

15

Samayāsamaya Sutta

The Discourse on the Timely and the Untimely | A 5.54

Theme: The best conditions for spiritual striving

Translated by Piya Tan ©2012, 2017

1 Sutta summary and comments

1.1 SUTTA SUMMARY

The **Samayāmaya Sutta** (A 5.54) mentions **the 5 wrong times** [1.2] and **the 5 right times** [1.3]—or “occasions” (*samaya*)—for spiritual practice or “striving” (*padhāna*). These 5 occasions are based on our *age, health, availability of food, social conditions and the state of the sangha*.

While food, robes, lodging and health are “the 4 supports” (*catu, paccaya*) of life of the renunciant,¹ these 5 “right times” (*samaya*) for striving are the basic supports for the spiritual quest, that is, the renunciant’s life. These are the 5 occasions that conduce to the holy life and its fruits.

1.2 SUTTA COMMENTS: THE WRONG TIMES FOR STRIVING

The **Samayāmaya Sutta** (A 5.54), in its first half, speaks of the 5 wrong times (*asamaya*) that are inconducive to spiritual striving (*padhāna*), here used in a general sense of the monastic life of renunciation in the holy life. These 5 conditions unconducive to the holy life are:

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| (1) old age [§2], | [1.2.1] |
| (2) illness [§3], | [1.2.2] |
| (3) famine [§4], | [1.2.3] |
| (4) social unrest [§5] and | [1.2.4] |
| (5) disunity in the monastic community [§6]. | [1.2.5] |

1.2.1 “A monk is old, overcome by age ...” (*jinno hoti jarāya abhibhūto*) [§2]

1.2.1.1 Some obvious problems regarding practice for an old monk, or for one renouncing in old age, are that the older a person is, the more likely he is to be entrenched in his views and his habits. A person may renounce on account of old age, thinking that he is unable to work, earn a living or build his wealth—he would then see monkhood merely as a livelihood, but not the right livelihood.

The **Dullabha Vuḍḍha, pabbajita Sutta 1** (A 5.59/3:78) and the **Dullabha Vuḍḍha, pabbajita Sutta 2** (A 5.60/3:78 f)—the 2 discourses on what is difficult to find in one who renounced in old age—each lists 5 difficulties or disadvantages found in one gone forth in old age. Conversely, there is a broad hint here that the fruits of renunciations are best harvested when we renounced while still young and healthy, as stated in the “right time” (*samaya*) of **the Samayāsamaya Sutta** (A 5.54) below [§§7-12].

Taken in a positive manner, we can say that these 2 suttas are stating that those who renounce the world late in life have to make more effort in the spiritual quest, and not to take monastic training for granted. More broadly, whether we renounce early or late in life, it gives us the best conditions for tasting the freedom of the Dharma if we are not indolent or renege on our monastic vows.

¹ See **Sabb’āsava S** (M 2,13-16), SD 30.3; **Santuṭṭhi S** (A 4.27), SD 104.8.

SD 51.15(1.2a)**Dullabha Vuḍḍha,pabbajita Sutta 1**

The First Discourse on What is Difficult to Find in One Who Goes Forth in Old Age • A 5.59/3:78
 Traditional: A 5.2.1.9, Aṅguttara Nikāya 5, Pañcaka Nipāta 2, Dutiya Paṇṇāsaka 1, Nīvaraṇa Vagga 9
 Theme: The 5 qualities difficult to find in one who renounces when old

- 1 It is difficult to find these 5 qualities in one gone forth in old age. What are the five?
- 2 THE 5 QUALITIES HARD TO FIND IN ONE WHO RENOUNCES IN OLD AGE
- (1) It is difficult to find one gone forth in old age who is astute. *dullabho nipuṇo*
- (2) It is difficult to find in him one who is well conducted [well-attired]. *dullabho ākappa,sampanno*
- (3) It is difficult to find in him one who is well learned. *dullabho bahu-s,suto*
- (4) It is difficult to find in him one who is a Dharma-speaker. *dullabho dhamma,kathiko*
- (5) It is difficult to find in him one who is a Vinaya expert. *dullabho vinaya,dharmo*
- 3 These, bhikshus are the 5 qualities that are difficult to find in one gone forth in old age.

— evaṃ —

SD 51.15(1.2b)**Dullabha Vuḍḍha,pabbajita Sutta 2**

The Second Discourse on What is Difficult to Find in One Who Goes Forth in Old Age • A 5.60/3:78 f
 Traditional: A 5.2.1.10, Aṅguttara Nikāya 5, Pañcaka Nipāta 2, Dutiya Paṇṇāsaka 1, Nīvaraṇa Vagga 10
 Theme: The 5 qualities difficult to find in one who renounces when old

- 1 It is difficult to find these 5 qualities in one gone forth in old age. What are the five?
- 2 THE 5 QUALITIES HARD TO FIND IN ONE WHO RENOUNCES IN OLD AGE
- (1) It is difficult to find one gone forth in old age who is amenable. [79] *dullabho suvaco*
- (2) It is difficult to find in him one who well retains what he has learned. *dullabho suggahīta-g,gāhī*
- (3) It is difficult to find in him one who respectfully accepts instructions. *dullabho padakkhiṇa-g,gāhī*
- (4) It is difficult to find in him one who is a Dharma-speaker. *dullabho dhamma,kathiko*
- (5) It is difficult to find in him one who is a Vinaya expert. *dullabho vinaya,dharmo*
- 3 These, bhikshus are the 5 qualities that are difficult to find in one gone forth in old age.

— evaṃ —

1.2.1.2 THE OLD SUBHADDA. The Mahā,parinibbāna Sutta (D 13) mentions the case of the old Subhadda, who when other monks are mourning the Buddha's death, instead rejoices in it, proclaiming thus:

Now, at that time, seated amongst the group was **Subhadda**, who had gone forth in old age. Subhadda then said to the monks:

“Enough, avuso, do not sorrow! Do not weep! We are free of that great sage! We were harassed, thus: ‘This is allowable to you! This is not allowable to you!’ But now we can do what we like, and not do what we do not like!” (D 16,6.20), SD 9

The Mahā,vagga of **the Vinaya** has an interesting story of “a former barber, one gone forth in old age” (*vuḍḍha,pabbajito nahāpita,pubbo*) who, on learning that the Buddha and 1250 monks are coming to Ātumā (D 16,4.30), instructs his two sons, “sweet-voiced, witty, skilled, skillful in their craft in the

profession of their own teacher,” to go from house to house to beg for “*nālī*² measures of offerings, and collect salt and oil and husked rice and solid food” (begging for such things are not allowed by the Vinaya) to prepare conjei for the Buddha and the monks.

On learning of this, the Buddha lays down 2 rules entailing wrong-doing (*dukkata*):

- (1) “One who has gone forth should not cause (others) to take what is not allowable.”
- (2) “One who was formerly a barber should not carry about a barber’s equipment.” (V 1:249 f).

Buddhaghosa (DA 2:599) identifies the “one gone forth in old age” as **the old Subhadda** (then, a novice, *sāmaṇera*) mentioned in the Mahā Parinibbāna Sutta as being relieved at the Buddha’s passing (D 16.6.20/2:162), and refers to the Vinaya episode at length (DA 2:599). In neither passage, is he addressed as “venerable” (*āyasmā*), since when the Buddha is Ātumā, he is still a novice (*sāmaṇera*) (DA 2:599).

1.2.1.3 THE BRAHMIN RĀDHA. On the positive side, there is the story of the old brahmin **Rādha** who renounces in old age. He was a brahmin of **Rājagaha** who, being neglected by his children in his old age, went to live in a monastery as a monastic hand. In due course, he decided to go forth. When no monk would admit him on account of his age, he went to the Buddha himself, who saw his spiritual **potential** (*upanissaya*).³

The Thera,gātha Commentary tells us that Sāriputta is said to have ordained a poor brahmin named Rādha, but no mention is made of any instruction from the Buddha. If this is the same elder Rādha, then he was, for some time, Sāriputta’s attendant (*pacchā,samana*). He has an elder’s verse (Tha 993) spoken to him by Sāriputta, who is pleased with Rādha’s gentle manner (ThaA 2:12 f).

The Rādha-t,thera Vatthu (DhA 6.1) of the Dhammapada Commentary on **Dh 76** gives more details of Rādha’s story (AA 1:331). He lives in the Jeta,vana monastery at Sāvattihī as a general worker. When he decides to go forth, the monks would not admit him, and, disappointed, he grows thin. One day, the Buddha, seeing him with his divine-eye, goes to him. Hearing of Rādha’s desire to go forth, the Buddha summons the monks and asks if any of them remembers any favour done by Rādha.

