occasion for the living of the life of purity.

sambodhagāmī suga-
tappavedito, ayañca
puggalo nirayaṃ
upapanno hoti. ayaṃ
bhikkhave, paṭhamo
akkhaṇo asamayo
brahmacariyavāsāya.

puna ca paraṃ bhik-
khave, tathāgato ca
loke uppanno hoti
arahaṃ sammā sam-
buddho vijjācaraṇa-
sampanno sugato
lokavidū anuttaro
purisadammasāra-
thī satthā devama-
nussānaṃ buddho
bhagavā. dhammo
ca desiyati opasa-
miko parinibbāyiko
sambodhagāmī suga-
tappavedito, ayañca
puggalo tiracchā-
nayoṇiṃ upapanno
hoti. ayaṃ bhikkhave,
dutiyo akkhaṇo asa-

4. Furthermore, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious, and the Dhamma as declared by the Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. But this individual has arisen in the sphere of ghost. This, O bhikkhus, is the third inopportune time, not the occasion for the living of the life of purity.

5. Furthermore, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, ex-

mayo brahmacariya-vāsāya.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho bhagavā. dhammo ca desīyati opasamiko parinibbāyiko sambodhagāmī sugatappavedito, ayaṅca puggalo pettivisa-yaṃ upapanno hoti. ayaṃ bhikkhave, tatiyo akkhaṇo asamayō brahmacariyavāsāya.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti

celling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious, and the Dhamma as declared by the Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. But this individual has arisen among a certain long lived deva group. This, O bhikkhus, is the fourth inopportune time, not the occasion for the living of the life of purity.

6. Furthermore, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awak-

araham sammā sambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho bhagavā. dhammo ca desiyati opasamiko parinibbāyiko sambodhagāmī sugatappavedito, ayaṅca puggalo aññataraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti. ayaṃ bhikkhave catuttho akkhaṇo asamayo brahmacariyavāsāya.

puna ca paraṃ bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho

ened, auspicious, and the Dhamma as declared by the Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. But this individual has taken birth in a country situated far away, among uncivilized barbarians, where bhikkhus, bhikkhunis, male lay disciples and female lay disciples do not go. This, O bhikkhus, is the fifth inopportune time, not the occasion for the living of the life of purity.

7. Furthermore, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious, and the Dhamma as declared by the

bhagavā. dhammo ca desīyati opasamiko parinibbāyiko sambodhagāmī sugatappavedito, ayañca puggalo paccantimesu janapadesu paccājāto hoti aviññātāresu milakkhesu. yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. ayaṃ bhikkhave pañcamo akkhaṇo asāmayo brahmacariyavāsāya.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho bhagavā. dhammo ca desīyati opasa-

Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. But although this individual has taken birth in the middle country, he holds wrong view and a distorted perspective: “There is not what is offered, there is not what is given, there is not what is sacrificed. There are no fruits and results of kamma, of what is well done and badly done. There is not this world, there is not another world, there is not mother, there is not father, there are no beings from spontaneous birth, there is not in the world samanas and brahmanas who have come to the right path, entered upon the right path, those who, having realized by themselves this world and the other world with supreme knowledge, they cause to make it known.” This, O bhikkhus, is the sixth inopportune time, not the occasion for the

miko parinibbāyiko sambodhagāmī suga-
tappavedito, ayañca
puggalo majjhimesu
janapadesu paccā-
jāto hoti micchādiṭ-
ṭhiko viparītadas-
sano natthi dinnam
natthi yiṭṭham natthi
hutam natthi suka-
ṭadukkaṭānam kam-
mānam phalam vi-
pāko, natthi ayam
loko natthi paro loko
natthi mātā natthi
pitā natthi sattā opa-
pātikā natthi loko sa-
maṇabrāhmaṇā sam-
maggatā sammāpaṭi-
pannā ye imañca lo-
kam parañca lokam
sayam abhiññā sac-
chikatvā paveden-
tīti. ayam bhikkhave
chaṭṭho akkhaṇo asa-
mayo brahmacariya-
vāsāya.

living of the life of purity.

8. Furthermore, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious, and the Dhamma as declared by the Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. But although this individual has taken birth in the middle country, he is unwise, stupid, dull-witted, not able to understand the meaning of what is well-spoken and what is badly-spoken. This, O bhikkhus, is the seventh inopportune time, not the occasion for the living of the life of purity.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho bhagavā. dhammo ca desīyati opasamiko parinibbāyiko sambodhagāmī sugatappavedito, ayaṅca puggalo majjhimesu janapadesu paccājāto hoti so ca hoti duppañño jaḷo elamūgo. na paṭibalo subhāsita dubbhāsitassa atthamaññātum. ayaṃ bhikkhave sattamo akkhaṇo asamayo brahmacariyavāsāya.

