

### 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

sāvattthinidānaṃ

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 desīyati 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 paccanti-mesu 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 under-  
lying tendencies,  
an arrow following one  
in Mara's domain;  
those who have attained  
the obliteration of the  
asavas,  
they have surely reached  
the end in the world.

sabbe anusaye che-  
tvā,  
māradheyya sarānuge;

te ve pārakatā loke,  
ye pattā āsavakkha-  
yanti.