Sāriputta recalls that he once received a ladleful of Rādha’s own food while on alms-round in Rājagaha. The Buddha then suggests that Sāriputta should respond to Rādha’s request.⁴ After joining the order, Rādha grows weary of the food in the refectory. Sāriputta constantly admonishes him and finds him most humble. Sāriputta speaks highly of Rādha’s obedience to the Buddha, and the Buddha endorses him. It is on Rādha’s account that **The Alīna,citta Jātaka** (J 156)⁵ is taught.⁶

Rādha, in due course, attains arhathood,⁷ and stays near the Buddha, receiving teachings from him. **The Rādha Saṃyutta** (S 23) contains 46 suttas, recording such teachings by the Buddha to Rādha on various occasions.⁸ It is said that when the Buddha sees Rādha, he feels inclined to talk on subtle topics, illustrating them with various similes. The Commentaries explain this as being on account of Rādha’s familiarity with (or frequency of having) views (*diṭṭhi,samudācāra*) and unwavering faith (*okappaniya,-saddhā*).⁹

² On *nālī* (a tubular container as measure), see V:H 1:12 n2.

³ AA 1:327-331.

⁴ VA 5:983.

⁵ J 156/2:17-23.

⁶ DhA 6.1/2:104-108. Similar accounts are found in AA 1:327-331 & **Apadāna** (ThaAp 536 = Ap 2:484-486).

⁷ AA 1:328.

⁸ S 23.1-46/3:188-200.

⁹ AA 1:327; ThaA 2:13.

For this same reason, too, and on account of Rādha's mental acumen, the Buddha declares him as the foremost among those who inspires witty speech in others (*paṭibhānakeyyānaṃ*).¹⁰ Hence, he is nick-named Paṭibhāniya Thera, "the elder of wit" (SA 2:337). **The Thera, gāthā** has 2 verses spoken by him in praise of mental cultivation (Tha 133 f).

The Commentaries tell us that in the time of **Padumuttara Buddha**,¹¹ Rādha was a householder of Hamsavatī who held a great almsgiving in the Buddha's honour. It was at that time that he aspired to gain pre-eminence in the power of inspiring others to speak.¹² In the time of **Vipassī Buddha**,¹³ he gave the Buddha some sweet mangoes during his alms-round. As a result of this generosity, he was reborn in the heavens until his final birth amongst humans in the time of Gotama Buddha.¹⁴

1.2.1.4 The Anāgata, bhaya Sutta 2 (A 5.78) gives a more elaborate description of the 1st factor, that of **"A monk is old, overcome by age ..."** (*jinno hoti jarāya abhibhūto*) [§2], thus:

2 (1) Here, bhikshus, the monk reflects thus:

"I am now young, a black-haired¹⁵ young lad endowed with the blessing of youth, in the prime of life.

2.2 But a time will come when **old age** touches this body.

2.3 Now when one is old, overcome by age, it is not easy to attend to the Buddha's teaching; it is not easy to resort to jungle and forest groves, remote lodgings.

2.4 Before that unwanted, undesirable, unpleasant state comes upon me, let me right now arouse effort for the attainment of the unattained, for the realization of the unrealized.

2.5 Thus, when I have reached that state, though I'm old, I will dwell at ease."

This, bhikshus, is **the first future danger**, considering which it is enough for a monk *to dwell diligent, ardent and resolute for the attainment of the unattained, for the realization of the unrealized.* (A 5.78,2/3:103) SD 77.16; abr SD 1.10(3.2) [1.2.2.5]

The Anāgata, bhaya Sutta 2 is, in fact, an extended version of the Samayāsamaya Sutta. [1.4]

1.2.2 "A monk is ill ..." (*bhikkhu vyādhito hoti*) [§3].

1.2.2.1 Clearly, it will be difficult for a sick person to become a monk for these simple reasons:

- (1) a sick monk, especially a novice (*sāmaṇera* or *sāmaṇerī*),¹⁶ probationer (*sikkhāmānā*) or novice monk (*navaka bhikkhu*),¹⁷ would not be able to keep to the training properly;
- (2) such a monastic is likely to be a burden to other monastics, such as keeping them from their own practice;

¹⁰ A 1:25. Comy says that his wit in teaching the Dharma generates similar wit in monks who listen to him (*paṭibhāna, janakānaṃ*, AA 1:327); SA 2:337; ThaA 2:13.

¹¹ Padum'uttara is the 15th past buddha from our Gotama Buddha: SD 36.2 (3.4.3).

¹² AA 1:327; Ap 2:484.

¹³ Vipassī is the 6th past buddha from our Gotama Buddha: see SD 36.2 (3.4.3).

¹⁴ ThaA 2:12.

¹⁵ Also *susu, kāḷa, keso*, which Comy glosses as "with very black hair" (DA 1:284; MA 2:51, 170; SA 1:42; AA 2:41; cf J 2:57).

¹⁶ A *sāmaṇera* is a male novice, as a rule, one who is under 20 years of age: see SD 45.16 (0.3). A "female probationer," *sikkhāmānā*, is a female novice who has completed the *sāmaṇerī* (female novice) stage, and is undergoing a 2-year probation before becoming a *bhikkhūnī* (nun).

¹⁷ A "novice monk" (*navaka bhikkhu*) is one of those ordained for less than 5 monastic years (*vassa*): see **Dhamma, dāyāda S** (M 3,6.4) SD 2.18.

- (3) some kinds of sickness may be life-threatening, personally disabling or wasting, or the person will need special care; [1.2.2.2]
- (4) some kinds of disease may be infectious or contagious, so that the candidate poses as a danger to the community; and
- (5) it would be difficult, even impossible, for a sick monk to observe solitary practice, live in a remote of rest lodging, or stand the rigours of the true monastic life.

1.2.2.2 In the traditional monk's ordination formula, the high point of the formal act is when the ordination-teacher (*anusāvan'ācāriya*) questions the candidate whether he has any of these 5 diseases,¹⁸ that is, sores (*kuṭṭha*),¹⁹ boils (*gaṇḍa*), leprosy (*kilāsa*),²⁰ consumption (*sosa*), or epilepsy (*apāmāra*). Anyone with any of these diseases is disqualified as an ordination candidate.

1.2.2.3 In the **Giri-m-ānanda Sutta** (A 10.60), the Buddha teaches Ānanda the perception of danger or disadvantage (*ādīnava,saññā*), thus:

Here, Ānanda, a monk who has gone to the forest, or to the foot of a tree, or to an empty place, reflects thus:

Of much suffering is this body, with many dangers! Various kinds of illnesses arise in the body, such as²¹

eye ailment, hearing ailment, nose ailment, tongue ailment, body ailment,

head ailment, ear ailment, mouth ailment, teeth problem, cough,

cold, heat [burning], fever, stomach ailment, faintness [swooning], diarrhoea, colic, cholera,

leprosy, abscess [boils], eczema, tuberculosis, epilepsy;²²

ringworm,²³ itch, scabs, pustules,²⁴ scabies, jaundice,²⁵ diabetes, piles, boil, fistula;

²⁶bile disorder,²⁷ phlegm disorder,²⁸ wind disorder,²⁹ a combination of them, a change in the temperature, improper self-care,³⁰ ailments due to assault [trauma upon oneself caused by outside agencies],³¹ ailment due to the results of one's karma;

¹⁸ Mv 1.76.1 (V 1:93); V 1:71,34. For the nuns' version, see V 2:271. See SD 45.16 (3.3.2).

¹⁹ Skt *kuṣṭhā* (fem), poss a kind of leprosy; cf *kilāsa*. M1:506,11; A 5:110,5 = Nm 1:17,20; J 5:69, 72, 88, 6:196, 383; Vism 35; DA 1:260, 261, 272. On various kinds of leprosy, see J 4:196, 5:69.

²⁰ A kind of leprosy: V 1:71,34; A 5:110,5; Nm 47,5; Ap 270,5. Cf *kaṇḍūyana,kilāsa,kuṭṭha* (J 5:69,18'), *scabies, kilāsa* leprosy and *kuṭṭha* leprosy" (CPD); "the itch and *kilāsa* leprosy, or itching *kilāsa* leprosy" (DP).

²¹ This section contains one of the oldest references of medicine in Indian social history. See SD 19.16 (2).

