

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
bhāsatī 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 desiyati
opasamiko parinibbāyiko
sambodhagāmī sugatappavedito,
ayaṃ ca puggalo

leading to cessation, leading to total extinction, leading to self-awakening. But this individual is reborn 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 is reborn in the animal womb. This, O bhikkhus, is the second inopportune time, not the occasion for the living of the life of purity.

nirayaṃ upapanno
hoti. ayaṃ bhikkhave,
paṭhamo akkhaṇo
asamayo brahmacariyavāsāya

puna ca paraṃ bhikkhave,
tathāgato ca loke
uppanno hoti araham
sammā sambuddho
vijjācaraṇasampanno
sugato lokavidū anuttaro
purisadammasārathī
satthā devamanussānaṃ
buddho bhagavā.
dhammo ca desīyati
opasamiko parinibbāyiko
sambodhagāmī sugatappaved
ayaṃca puggalo tiracchānayo
upapanno hoti. ayaṃ
bhikkhave, dutiyo
akkhaṇo asamayo
brahmacariyavāsāya.

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 is reborn 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, excelling in knowledge and conduct, well-farer, knower of worlds, incomparable trainer of persons to be tamed, teacher

puna ca param bhikkhave,
tathāgato ca loke
uppanno hoti araham
sammā sambuddho
vijjācaraṇasampanno
sugato lokavidū anuttaro
purisadammasārathī
satthā devamanussānam
buddho bhagavā.
dhammo ca desiyati
opasamiko parinibbāyiko
sambodhagāmī sugatappavedito,
ayaṅca puggalo pettivisayaṃ
upapanno hoti. ayaṃ
bhikkhave, tatiyo
akkhaṇo asamayo
brahmacariyavāsāya.

puna ca param bhikkhave,
tathāgato ca loke
uppanno hoti araham
sammā sambuddho
vijjācaraṇasampanno
sugato lokavidū anuttaro
purisadammasārathī
satthā devamanussānam
buddho bhagavā.

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 is reborn 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, 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 indi-

dhammo ca desīyati
opasamiko parinibbāyiko
sambodhagāmī sugatappaved
ayañca puggalo aññataraṃ
dīghāyukaṃ devanikāyaṃ
upapanno hoti. ayaṃ
bhikkhave catuttho
akkhaṇo asamayo
brahmacariyavāsāya.

puna ca paraṃ bhikkhave,
tathāgato ca loke
uppanno hoti araham
sammā sambuddho
vijjācaraṇasampanno
sugato lokavidū anuttaro
purisadammasārathī
satthā devamanussānaṃ
buddho bhagavā.
dhammo ca desīyati
opasamiko parinibbāyiko
sambodhagāmī sugatappaved
ayañca puggalo paccantimesu
janapadesu paccājāto
hoti aviññātāresu
milakkhesu. yattha

vidual is reborn in a country situated far away, among uncivilized barbarians, where bhikkhus, bhikkhunīs, 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 Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. But although this individual is reborn in the middle country, he holds wrong view

natthi gati bhikkhūnaṃ
bhikkhūnīnaṃ upāsakānaṃ
upāsikānaṃ. ayaṃ
bhikkhave pañcama
akkhaṇo asamayo
brahmacariyavāsāya.

puna ca paraṃ bhikkhave,
tathāgato ca loke
uppanno hoti araham
sammā sambuddho
vijjācaraṇasampanno
sugato lokavidū anuttaro
purisadammasārathī
satthā devamanussānaṃ
buddho bhagavā.
dhammo ca desiyati
opasamiko parinibbāyiko
sambodhagāmī sugatappavedito,
ayaṃñca puggalo
majjhimesu janapadesu
paccājāto hoti micchādiṭṭhiko
viparītadassano natthi
dinnaṃ natthi yitthaṃ
natthi hutaṃ natthi
sukaṭadukkaṭānaṃ

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 re-
 sults 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, en-
 tered upon the right path,
 those who, having realized
 by themselves this world and
 the other world with higher
 knowledge, they cause to
 make it known.” This, O bhik-
 khus, is the sixth inopportune
 time, not the occasion for the
 living of the life of purity.

