

### 0.0.1 Inopportune Times

#### 0.0.1 akkhaṇasuttaṃ

0. Source: Savatthi.

sāvatthinidānaṃ

1. “The world should seize its opportunity, the world should seize 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?

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

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, 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.

idha 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, ayaṃ ca puggalo nirayaṃ upapanno hoti. ayaṃ bhikkhave, paṭhamo akkhaṇo asamayo brahmacariyavāsāya.

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.

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 suga-

tappavedito, ayañca puggalo tiracchānayoniṃ 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.

puna ca paraṃ bhikkhave, tathāgato ca loke uppanno hoti arahaṃ sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca de-sīyati opasamiko parinibbāyiko sambodhagāmī suga-tappavedito, ayañca puggalo pettivisayaṃ upapanno hoti. ayaṃ bhikkhave, tatiyo akkhaṇo asamayo brahmacariyavāsāya.

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 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.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca de-sīyati opasamiko parinibbāyiko sambodhagāmī suga-tappavedito, ayaṅca puggalo aññataraṃ dīghāyukaṃ devanikāyaṃ upapanno hoti. ayaṃ bhikkhave catut-tho akkhaṇo asamayo brahmacariyavāsāya.

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 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.

puna ca paraṃ bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca de-sīyati opasamiko parinibbāyiko sambodhagāmī suga-tappavedito, ayañca puggalo paccantimesu janapadesu paccājāto hoti aviññātāresu milakkhesu. yattha natthi gati bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ upā-sikānaṃ. ayaṃ bhikkhave pañcamo akkhaṇo asamayo brahmacariyavāsāya.

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 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.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca de-sīyati opasamiko parinibbāyiko sambodhagāmī suga-tappavedito, ayaṃñca puggalo majjhimesu janapadesu paccājāto hoti micchādiṭṭhiko viparītadassano natthi dinnam natthi yiṭṭham natthi hutam natthi sukaṭadukkaṭānaṃ kammānaṃ phalam vipāko, natthi ayaṃ loko natthi paro loko natthi mātā natthi pitā natthi sattā opapātikā natthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭipannā ye imaṃñca lokaṃ paraṃñca lokaṃ sa-yaṃ abhiññā sacchikatvā pavedentīti. ayaṃ bhikkhave chaṭṭho akkhaṇo asamayo brahmacariyavāsāya.

**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

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.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca de-sīyati opasamiko parinibbāyiko sambodhagāmī suga-tappavedito, ayaṃñca puggalo majjhimesu janapadesu paccājāto hoti so ca hoti duppaṇṇo jaḷo elamūgo. na paṭibalo subhāsita dubbhāsitaṃ atthamaññātum. ayaṃ bhikkhave sattamo akkhaṇo asamayo brahmacariya-vāsāya.

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 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.

puna ca param bhikkhave, tathāgato ca loke uppanno hoti araham sammā sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca na desiyati opasamiko parinibbāyiko sambodhagāmī sugatappavedito, ayamñca puggalo majjhimesu janapadesu paccājāto hoti so ca hoti paññavā ajaḷo anela-mūgo paṭibalo subhāsita dubbhāsitassa atthamaññātum. ayaṃ bhikkhave, aṭṭhamo akkhaṇo asamayo brahmacariyavāsāya. ime kho bhikkhave, aṭṭha akkhaṇā asamayā brahmacariyavāsāya.

**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 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.”

ekova bhikkhave, khaṇo ca samayo ca brahmacariya-vāsāya. katamo eko: idha bhikkhave, tathāgato ca loke uppanno hoti, araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathī satthā devamanussānaṃ buddho bhagavā. dhammo ca desīyati opasamiko parinibbāyiko sambodhagāmī sugatappavedito. ayaṁca puggalo majjhimesu janapadesu paccājāto hoti. so ca hoti paññavā ajaḷo anelamūgo paṭibalo subhāsita dubbhāsitassa atthamaññātum. ayaṃ bhikkhave, ekova khaṇo ca samayo ca brahmacariyavāsāyāti.

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.

manussalābham 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.

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

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.

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

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

kathaṃ vijaññā saddhammaṃ,  
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.

idha ceva naṃ virādheti,  
 saddhammassa niyāmatam;  
 vāṇijova atītatto,  
 cirattam anutapessati.

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 samsara.

avijjānivuto poso,  
 saddhammam aparādhiko;  
 jātimaraṇasaṃsāram,  
 ciraṃ paccañubhossati.

But those who have attained 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 doing so.

ye ca laddhā manussattam,  
 saddhamme suppavedite;  
 akāṃsu tattha vacanam,

karissanti karonti vā.

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

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

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.

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

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 chetvā,

māradheyya sarānuge;  
te ve pārāgatā loke,  
ye pattā āsavakkhayanti.