²² One with any of these 5 diseases is barred from joining the order (V 1:70-73, 93, 2:271, 4:8; VA 995 f; see also Nm 1:17, 47, 2:304; Nc 166).

²³ *Daddu*, Skt *dadru, dardru, dadrula, dardura (dardara), dardula, dradula*, a skin disease, probably a kind of leprosy or scabies.

²⁴ *Rakhasā, rakhassā, nakhasā*. Comy say that this is "an ailment at the place scratched by the nails (*nakha*)" (AA 5:43; NmA 1:61).

²⁵ *Lohita,pitta*, lit "bile in the blood." "Jaundice" is conjectured by FL Woodward, A:W 5:75.

²⁶ While the first 4 ailments are internal, the rest are external, except for karmic results, which are both. The first 4 of these ailments—the 3 peccant (illness-bringing) humours and their combination—are central to Āyurveda medical aetiology. The first 3 humours (Skt *doṣa*) are the *tri,doṣa* of Āyurvedic medicine. They also form a prominent aspect of the Mahāyāna medicinal philosophy and healing (Zysk 1998 ch 4). These 8 ailments are mentioned in **Sīvaka S** (S 36.21 @ SD 5.6), **Samaṇa-m-acala S 1** (A 4.87.5/2:87), and (**Samaṇa**) **Sukhumāla S** (A 5.104/3:131). In the last sutta, one who is disease-free is said to be one free from these 8 causes (cf Nm 370). In **Milinda,pañha** (Miln 134 f), Nāgasena discusses the 8 causes of suffering in the context of the Buddha's lack of moral vice. All this attests to the early history of this aetiology.

cold, heat, hunger, thirst, voiding, urinating.
Thus he dwells contemplating the dangers in this body. (A 10.60,7/5:110), SD 19.16³²

This is a form of perception of impermanence whose purpose is to motivate us to assert ourselves in our meditation practice before such illness overcomes and weakens us.

1.2.2.4 Since the Buddha has a physical body, he suffers from various pains and sicknesses, such as the following:

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| • he suffers from back-aches | A 9.4/4:359 | SD 73.4 |
| • he has a fever | S 46.156/5:81 | SD 43.13 ³³ |
| • his foot is hurt by a flying rock splinter | S 1.138/1:17-29; Miln 1:136 | SD 61.4 |
| • he suffers from dysentery during his last days | D 16,2.23/2:99 +4.20/2:126 | SD 9 |

Regarding the Buddha's back-ache, the Saṃyutta Commentary explains it as arising from non-karmic causes. that is, present conditions:

Why did it [his back] pain him? The Blessed One, who had devoted himself to the great exertion for 6 years [as an ascetic], had a great deal of bodily suffering. Later on, when he was very old, he had back trouble. That [backache] had no karmic cause (*akaraṇa*). (SA 3:52)

1.2.2.5 The Anāgatā, bhaya Sutta 2 (A 5.78) elaborates on this 2nd point, that of “**A monk is ill ...**” (*bhikkhu vyādhito hoti*) [§3], thus:

3 (2) Furthermore, bhikshus, the monk reflects thus:

“I am healthy [rarely sick], rarely afflicted, with good digestion, one that is neither too cold nor too hot, but moderate, suitable for striving.

3.2 But a time will come when **sickness** touches this body.

3.3 Now when one is sick, overcome by sickness, *it is not easy to attend to the Buddha's teaching; it is not easy to resort to jungle and forest groves, remote lodgings.*

3.4 Before that unwanted, undesirable, unpleasant state comes upon me, *let me right now arouse effort for the attainment of the unattained, for the realization of the unrealized.*

²⁷ Symptoms of bile disorders (*bhagandalā*) include nervousness and excitement suggesting that one has emotional and neurotic problems.

²⁸ Symptoms of phlegm disorders (*pitta, samuṭṭhānā ābādhā*) include sluggishness and apathy suggesting that one has depression.

²⁹ Symptoms of wind disorders (*vāta, samuṭṭhānā ābādhā*) include hiccup, stitch (brief sharp pain running through the body) and stomach-ache. Also at **Sivaka S** (S 36.21.6/4:230), SD 5.6.

³⁰ Causes of *visama, parihārajā ābādhā* include sitting or standing too long, and being bitten by a snake.

³¹ *Opammikā ābādhā*. It is also translated as “assault” or “external agency,” but the Pali forms *upakkama*, *opakkama*, *opakkamika*, and the Sanskrit *upakrama* (from *upa-* and *√KRAM*, to stride) have the primary meaning of “attacking suddenly.” As such, Zysk thinks “it therefore could be equivalent to the *āgantū*, or external, category of disease causation in Indian medicine. According to the āyurvedic medical tradition, *āgantū* causes are generally violent and traumatic and involve injury to the body” [Caraka Saṃhita Sūtrasthāna 20.3; Suśruta Saṃhita Sūtrasthāna 1.24 f] (Zysk 1998:30). This suffering may arise from being arrested for crime, being attacked by robbers, accidents, etc; the Buddha's foot being hurt by a piece of rock due to Devadatta's attempted assassination.

³² See also SD 42.16 (2.1.3-2.1.4).

³³ **Gilāna S 3** (S 46.16/5:81), SD 43.13. See also **Gilāna S 1** (S 46.14/5:79 f), SD 43.11 (Mahā Kassapa's illness), **Gilāna S 2** (S 46.15/5:80), SD 43.12.

3.5 Thus, when I have reached that state, though I'm sick, *I will dwell at ease.*"

This, bhikkhus, is **the second future danger**, considering which it is enough for a monk to *dwell diligent, ardent and resolute for the attainment of the unattained, for the realization of the unrealized.*
(A 5.78,3/3:103 f), SD 77.16; abr SD 1.10(3.2). [1.2.1.4]

The Anāgata,bhaya Sutta 2 is an extended version of the Samayāsamaya Sutta. [1.4]

1.2.3 "There is a famine ..." (*dubbhikkham hoti*) [§4].

1.2.3.1 When there is a famine, the populace has difficulty finding food for themselves, and it will be even more difficult to offer almsfood to monastics, even to a single monastic. The monks will not only suffer hunger, but their health will suffer, too. The arhats and those living solitary lives are likely to endanger their lives. The arhats are especially vulnerable because they would simply go on meditating or let the starvation naturally end their lives.³⁴

1.2.3.2 The (Asi.bandhaka,putta) Kulā Sutta (S 42.9) tells us how the headman, Asi.bandhaka,putta, is initially instructed by the Jain leader, Nigaṇṭha Nāta,putta, to confront the Buddha in debate and debunk him. The headman meets the Buddha as instructed, and asks how the Buddha and his monks can be compassionate to the people when they continue to receive alms-food from them when there is a **famine**.

The Buddha first explains that, with his power of rebirth recollection, he recollects 91 aeons back, and "do not recall any family that has been destroyed merely by offering cooked alms-food." In fact, says the Buddha, families that are wealthy in terms of possessions and food, "have all become so from giving, from truthfulness and from self-control."

Families come to destruction, not on account of giving alms-food to monastics (even during a famine), but on account of (1) the king, (2) thieves, (3) fire, (4) water, (5) loss, (6) mismanagement, (7) squandering and (8) impermanence. (S 42.9/4:322-324, SD 7.11)

1.2.3.3 The Anāgata,bhaya Sutta 2 (A 5.78) elaborates on the 3rd factor, that of "There is a famine ..." (*dubbhikkham hoti*) [§4], as follows:

4 (3) Furthermore, the monk reflects thus:

"Now food is plentiful, the harvest is good, alms-food is easy to get, one can easily live by gleaning.

4.2 But a time will come when **famine**, a poor harvest, and food will be difficult to get, one cannot easily live by gleaning.

4.3 In a time of famine, people move to where is plentiful. There, it is crowded living, a congested crowd.³⁵

4.4 Now when there is crowded living,³⁶ a congested crowd, *it is not easy to attend to the Buddha's teaching; it is not easy to resort to jungle and forest groves, remote lodgings.*

4.5 Before that unwanted, undesirable, unpleasant state comes upon me, *let me right now arouse effort for the attainment of the unattained, for the realization of the unrealized.*"

³⁴ See SD 39.3 (1.4.4+1.4.5.2). On the practice of voluntary death by starvation, see SD 27.1 (2.1.2). On the matter of laymen arhats, see SD 39.3 (1.4.5); DEB: layman arhat.

³⁵ *Tattha saṅgaṇika, vihāro hoti ākiṇṇa, vihāro*, , lit "therein, the living condition is crowded living."

