

### 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 one to whom hearing [of the Dhamma] does not come to be, the 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

### 0.0.1 akkhaṇasuttaṃ

sāvatthinidānaṃ

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

idha bhikkhave, tathāgato ca loke uppanno hoti arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanus-sānaṃ buddho bhagavā. dhammo ca desīyati opasamiko pari-

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 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,

nibbāyiko sambodha-gāmī sugatappavedito, ayaṃ ca puggalo nira-  
yaṃ upapanno hoti. ayaṃ bhikkhave, pa-  
ṭhamo akkhaṇo asa-  
mayo brahmacariyavā-  
sāya.

puna ca paraṃ bhik-  
khave, tathāgato ca  
loke uppanno hoti ara-  
haṃ sammā sambud-  
dho vijjācaraṇasam-  
panno sugato lokavidū  
anuttaro purisadam-  
masārathī satthā deva-  
manussānaṃ buddho  
bhagavā. dhammo ca  
desīyati opasamiko pa-  
rinibbāyiko sambodha-  
gāmī sugatappavedito,  
ayaṃ ca puggalo tirac-  
chānayoṇiṃ upapanno  
hoti. ayaṃ bhikkhave,  
dutiyo akkhaṇo asa-  
mayo brahmacariyavā-

not the occasion for the living of the life of purity.

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 con-

sāya.

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

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambud-

duct, 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 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,

dho vijjācaraṇasam-panno sugato lokavidū anuttaro purisadam-masārathī satthā deva-manussānaṃ buddho bhagavā. dhammo ca desīyati opasamiko parinibbāyiko sambodha-gāmī sugatappavedito, ayaṅca puggalo añña-taraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti. ayaṃ bhikkhave catuttho akkhaṇo asamayo brahmacariyavāsāya.

puna ca paraṃ bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇasam-panno sugato lokavidū anuttaro purisadam-masārathī satthā deva-manussānaṃ buddho bhagavā. dhammo ca desīyati opasamiko parinibbāyiko sambodha-gāmī sugatappavedito,

leading to cessation, leading to total extinction, leading to self-awakening. But this individual is reborn 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 Well-farer is being taught, leading to cessation, leading to total extinction, leading to self-awakening. But

ayañca puggalo pac-cantimesu janapadesu paccājāto hoti aviñ-ñātāresu milakkhesu. yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ. ayaṃ bhikkhave pañcamo akkhaṇo asamayo brahmacariyavāsāya.

puna ca paraṃ bhikkhave, tathāgato ca loke uppanno hoti arahamaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca desīyati opasamiko parinibbāyiko sambodhagāmī sugatappavedito, ayañca puggalo majjhimesu janapadesu paccājāto hoti micchā-

although this individual is reborn 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 higher knowledge, they cause to make it known.” This, O bhikkhus, is the sixth inopportune time, not the occasion for the living of the life of purity.

8. Furthermore, O bhikkhus,

diṭṭhiko viparītadasano natthi dinnam natthi yiṭṭham natthi hutam natthi sukaṭa-dukkatānam kammānam phalam vipāko, natthi ayam loko natthi paro loko natthi mātā natthi pitā natthi sattā opapātikā natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā ye imaṇca lokam paraṇca lokam sayam abhiññā sacchikatvā pavedentīti. ayam bhikkhave chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.

puna ca param bhik-

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 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, ex-

khave, tathāgato ca loke uppanno hoti araham 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 param bhikkhave, tathāgato ca loke uppanno hoti ara-

celling 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 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,

ham sammā sambud-dho vijjācaraṇasam-panno sugato lokavidū anuttaro purisadam-masārathī satthā deva-manussānaṃ buddho bhagavā. dhammo ca na desīyati opasamiko parinibbāyiko sambo-dhagāmī sugatappave-dito, ayaṃñca puggalo majjhimesu janapa-desu paccājāto hoti so ca hoti paññavā ajaḷo anelamūgo paṭibalo su-bhāsita dubbhāsitaṃ 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 up-



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 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,

panno hoti, araham  
sammāsambuddho vij-  
jācaraṇasampanno su-  
gato lokavidū anuttaro  
purisadammasārathī  
satthā devamanus-  
sānaṃ buddho bha-  
gavā. dhammo ca de-  
sīyati opasamiko pa-  
rinibbāyiko sambo-  
dhagāmī sugatappa-  
vedito. ayaṅca pug-  
galo majjhimesu ja-  
napadesu paccājāto  
hoti. so ca hoti pañ-  
ñavā ajaḷo anelamūgo  
paṭibalo subhāsita  
dubbhāsitassa attha-  
maññātum. ayaṃ bhik-  
khava, ekova khaṇo ca  
samayo ca brahmacari-  
yavāsāyāti.

manussalābhaṃ lad-  
dhāna,  
saddhamme suppave-  
dite;  
ye khaṇaṃ nādhigac-

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;  
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

chanti,  
atināmenti te khaṇaṃ.

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 sadhammaṃ,  
khaṇo ve mā upaccagā;  
khaṇātītā hi socanti,  
nirayamhi samappitā.

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,  
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

idha ceva naṃ virā-  
dheti,  
saddhammassa niyāma-  
taṃ;  
vāṇijova atītatto,  
cirattaṃ anutapessati.

avijjānivuto poso,  
saddhammaṃ aparā-  
dhiko;  
jātimaraṇasaṃsāraṃ,  
ciraṃ paccanubhossati.

ye ca laddhā manussat-  
taṃ,  
saddhamme suppave-  
dite;  
akaṃsu tattha vacanaṃ,

there [in the true Dhamma],  
or will do so, or are doing so.

Those who have entered  
upon the path,  
well-proclaimed by the  
Tathagata;  
have siezed the opportunity 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 underlying tendencies,  
an arrow following one  
in Mara's domain;  
those who have attained  
the destruction of the  
asavas,

karissanti karonti vā.

khaṇaṃ paccaviduṃ  
loke,  
brahmacariyaṃ anuttaraṃ;  
ye maggaṃ paṭipajjimsu,  
tathāgatappaveditaṃ.

ye saṃvarā cakkhumaṭā,  
desitādiccabandhunā;  
tesu gutto sadā sato,  
vihare anavassuto.

sabbe anusaye chetvā,  
māradheyya sarānuge;  
te ve pāragatā loke,  
ye pattā āsavakkhanti.

they have surely reached  
the end in the world.