9. Furthermore, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious, but the Dhamma as declared by the Well-farer is not being taught, leading to cessation, leading to total extinction, leading to self-awakening. Yet this individual has taken birth in the middle country, he is wise, not stupid, not dull-witted, able to understand the meaning of what is well-spoken and what is badly-spoken. This, O bhikkhus, is the eighth inopportune time, not the occasion for the living of the life of purity.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇa-sampanno sugato lokavidū anuttaro purisadammasāra-thī satthā devamanussānaṃ buddho bhagavā. dhammo ca na deṣiyati opasamiko parinibbāyiko sambodhagāmī sugatappavedito, ayaṅca puggalo majjhimesu janapadesu paccājāto hoti so ca hoti paññavā ajaḷo anelamūgo paṭibalo subhāsita dubbhāsitassa atthamaññātum. ayaṃ bhikkhave, aṭṭhamo akkhaṇo asāmayo brahmacariyavāsāya. ime kho bhikkhave, aṭṭha akkhaṇā asāmayā brahmacari-

10. There is just one unique opportune time, O bhikkhus, an occasion for the living of the life of purity. Which one? Here, O bhikkhus, the Tathagata has arisen in the world, the Arahant, the rightly self-awakened one, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher of devas and humans, awakened, auspicious, and the Dhamma as declared by the Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. And this individual has taken birth in the middle country, he is wise, not stupid, not dull-witted, able to understand the meaning of what is well-spoken and what is badly-spoken. This, O bhikkhus, is just the one unique opportune time,

yavāsāya.

ekova bhikkhave,
khaṇo ca samayo
ca brahmacariyavā-
sāya. katamo eko:
idha bhikkhave, ta-
thāgato ca loke up-
panno hoti, araham
sammāsambuddho
vijjācaraṇasampanno
sugato lokavidū anut-
taro purisadammasā-
rathī satthā devama-
nussānaṃ buddho
bhagavā. dhammo
ca desīyati opasa-
miko parinibbāyiko
sambodhagāmī suga-
tappavedito. ayaṅca
puggalo majjhimesu
janapadesu paccā-
jāto hoti. so ca hoti
paññavā ajaḷo anela-
mūgo paṭibalo su-
bhāsita dubbhāsi-
tassa atthamañña-
tum. ayaṃ bhikkhave,

an occasion for the living of
the life of purity.”

Having gained the gain
of human birth,
when the true Dhamma is
well-proclaimed;
those who do not seize
the opportunity,
they have let the opportunity
pass them by.

[For] many indeed are
said to be the inopportune
times,
impediments for the path;

at some time or other in
the world,
Tathagatas arise.

If one has an encounter
of this,
that which is so difficult
to gain in the world;
one has obtained human
birth,
and the teaching of the
true Dhamma;

ekova khaṇo ca sa-
mayo ca brahmacari-
yavāsāyāti.

manussalābhaṃ lad-
dhāna,
saddhamme suppave-
dite;
ye khaṇaṃ nādhigac-
chanti,
atināmenti te kha-
ṇaṃ.

bahū hi akkhaṇā vuttā,

maggassa antarāyikā;
kadāci karahaci loke,
uppajjanti tathāgatā.

tassidaṃ sammūkhī-
bhūtaṃ,
yaṃ lokasmiṃ sudul-
labhaṃ;
manussapaṭilābho ca,
saddhammassa ca de-
sanā;

so this is enough [incen-
tive] to strive,
by a living being [seek-
ing] his own welfare.

How can one understand
true Dhamma,
surely do not let this op-
portunity pass by;
indeed having missed the
opportunity,
they grieve consigned in
hell.

For one in this world
who just misses out,
on [entering] the fixed
course of the true Dham-
ma;
will regret it for a long
time,
like a merchant who has
missed out on a profit.

a person enveloped in
ignorance,
who has not succeeded in
the true Dhamma;
will undergo birth and
death for a long time,

alam vāyamituṃ tat-
tha,
attakāmena jantunā.

kathaṃ vijaññā sad-
dhammaṃ,
khaṇo ve mā upac-
cagā;
khaṇātītā hi socanti,
nirayamhi samappitā.

idha ceva naṃ virā-
dheti,
saddhammassa niyā-
mataṃ;
vāṇijova atītattho,
cirattaṃ anutapes-
sati.

avijjānivuto poso,
saddhammaṃ aparā-
dhiko;
jātimaraṇasaṃsāraṃ,
ciraṃ paccanubhos-
sati.

the wandering on in sam-
sara.

But those who have at-
tained the human state,

and the well-proclaimed
true Dhamma;
they heeded the advice
there [in the true Dham-
ma],
or will do so, or are do-
ing so.

Those who have entered
upon the path,
well-proclaimed by the
Tathagata;
have siezed the opportu-
nity in the world,
the unsurpassed life of
purity.

Those who possess vision
and are restrained,
guarded, ever mindful,
in that [Dhamma] taught
by the Kinsman of the
Sun;
they dwell not filled with

ye ca laddhā manus-
sattam,
saddhamme suppave-
dite;
akaṃsu tattha vaca-
naṃ,
karissanti karonti vā.

khaṇaṃ paccaviduṃ
loke,
brahmacariyaṃ anut-
taraṃ;
ye maggaṃ paṭipaj-
jimsu,
tathāgatappaveditaṃ.

ye saṃvarā cakkhu-
matā,
desitādiccabandhunā;
tesu gutto sadā sato,
vihare anavassuto.

desire.

Having cut off all underlying tendencies,
 an arrow following one
 in Mara's domain;
 those who have attained
 the destruction of the
 asavas,
 they have surely reached
 the end in the world.

sabbe anusaye che-
 tvā,
 mārādheyya sarānuge;

te ve pārāgatā loke,
 ye pattā āsavakkha-
 yanti.