³⁶ "Crowded living," *saṅgaṇika, vihāram*: this suggests having to associate with people in crowded conditions.

This, bhikshus, is **the third future danger**, considering which it is enough for a monk to *dwell diligent, ardent and resolute for the attainment of the unattained, for the realization of the unrealized.* (A 5.78,4/3:104), SD 77.16; abr SD 1.10(3.2). [1.2.3.3]

The Anāgata,bhaya Sutta 2 is an extended version of the Samayâsamaya Sutta. [1.4]

1.2.4 “There is fear ... (social unrest)” (bhayaṃ hoti) [§5].

1.2.4.1 This passage is stock, and forms the 3rd reason for the danger that separates mother and child (*a,mātā,puttika bhaya*) in **the (Tika) Bhaya Sutta** (A 3.62,3). According to this Sutta, when there is a great fire, a great flood, or public unrest, “mother and child” get separated (§3) or may not get separated (§6).

But separation is even more certain than any of these occasions when it comes to decay, disease and death. Even a mother cannot stop *the ageing, illness and death* of her child. Any of these may ultimately separate the two.

There is a way out of such separation, that is, to follow the noble eightfold path. When we are awakened, we do not think in term of being separate or being together.³⁷

1.2.4.2 Social unrest is the 4th “future fear” (*anāgata,bhaya*) in **the Anāgatā,bhaya Sutta 2** (A 5.78), which it states thus:

5 (4) Furthermore, the monk reflects thus:

“Now people dwell in **concord**, with mutual joy, without disputing, mixing like milk and water, seeing each other with kindly eyes.

5.2 But a time will come when there is **fear** [danger], inroads [raids] by savage tribes, and people mounted on their carts, flee from the country.

5.3 When there is unrest, people move to where there is safety. There, it is crowded living, [105] a congested crowd.

5.4 Now when there is crowded living,³⁸ a congested crowd, *it is not easy to attend to the Buddha’s teaching; it is not easy to resort to jungle and forest groves, remote lodgings.*

5.5 Before that unwanted, undesirable, unpleasant state comes upon me, *let me right now arouse effort for the attainment of the unattained, for the realization of the unrealized.*”

This, bhikshus, is **the fourth future danger**, considering which it is enough for a monk to *dwell diligent, ardent and resolute for the attainment of the unattained, for the realization of the unrealized.* (A 5.78,5/3:104 f), SD 77.16; abr SD 1.10(3.2). [1.2.3.3]

The Anāgata,bhaya Sutta 2 is an extended version of the Samayâsamaya Sutta. [1.4]

1.2.5 “The sangha is split ...” (saṅgho bhinno hoti) [§6].

1.2.5.1 The sentiment of this phrase [§6] is also found in **the (Ekaka) Saṅgha,bheda Sutta** (It 18):

4 For, bhikshus, when the sangha is split,
there are not only strife amongst one another, *bhaṇḍana*³⁹

³⁷ A 3.62/1:178-180 (SD 51.26).

³⁸ “Crowded living,” *saṅgaṇika,vihāraṃ*: this suggests having to associate with people in crowded conditions.

³⁹ Cf **Samayâsamaya S** (A 5.54,6), SD 51.15.

but also reviling of one another,
and quarrelling with one another,
and rejecting of one another, too.

paribhāsa
*parikkhepa*⁴⁰
*pariccajanā*⁴¹

5 In such a situation, those lacking faith [those with little faith] only remain faithless,
and some of the faithful lose faith.

6 This is the meaning of what the Blessed One said. The meaning here is spoken thus:⁴²

7 *Āpāyiko nerayiko*
kappa-ṭ, ṭho saṅgha, bhedako
*vagg'ārāmo*⁴³ *adhamma-ṭ, ṭho*
*yoga-k, khemato dhamṣati*⁴⁴
*saṅghaṃ samaggaṃ bhettvāna*⁴⁵
kappaṃ nirayamhi paccatīti

One falls into a state of loss, a hell-being,
remaining there for an aeon, who splits the sangha.
One who delights in factions stands not in the Dharma,
one falls away from the security from the yoke.
Having split the harmonious sangha,
one burns in hell for an aeon [a world-cycle].

(It 18,4/1.2.8/11), SD 46.19

1.2.5.2 Sangha disunity is more fully described as the 5th “future fear” (*anāgata, bhaya*) in **the Anāgatā, bhaya Sutta 2** (A 5.78), thus:

6 (5) Furthermore, the monk reflects thus:

“Now **the sangha** dwells in concord, mutually rejoicing in one another, not quarrelling, one in teaching and recital (of the Pātimokkha), at ease.

6.2 But a time will come when the sangha is divided.

6.3 When the sangha is divided, *it is not easy to attend to the Buddha’s teaching; it is not easy to resort to jungle and forest groves, remote lodgings.*

6.4 Before that unwanted, undesirable, unpleasant state comes upon me, *let me right now arouse effort for the attainment of the unattained, for the realization of the unrealized.*”

(A 5.78,5/3:105) SD 77.16; abr SD 1.10(3.2). [1.2.4.2]

The Anāgata, bhaya Sutta 2 is, in fact, an extended version of the Samayāsamaya Sutta.⁴⁶ [1.4.1]

1.2.5.3 Both **the Saddhamma Sammosa Sutta 3** (A 5.156) and its reprise, **the Sugata Vinaya Sutta** (A 4.160) mention a point that closely reflects the nature of a divided sangha or one that is not Dharma-spirited. These 2 suttas list 4 reasons for the disappearance of the Dharma. They give the 2nd reason for the disappearance of the Dharma as follows:

⁴⁰ *Parikkhepa* = *pari* (all around, total) + √KṢIP, “to throw (away),” in the sense of rejecting; hence, fight, quarrel (It 11, 12). Comy: Constant (*parito*) rejection, throwing out (*khepa*) by way of birth and so on, mockery and disparagement by way of the 10 bases of insult (based on birth, name, race, age, work, craft, illness, sex, defilement, and Vinaya offence) (ItA 1:69). Cf *paṭikkhipati*, “object, refuse, oppose, pass over” (see Tha:N 165 n209). See DP: *khipati*¹ (2): “strikes, hits; strikes down, beats, deranges, abuses; criticises.”

⁴¹ *Pariccajanā* = *pari* + √TYAJ, to forsake; ie, to reject, disown. Comy: expulsion by way of performing an act of suspension (*ukkhepaniya, kamma*, V 1:49 etc) and so on (ItA 1:69).

⁴² *Etam atthaṃ bhagavā avoca, tatth’etaṃ iti vuccati.*

⁴³ All MSS read *vagg’ārāmo*, but all Comy eds (ItA) other than Ee read *vagga, rato*, as does V 2:205 (cf Comy). The difference is only in wording, but the sense is the same in all cases.

⁴⁴ Ee Se so; Be Ce *yoga-k, khemā padhamṣati*; V 2:205 *yoga-k, khemā paddhamṣati*; cf Comy. For *dhamṣati*, there are vll *vidhamṣati, viddhamṣati*, or *~seti*; but all these break the metre which is śloka (ie, 8 syllables to the line).

⁴⁵ Be Ce Se so; Ee *bhitvāna*; V 2:205 *bhinditvā*.

⁴⁶ A 5.78,6/3:104,28 (SD 77.16); abr SD 1.10(3.2).

Furthermore, bhikkhus, the monks are **difficult to speak to**; possessed of qualities that make them difficult to speak to;⁴⁷ impatient; when taught, they learn without respect [for the teaching and the teacher].⁴⁸ A 5.156,6/3:179 = A 4.160 (SD 6.7)

This is a time when we have learned monastics, but their learning is mostly of a worldly kind, and even when they know the suttas (mostly theoretically), it is difficult to learn from them. It is a time when monastics tend to favour the rich and powerful, and have their own circles of supporters and favourites, with whom they freely socialize either face-to-face or by social media. Even when they do teach the Dharma, their understanding tend to be mostly intellectual, technical or eccentric, and is not helpful for solving personal problems or for the practice of mental cultivation.