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

kammānaṃ phalaṃ
 vipāko, natthi ayaṃ
 loko natthi paro loko
 natthi mātā natthi
 pitā natthi sattā opapātikā
 natthi loke samaṇabrāhmaṇā
 sammaggatā sammāpaṭipannā
 ye imaṅca lokaṃ
 paraṅca lokaṃ sayamaṃ
 abhiññā sacchikatvā
 pavedentīti. ayaṃ
 bhikkhave chaṭṭho
 akkhaṇo asamayo
 brahmacariyavāsāya.

puna ca paraṃ bhikkhave,
 tathāgato ca loke
 uppanno hoti arahamaṃ

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 although this individual is reborn 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.

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

sammā sambuddho
vijjācaraṇasampanno
sugato lokavidū anuttaro
purisadammasārathī
satthā devamanussānaṃ
buddho bhagavā.
dhammo ca desīyati
opasamiko parinibbāyiko
sambodhagāmī sugatappavedito,
ayaṃñca puggalo
majjhimesu janapadesu
paccājāto hoti so
ca hoti duppañño
jaḷo elamūgo. na
paṭibalo subhāsita
dubbhāsitassa atthamaññātum.
ayaṃ bhikkhave sattamo
akkhaṇo asamayo
brahmacariyavāsāya.

puna ca paraṃ bhikkhave,
tathāgato ca loke
uppanno hoti araham
sammā sambuddho
vijjācaraṇasampanno
sugato lokavidū anuttaro

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 is reborn 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.

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-

purisadammasārathī
satthā devamanussānaṃ
buddho bhagavā.
dhammo ca na desīyati
opasamiko parinibbāyiko
sambodhagāmī sugatappaved
ayaṃñca puggalo
majjhimesu janapadesu
paccājāto hoti so ca
hoti paññavā ajaḷo
anelamūgo paṭibalo
subhāsita dubbhāsita
atthamaññātum. ayaṃ
bhikkhave, aṭṭhamo
akkhaṇo asamayo
brahmacariyavāsāya.
ime kho bhikkhave,
aṭṭha akkhaṇā asamayā
brahmacariyavāsāya.

ekova bhikkhave,
khaṇo ca samayo ca
brahmacariyavāsāya.
katamo eko: idha
bhikkhave, tathāgato
ca loke uppanno hoti,
araham sammāsambuddho
vijjācaraṇasampanno

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 is reborn 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, 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.

sugato lokavidū anuttaro
purisadammasārathī
satthā devamanussānaṃ
buddho bhagavā.
dhammo ca desīyati
opasamiko parinibbāyiko
sambodhagāmī sugatappavedito.
ayañca puggalo majjhimesu
janapadesu paccājāto
hoti. so ca hoti paññavā
ajāḷo anelamūgo paṭibalo
subhāsita dubbhāsitassa
atthamaññātum. ayaṃ
bhikkhave, ekova
khaṇo ca samayo ca
brahmacariyavāsāyāti.

manussalābhaṃ laddhāna,
saddhamme suppavedite;
ye khaṇaṃ nādhigacchanti,
atināmenti te khaṇaṃ.

[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;
so this is enough [incentive] to strive,
by a living being [seeking] his own welfare.

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

bahū hi akkhaṇā vuttā,
maggassa antarāyikā;
kadāci karahaci loke,
uppajjanti tathāgatā.

tassidaṃ sammūkhībhūtaṃ
yaṃ lokasmiṃ sudullabhaṃ
manussapaṭilābho ca,
saddhammassa ca
desanā;
alaṃ vāyamituṃ tattha,
attakāmena jantunā.

kathaṃ vijaññā saddhamma
khaṇo ve mā upaccagā;
khaṇātītā hi socanti,
nirayamhi samappitā.

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,
 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.

idha ceva naṃ virādheti,
 saddhammassa niyāmataṃ;
 vāṇijova atītattho,
 cirattaṃ anutapessati.

avijjānivuto poso,
 saddhammaṃ aparādhiko;
 jātimaraṇasaṃsāraṃ,
 ciraṃ paccanubhossati.

ye ca laddhā manussattaṃ,
 saddhamme suppavedite;
 akaṃsu tattha vacanaṃ,
 karissanti karonti vā.

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
desire.

Having cut off all under-
lying 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.

khaṇaṃ paccaviduṃ
loke,
brahmacariyaṃ anuttaraṃ,

ye maggaṃ paṭipajjimsu,

tathāgatappaveditaṃ.

ye saṃvarā cakkhumatā,

desitādiccabandhunā;
tesu gutto sadā sato,
vihare anavassuto.

sabbe anusaye chetvā,

māradheyya sarānuge;

te ve pārakatā loke,
ye pattā āsavakkhayanti.