In such times, the Dharma is still not lost when we have access to the Pali suttas and there are those who are familiar with the proper practice of the key meditation methods, especially, the breath meditation⁴⁹ and the cultivation of lovingkindness.⁵⁰ The Dharma is alive in us when we diligently study the suttas in the light of mental cultivation—in other words, the suttas and meditation work together for our mental development and insight wisdom. Then, it is still possible to aspire for streamwinning in this life itself.⁵¹

1.3 SUTTA COMMENTS : THE RIGHT TIMES FOR STRIVING

The Samayāmaya Sutta (A 5.54), in its closing half, speaks of the 5 right times (*samaya*) that are conducive to spiritual striving (*padhāna*), that is, living a monastic life of renunciation in the holy life. These 5 conditions conducive to the holy life are:

1.3.1 “A monk is young ...” (*bhikkhu daharo hoti*) [§8].

1.3.1.1 A well-known stock passage on **the Buddha’s great renunciation**, found in a number of suttas, which says that Siddhattha goes forth:

while still young, a black-haired young man endowed with the blessing of youth, in the prime of life,⁵² though my mother and father wished otherwise and wept with tearful faces, I shaved off my hair and beard, put on the saffron robe, and went forth from the household life into the homeless life. (D 4,6(4) = M 12,62 = 26,14 = 36,13 = 85,11 = S 1.20,4 = A 2.5.2)⁵³ [1.3.1.8]

⁴⁷ “Possessed of qualities that make them difficult to speak to.” **Anumāna S** (M 15) gives a list of these qualities: (1) one has evil desires and is overcome by it; (2) one lauds oneself and disparages others; (3) one is angry and overcome by it; (4) one is angry, and resentful as a result; (5) one is angry, and stubborn as a result; (6) one is angry and utters words bordering on anger; (7) one is reproved, but resists the reprover; (8) one is reproved, but denigrates the reprover; (9) one is reproved, but counter-reproves the reprover; (10) one is reproved, but beats about the bush; (11) one is reproved, but fails to account for one’s conduct; (12) one is contemptuous and insolent; (13) one is envious and avaricious; (14) one is fraudulent and deceitful; (15) one is obstinate and arrogant; (16) one sticks stubbornly to one’s views (M 15/1:95), SD 59.3.

⁴⁸ As at (**Kassapa**) **Ovāda S 1** (S 16.6/2:204), where the same complaint is made by Mahā Kassapa to the Buddha (SD 88.3).

⁴⁹ On breath meditation, see **Ānāpāna,sati S** (M 118,5-7+15-22) SD 7.13; **Mahā Rāhu’ovāda S** (M 62,24-30) SD 3.11.

⁵⁰ On the cultivation of lovingkindness, see **Karaṇīya Metta S** (Khp 9 = Sn 1.8) & SD 38.3 (6).

⁵¹ On attaining streamwinning in this life itself, see (**Anicca**) **Cakkhu S** (S 25.1), SD 16,7.

⁵² *Daharo hoti yuvā susu kāḷa,keso bhadrēna yobbanēna samannāgato paṭhamēna vayasā*

⁵³ For more refs, see §8 n ad loc.

This same statement—the “while still young” renunciation pericope—is also found in the following suttas:

Mahā Sīha.nāda Sutta	M 12,62/1:82	SD 49.1.
Uruvelā Sutta 2	A 4.22/2:22	SD 96.14.

1.3.1.2 The Mahā,parinibbāna Sutta (D 16) records the Buddha as telling us the above event—his renunciation—occurs when he is 29 years old:

<i>Ekūna,timso vayasā subhadda</i>	I was 29 years of age, Subhadda,	
<i>yaṃ pabbajim̐ kim̐,kusalānuesī</i>	when I went forth, seeking the good.	
		D 16,5.27.4* (SD 9) ⁵⁴

1.3.1.3 Another piece of internal evidence on the Buddha’s youthfulness when he renounces the world is found in **the (Sutta Nipāta) Pabbajjā Sutta** (Sn 3.1), where the young Bimbisāra, upon meeting the young Bodhisattva Gotama, says:

Young and tender are you, fair-faced, well-built,	a lad in youth’s first flush, of good birth—like a kshatriya.	(Sn 420)
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The first two lines are a versification of the stock prose formula, “young, a black-haired young lad endowed with the blessing of youth, in the prime of life” (*daharo hoti, yuva susu kāḷa,keso⁵⁵ bhadrena yobbanena samannāgato*). These two lines highlight his youth. The last two lines describe his beauty, strength and class—that he is from the kshatriya or warrior (*khattiya*) class.

For a list of other occurrences of this verse see (1.3.1.8).

1.3.1.4 The Dahara Sutta (S 3.1) records another meeting between two young people of the same age—that is, the first meeting between the Bodhisattva and king Pasenadi of Kosala. When the Buddha declares that he is awakened, king Pasenadi initially finds it difficult to accept the fact that, considering the 6 sectarian teachers are well known and elderly, the Buddha “is still young, and only newly gone forth” (*daharo c’eva jātiyā, navo ca pabbajjāya*).

The Buddha then tells Pasenadi that these four should not be despised on account of their youth, that is: a young kshatriya (noble or warrior), a young snake, a small fire, and a young monk. In the verse section of the Sutta, the Buddha explains that a young kshatriya should not be despised because he may grow into a powerful and great king capable of exacting revenge. A young snake may grow into a dangerous serpent. A small fire may grow into a blaze that will burn a person, and after a forest-fire, the forest sprouts forth with new plants. Similarly, a young monk may grow in moral virtue. Hence, a wise person would respect them even when they are young. Pasenadi is convinced and goes for refuge.⁵⁶

1.3.1.5 The Sumana Sāmaṇera Vatthu (The story of the novice Sumana) (DhA 25.12) is the Dhammapada Commentary story behind **Dh 382**. It is said that the elder Anuruddha’s attendant

⁵⁴ See also SD 49.18 (1.2.1.3).

⁵⁵ Also *susu,kāḷa,keso*, which Comy glosses as “with very black hair” (DA 1:284; MA 2:51, 170; SA 1:42; AA 2:41; cf J 2:57).

⁵⁶ S 3.1 (SD 42.11).

novice, the 7-year-old Culla Sumana, attains arhathood, along with all the psychic powers, at the razor's edge (*khur'agge*), that is, the moment the razor touches his hair to be shaven (DhA 4:129,11).

Since he is only a young novice, some older monks, meeting him, would pat his head and tweak his ears. The Buddha, noting such actions as being inappropriate and that these monks are unaware of the novice's great psychic power, sends him on an errand to fetch some water from the magical lake Anot-tatā high in the Himalayas.

The novice Sumana then teleports himself through the air and heads for the lake Anottatā, and brings back barrels of water for the use of the Buddha to wash his feet. As the novice returns, flying in the air, the Buddha remarks that he moves as gracefully as a swan. Even though Sumana is only 7 years old, the Buddha deems that he is ready for his legacy of ordination (*dāyaji'upasampadā*) as a monk. The reasons are clearly that he has attained arhathood, and also mastered at least the 4 dhyanas (DhA 4:136,14)

It is said that there are only two 7-year-old novices who have ever been given monk ordination in this manner, that is, Sumana and Sopāka.⁵⁷ The monks, hearing of this wonderful event, marvel at it amongst themselves. The Buddha, hearing this conversation, responds by declaring:

<p><i>Yo have daharo bhikkhu yuñjati buddha,sāsane so imam lokam pabhāseti abbhā mutto'vā candimā</i></p>	<p>A monk, though still young, indeed, devotes himself to the Buddha's teaching, brightened up this world like the cloud-free moon. (Dh 382)⁵⁸</p>
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Although, by our modern standards, such a miraculous story sounds imaginative, its import is that age is no barrier to spiritual attainment, even arhathood itself. In the case of Sumana, it is his past good karma and present wholesome conditions of living amongst arhats, and serving one of the greatest arhats of our time, Anuruddha. After all, even the Buddha himself attains the 1st dhyana when he is only 7 years old.⁵⁹

1.3.1.6 The elder **Raṭṭha,pāla** is the foremost of those who renounced through faith (*saddhā,pab-bajitānaṃ*, A 1:24). He is born at Thulla,koṭṭhita in Kuru country as the son of a wealthy seth [merchant banker] (*setṭhī*) and a royal minister [councillor] (*āmacca*). He is known by his family name of Raṭṭha,-pāla ("protector of the land")—it was given to the family because it retrieved the fortunes of a disrupted kingdom.⁶⁰ He lives in great luxury, and, in due course, marries a suitable wife.

On the Buddha's visit to Thulla,koṭṭhita, Raṭṭhapāla goes to hear him teach and decides to renounce the world. His parents, however, refuses to give their consent.⁶¹ Raṭṭhapāla lies down on the floor and goes on a hunger strike. Even his friends are unable to make him change his mind, and they entreat his parent to allow him to go forth.

Raṭṭhapāla's parents reluctantly consents to his going-forth, on condition that he will visit them after that. As a monk, Raṭṭhapāla accompanies the Buddha to Sāvattihī, and there, in his solitary practice, attains arhathood in a short time. The Commentaries, however, say that he takes 12 years,⁶² during

⁵⁷ On the novice Sopāka, see SD 45.16 (2.4); SD 49.20 (1.2.3.4).

⁵⁸ On the 7-yr-old novice: DhA 25.12/4:120-137.

⁵⁹ On the 7-year-old attaining the 1st dhyana under the jambul tree during the ploughing festival of the Sakyas, see **Mahā Saccaka S** (M 36,31) SD 1.12; SD 52.1 (5.1.2.2); TBHD 1.13bc.

⁶⁰ MA 3:288,14-15, 289,21-25.

⁶¹ As in the case of the elder Sundara,samudda (DhA 26.32/4:195).

⁶² MA 3:294,10.

which time he does not sleep in a bed⁶³ but does so in a sitting (meditative) posture—an ascetic practice known as “the sitting rule” (*nesajjik’āṅga*).⁶⁴

In due course, with the Buddha’s permission, he returns to Thulla,koṭṭhita and stays in the deer-park of the Kuru king. The day after his arrival, while on his alms-round, he arrives at his father’s house. His father is in the entrance-hall having his hair combed. Failing to recognise his son, he abuses him, taking him for an ordinary monk, one of those who has robbed him of his son.⁶⁵

At that moment, the slave-girl of the house, is about to throw away some stale porridge (*kummāsa*), and Raṭṭhapāla asks her for it. The girl recognises his voice, gives him the rice and informs his parents who he is. His father finds him taking the stale porridge as though it were ambrosia. (This eating of stale porridge makes of him one of the foremost of the noble lineage (*agga,ariya.varṃsika*).⁶⁶

Having finished his meal, when invited into the house, he refuses.⁶⁷ On his father’s invitation to the next day’s meal, he returns to house again. On that day, his father tries to tempt him by making a display of the immense wealth that he would inherit should he return to the lay-life, while his former wives, beautifully clothed, ask him about the celestial nymphs, for whose sake, they think, he leads the homeless life. “For the sake of no nymphs, sisters!” he replies. Shocked at being addressed as “Sisters,” they fall fainting.

Then, he asks for an alms-meal, which he eats. After the meal, he teaches Dharma to his family on impermanence of all things, the futility of wealth, the snare of beauty, and so on—this is recorded in **the Raṭṭha,pāla Sutta** (M 82⁶⁸) and the elder’s verses (Tha 776-788). Apparently, these verses do not bring any significant change in his family.⁶⁹

The Commentaries add that his father bolted the house doors to keep him there. He also have some men to remove his yellow robes and clothe him in white. Raṭṭhapāla then rises into the air and teleports himself back to Migâcira garden.⁷⁰

Koravya, the Kuru king, feasting there, has often heard of Raṭṭhapāla’s fame. Learning of Raṭṭhapāla’s presence, he visits him. Their conversation is recorded in **the Raṭṭha,pāla Sutta** (M 82)⁷¹ [1.3.1.7]. Raṭṭhapāla then returns to the Buddha.⁷²

1.3.1.7 The Raṭṭha,pāla Sutta (M 82) tells us that king Koravya is deeply impressed with the elder Raṭṭhapāla. However, on meeting Raṭṭhapāla, the king mentions **the 4 kinds of losses** (*catu pārijuṅṅhā*)⁷³

⁶³ “āHe) does not sleep in a bed,” *mañce piṭṭhim na pasāresi* (DA 3:736).

⁶⁴ DA 3:736. On *nessajjik’āṅga*, see V 5:193; A 3:20; Tha 904, 1120; Nc 587; J 4:8; Pug 69; Vism 61, 79. On the ascetic practices (*dhut’āṅga*), see **Bakkula S** (M 124,35+36) + SD 3.15 (2 esp 2.1(13)).

⁶⁵ Cf Raṭṭhapāla’s father as reported in Saṅgh 6.1.5 (V 3:148).

⁶⁶ VA 1:208,18; MA 3:296.

⁶⁷ On this episode, see **Raṭṭha,pāla S** (M 82,20-24/2:63 f), SD 92.5.

⁶⁸ M 82,25/2:64 f (SD 92.5). Buddhaghosa says that according to the Indian Commentators of India (the elders living on other side of the ocean, *para,samudda,vāsī,therānām*), Raṭṭhapāla teaches them while standing; then, he rises into the air and leaves for Migâcira (MA 3:304).

⁶⁹ ThaA 3:34.

⁷⁰ MA 3:303 f. Migâcira was a royal garden (*uyyāna*) near Inda,patta (Skt *indra,prastha*), which once belonged to *Dhanañjaya Koravya*, king of Kuru (J 6:256). In the Buddha’s time, it belongs to the king of Kuru, also called Koravya. The elder Raṭṭhapāla is mentioned as having stayed there (M 2:65; MA 3:304; but ThaA 3:36 calls it Migā,jina).

⁷¹ M 82,26-42/2:65-74 (SD 92.5).

⁷² Raṭṭhapāla’s story is given in **Raṭṭha,pāla S** (M 82), SD 92.5; MA 3:288-309; AA 1:251-260 (with Rāhula); ThaA 3:32-41; ApA 326-332, 569-571; Skt *rāṣṭrapāla*: cf Avadś 90 (Speyer vol 2; Vaidya 228-231; Mvst 3.41).

⁷³ *Parujuṅṅhā*, abstr n from *parijuṅṅha*, past part of *pari* (“all around”) + *juṅṅh* or *juṅṅh*, to waste away; hence, “decay, loss” (M 2:68; DhA 1:238; VvA 101 *bhoga*~); “loss of property, poverty (PvA 3).

—that is, losses through ageing, through sickness, of wealth and of relatives—and wonder if Raṭṭhapāla has renounced on account of any of these reasons.⁷⁴

Raṭṭhapāla replies that he has gone forth after listening to the Buddha’s teaching on **the 4 Dharma summaries** (*dhamm’uddesa*):

- (1) “The world⁷⁵ is unstable; it is swept away” (*upanīyati loko addhuvo*).
- (2) “The world is no shelter, no almighty lord” (*attāṇo loko anabhissaro*).
- (3) “The world has nothing of its own; all is to be left behind when we depart” (*assako loko sabbaṃ pahāya gamanīyaṃ*).
- (4) “The world is incomplete, insatiable, a slave of craving” (*ūno loko atitto taṇhā,dāso*).⁷⁶

The rest of the Sutta consists of Raṭṭhapāla’s explanations of these 4 points.⁷⁷

1.3.1.8 The usages of the sentence, “while still young, a black-haired young man endowed with the blessing of youth, in the prime of life” [§8]:

(1) The Soṇa,daṇḍa Sutta (D 4,6(4)/1:115+n), SD 30.5

The fact that the Buddha went forth while still young, a black-haired young lad endowed with the blessing of youth, in the prime of life is given as **the 4th of the 28 reasons** that it is “indeed worthy of the brahmin Soṇa,daṇḍa to go and see the master Gotama” instead of the other way around.

(2) The Mahā Sīha,nāda Sutta (M 12,62.1/1:82), SD 49.1

The Buddha explains to Sāriputta that certain recluses and brahmins think that when they are in the prime of life, they are “possessed of the most lucid wisdom,” but the reality is that as they age, they lose their **lucidity**. The Buddha then declares:

“But, Sāriputta, you should not think so. I am now old, aged, burdened with years, advanced in life, and come to the last stage—my years have turned 80.”⁷⁸

The Buddha explains that he has 4 kinds of disciples, all of whom may reach a hundred, “perfect in mindfulness, in assimilative memory, in retentive memory and in lucidity of wisdom.” Even if they were to continuously question the Buddha about the 4 focuses of mindfulness, and he were to answer them accordingly, and they will understand him—without pause except to answer nature’s calls and to rest—he would be able to go on teaching for the rest of their lives, and still not finish.

⁷⁴ M 82,29-33/2:66-68 (SD 92.5).

⁷⁵ The word “**world**” (*loka*) is polysemic [SD 1.1 (4.4.5)] and has 3 important senses: (1) the physical world (*okāsa,loka*, “the world of space”); the world of beings (*satta,loka*); and the world of formations (*saṅkhāra,loka*) (Vism 7.37/204 f; DA 1:173 f; MA 1:397, 2:200); all 3 senses apply here, esp the last: SD 15.7 (3.5(2)). On Abhidhamma defs of *loka*, see Pm 1.580/1:122. See PM:Ñ ed’s n 1:137 n43.

⁷⁶ The 4 Dharma summaries are given as reflections arising from the Buddha’s “knowledge of the attainment of compassion” (*karuṇa,samāpatti ṇāṇa*, Pm 1:126,31-127,4).

⁷⁷ M 82,35-38/2:68 f (SD 92.5).

⁷⁸ Comy says that the Buddha gave this discourse during the year of his parinirvana (MA 2:51). **Mahā,parinibbāna S** (D 16,1.16) records Sāriputta’s lion-roar before the Buddha that the latter is the wisest of all beings. Sāriputta dies a week later—on the full moon day of Kattikā (Oct-Nov)—in his home village of Nālaka (or Nālandā, Mvst 2:56) (SD 9). **Mahā Sīha,nādā S** records event before this period in Vesālī (§1). This Vesālī visit by the Buddha is not the one at D 16,2.11, when Sāriputta has already passed away, but just before the events of D 16. On the problem of chronology, see D 16,16 n @ SD 9.

“Sāriputta, even if you have to carry me about on a litter,⁷⁹ still there will be no change in the Tathagata’s clarity of wisdom.”

(3) The (Devatā) Samiddhi Sutta (S 1.20,4+12 @ S 1:9), SD 21.4

A female devata, seeing a handsome young novice monk of Rājagaha, called **Samiddhi**, at dawn, preparing to go on alms-round, falls in love with him and tries to seduce him. She suggests that he should “feast” (be intimate with her) before “looking for food” (go on his alms-round) (Sn 42*). Samiddhi replies:

I know not indeed what time is:	time is hidden, it cannot be seen.
Therefore, not having eaten, I seek alms—	let not time slip by! ⁸⁰

Then, the devata alighted onto the earth, and said this to me:

“You have gone forth while still young, a black-haired young man endowed with the blessing of youth, in the prime of life, though your mother and father wished otherwise and wept with tearful faces, you shaved off your hair and beard, put on the saffron robe, and went forth from the household life into the homeless life, without having fully enjoyed sense-pleasures.

Enjoy human pleasures, bhikshu! Do not abandon what is visible right here (*sandiṭṭhika*) to run after what takes time (*kālika*).”

When this was said the monk Samiddhi replied to the devata:

“I have not abandoned *what is visible right here*,⁸¹ avuso, to run after what takes time. I have abandoned *what takes time*,⁸² avuso, to run after what is visible right here.

For, avuso, the Blessed One has declared that sense-pleasures are time-consuming, full of suffering, full of despair, and great is the danger therein, while **this Dharma** is *visible right here, immediate, inviting us to come and see, accessible, to be personally known by the wise.*’

The Buddha then explains to Samiddhi and the devata about the nature of time and concepts. At the end of the teaching, she attains streamwinning.⁸³

(4) The Uruvelā Sutta 2 (A 4.22/2:22), SD 96.14

Once, when the Buddha is staying under the goatherd banyan tree on the Nerañjā river bank outside Uruvelā, some old brahmins approach him and complain that he does not show any respect to elderly brahmins. In due course, the Buddha explains to us that these brahmins do not really understand the qualities of an elder.

One may be advanced in years, but one speaks at an improper time, speaks falsely, speaks what is unbeneficial, speaks what is not Dharma, speaks what is not Vinaya, speaks what is not worth treasuring, not well-reasoned, rambling, spoken unseasonably—then, one is merely a foolish or puerile elder (*bala therā*).

⁷⁹ “Litter,” *mañcaka*, lit “small bed” (from *mañca*, “bed”).

⁸⁰ For explanation of key terms, see SD 21.4 (2).

⁸¹ “What is visible right here” (*sandiṭṭhika*) refers to the Dharma as true reality, seeing which we awaken to nirvana.

⁸² “What takes time” (*kālika*) is a humorous wordplay on sensual pleasures, esp sex: see SD 31.7 (6.2); SD 32.2 (3.1.3); SD 10.16 (4.5.1).

⁸³ S 1.20/1:8-12 (SD 21.4).

However, “even though one still young, a black-haired young man endowed with the blessing of youth, in the prime of life,” when one

speaks at the right time, speaks what is true, speaks what is beneficial,
 speaks what is the teaching [Dharma], what is the discipline [Vinaya];
 he speaks words worth treasuring, spoken in time,
 well-reasoned, well-defined [not rambling], connected with the goal⁸⁴—

then, he is reckoned as a wise elder (*paṇḍita therā*).

The 4 qualities that makes an **elder** (*therā*) are that (1) he is morally virtuous, (2) he is greatly learned, (3) he easily attains the 4 dhyanas, and (4) he has destroyed the mental fetters (he is an arhat).

1.3.2 “A monk is healthy [rarely sick] ... “ (*bhikkhu appābādhō hoti*) [§9].

1.3.2.1 The (Dve) Roga Sutta (A 4.157) has 3 distinct sections, all dealing with **the nature of illness** (*roga*). In the first section (A 4.157,1-4), the Buddha says that there are 2 kinds of illnesses, the physical and the mental. While we may be physically well for any length of time, even throughout our lives, there is no worldling who is really mentally healthy, except for the arhats.

All worldlings are somehow inflicted with mental illness on account of greed, hate and delusion (the 3 unwholesome roots),⁸⁵ so that it is rare to find any of them who are mentally healthy for even a moment [§4]. In other words, such worldlings are still unawakened, not even streamwinners yet.

(A 4.157,1-4), SD 42.16

1.3.2.2 The last two sections of **the (Dve) Roga Sutta** (A 4.157) are closely related and deal with **the health of a renunciant** (A 4.157,5-17). The first part here deals with what we can call “spiritual illness” (§§5-10), while the second and closing part, with “spiritual training” (§§11-18).

There are 4 kinds of **spiritual illness** or “diseases of the renunciant” (*pabbajitassa rogā*), that is:

- (1) a monastic has great discontent for the 4 basic supports (*catu paccaya*);⁸⁶ (§6)
- (2) on this account, he has bad wishes for them (in other words, he wants more than he needs and is fussy about them); (§7)
- (3) hence, he is driven to gain recognition, wealth, honour, and praises; (§8) and
- (4) to this end, he uses cunning in socializing with the laity, so that even his health is affected. (§9)

The last spiritual illness—that of “cunning” (*saṅkhā*)⁸⁷—is especially serious, but presented in a humorous way.

The true monastics should avoid these 4 “diseases” (§§11-14), and should train themselves:

⁸⁴ *Kāla, vādī bhūta, vādī attha, vādī dhamma, vādī vinaya, vādī nidhāna, vatim vācam bhāsītā kālena sâpadesam pariyanta, vatim attha, samhitam*, **Uruvelā Sutta 2** (A 4.22/2:22), SD 96.14; also at **Kevaḍḍha S** (D 11,13), SD 1.7; **Sāleyyaka S** (M 41,13), SD 5.7; **Sanċetanika S** (A 10.206,9), SD 3.9. Def as “beneficial speech” of the noble eightfold path: see SD 10.16 (3.4.4).

⁸⁵ On the 3 unwholesome roots (*akusala mūla*), see **Mūla S** (A 3.69/1:201-205), SD 18.2.

⁸⁶ These are the 4 “supports” (*paccaya*) of life (Mv 1.30 @ V 1:58) offered by the laity (SD 37.7 (3)), but which monastics cannot ask for, unless offered and “invited” (*pavāraṇā*) to do so or from relatives: see Ariyesako, *The Bhikkhus’ Rules: A guide for laypeople*, 1998:69-71 (see index). These supports are to be used mindfully and reflectively: **Sabb’āsava S** (M 2,13-16/1:10), SD 30.3.

⁸⁷ Here, *saṅkhā* has the sense of “enumeration, calculation, estimating,” D 2:277; M 1:109; Miln 59. In other words, the monastic is here a calculating person with an asura complex. On the asura, see **Myth in Buddhism**, SD 36.1 (1.3.3; 4.3.1+2). The complex is overcome by charity, lovingkindness and wisdom: **Yava, kalāpi S** (S 35.248,6-7), SD 40a.3. See also **Pañca, gati S** (A 9.68) @ SD 2.20 (2); **The body in Buddhism**, SD 29.6a (4.1.2+4).

- (1) to withstand any kind or degree of inclement weather⁸⁸ (§15),
- (2) to endure any kind of verbal abuse⁸⁹ (§16) and
- (3) to patiently endure any kind of physical pain.⁹⁰ (§17)

1.3.3 “Food is plentiful ...” (*subhikkhaṃ hoti*) [§10].

1.3.3.1 The suttas often instruct monastics—whether food is plentiful or not—neither to burden nor to inconvenience the laity in any way. **The Karaṇīya Metta Sutta** (Khp 9 = Sn 1.8) reminds that, as part of our cultivation of lovingkindness, we should be:

contented and easily supportable	with little busyness and living a simple life,
with the senses calmed, and wisely careful	unobtrusive, not running after families.
	(Khp 9,2 = Sn 144)

A renunciant should not show any kind of bodily impudence, or the 4 kinds of verbal impudence, or the numerous kinds of mental impudence.⁹¹ In general terms, this is the refraining from being importunate or exploitative through the body (physical actions), speech and thought (KhpA 1:242,7). In **the Candūpama Sutta** (S 16.3), the Buddha exhorts monastics to be “ever a newcomer amongst families, unobtrusive” (*nicca,navakā kulesu appagabbhā*) (S 16.3).⁹²

1.3.3.2 In the phrase “**not running after families**” (*kulesu ananugiddho*), *anugiddha* means “showing parallel emotion with” families, that is, to fawn upon or spoil families (KhpA:Ñ 281), either out of craving for items of support or through unwholesome mingling with the laity, especially by being forward in engaging oneself in the business or work of the laity that has arisen.⁹³

The Buddha often warns monastics against socializing with the laity, through which they are likely to be enticed by sensual pleasures, so that they are unable to keep up their practice, or even leave the order for the lay life. In short, a renunciant should not be emotionally attached to any family.⁹⁴ [1.3.3.4]

1.3.3.3 The Vinaya has numerous rules regulating and guidelines reminding monastics, especially those against wrong livelihood (*micchā,ājīva*), bad conduct (*papa,samācāra*) and “corrupting families” (*kula,dūsaka*). For monastics, there are 2 kinds of wrong livelihood. The first is considered wrong *both* by the Dharma and by the world, such as robbing others, or claiming to have special attainments, or powers (or even to be “enlightened”), or inducing gifts and support on account of people’s belief (without understanding).⁹⁵

The second kind of wrong livelihood for *monastics* is that of making a living that is against the Vinaya. This includes asking for help or things from an improper person or at an improper time (that is, against the limits of an “invitation,” *pavāraṇā*);⁹⁶ giving something hoping to make a greater gain or win

⁸⁸ See **Sabb’āsava S** (M 2,13-16, esp §3), SD 30.3.

⁸⁹ See **Puṇṇōvāda S** (M 145), SD 20.15.

⁹⁰ See **Kakacūpama S** (M 23), SD 38.1.

⁹¹ KhpA 242; cf Nc 228; Sn 144 = Khp 9,2.

⁹² S 16.3,6/2:198,2 f, qu at Miln 389,11; Sn 852, 941; A 3:433,12; Dh 245 ≈ Jtkm 98,23*. See SD 38.3 (3.1.4).

⁹³ KhpA 244; cf Sn 65c.

⁹⁴ See eg **Cātumā S** (M 67,14-20/1:459-461) + SD 34.7 (53).

⁹⁵ On “support and faith,” see SD 37.8 (1.5). See Ariyesako, *The Bhikkhu’s Rules: A guide for laypeople*, Kallista (Australia), 1998:113, 107-109 (“robbery by false pretences”).

⁹⁶ On right livelihood for renunciants, see SD 37.8 (4.0).

favours; making a living by a trade or a career (such as giving medical treatment for reward or taking up a salaried teaching profession).⁹⁷

1.3.3.4 Any such behaviour by a monastic in terms of wrong livelihood—because it is unwholesome intention or lack of Dharma commitment—is said to be “**bad conduct**” (*papa,samācāra*); in other words, they have serious negative karmic consequences since they have broken their vows and yet go on to live under the pretext of being a monastic.⁹⁸

Saṅgh’ādi,sesa 13 of the Pātimokkha prohibits monastics from “corrupting families.” The seriousness of this rule is highlighted by a whole chapter of case-stories in the Culla Vagga of the Vinaya.⁹⁹ Basically, a monastic is a “corruptor of families” (*kula,dūsaka*) when he behaves like a layman, or serving lay people, or acting in any improper way to win the favour of the laity in any way.¹⁰⁰ [1.3.3.2]

1.3.4 “People dwell in concord ... viharanti.” (*manussā samaggā*) [§11].

1.3.4.1 The following suttas record situations where **individuals or people live and work together in concord** so that it conduces to their Dharma practice:

(1) Cūḷa Go,siṅga Sutta (M 31,6+7/1:206 f), SD 44.11

The Buddha asks Anuruddha, Nandiya and Kimbila how they are progressing in their solitary practice as a small community:

6 “Anuruddhā, I hope that you are **all dwelling in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes.**”¹⁰¹

6.2 “Certainly, bhante, we are all dwelling in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes.”

“But how, Anuruddhā, are you all dwelling in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes?” (M 31,6), SD 44.11

The three monks live and practise together cultivating lovingkindness through all the 3 doors of bodily action, of speech and of mind towards each other. Their unconditional acceptance of one another is described in this way:

“Why don’t I put aside my own mind and instead subject myself to the minds of these venerables?”

Then, bhante, I set aside what I wish to do and instead do what these venerables wish to do.

It seems, bhante, that **we may be of different bodies, but we’re of one mind!**

⁹⁷ On livelihood in the light of “natural morality and prescribed morality,” see SD 37.8 (2). On wrong livelihood for monastics, see SD 37.8 (1.3).

⁹⁸ Such wrong conduct are fully listed in the “moralities” (*sīla*) in the first 13 suttas of the Dīgha Nikāya: see **Sāmañña,phala S** (D 2,43-62) + SD 8.10 (3). For Pātimokkha def, see Bhikkhuṇī Saṅgh’ād,sesa 13 (BhīSaṅgh 10 in Vinaya; V 4:241,17-33).

⁹⁹ Saṅgh 13 (V 3:179-186) = BhīSaṅgh 17; def (for monks and nuns) at V 3:184,9-32. For overview, see Ariyesako (foll n).

¹⁰⁰ See Ariyesako, op cit, 1998:113-115.

¹⁰¹ This is stock: M 89,11/2:120 f, 31,6/1:206, 59,5/1:398, 128,11/3:156; A 2.43/1:70, A 3.95/1:243, 5.54/3:67, 5.78/3:104; S 36.19/4:225; cf M 33,14/1:222.

Bhante, this is how we all dwell in concord, in mutual joy, without disputing, mixing like milk and water, looking at each other with kindly eyes.” (M 31,7.7-7.12), SD 44.11

A similar report is found in the related **the (Anuruddha) Upakkilesa Sutta** (M 128).¹⁰²

(2) The Dhamma,cetiya Sutta (M 89,11-18/2:124), SD 64.10

The Dhamma,cetiya Sutta (M 89) reports king Pasenadi making a similar remark to the Buddha about how the monks are happily smiling and “living in concord, with mutual joy, without disputing, mixing like milk and water, seeing each other with kindly eyes” (§11). He does not see such a state of joy in amongst the common people, even in amongst royalty, where mutual strife is common. Even the sectarian members in their parks and gardens and the brahmins do not look happy or pleasant at all. Moreover, when assembled the monks are very disciplined, and the Buddha’s disciples love and respect him deeply.

(3) The Parisā Sutta (A 3.93), SD 64.18

The Parisā Sutta (A 3.93) uses a parable of rain to show how spiritual friendship (defined in the words of the “milk and water” pericope) [§11] builds up positive qualities in a person.

(A 3.93,3+4+5/1:243), SD 64.18; abridged, SD 6.12 (3)

(4) Other suttas which mention the “milk and water” pericope include the following:

The Bahu,vedanīya Sutta	M 59,5.3/1:398	SD 30.4
The Pañcak’āṅga Sutta	S 36.19,10.2/4:225	SD 30.1
The Parisa Vagga	A 2.5.2/1:70	SD 113.2
The Bhaṇḍa Sutta	A 3.122/1:275+276	
The Mahā Niddesa 1	Nm 1:132; V 1:351×4.	
Cf the Saṅgha Sāmaggī S	It 19,4/1.2.9/12), SD 46.2	

1.3.5 “The sangha dwells in concord ...” (*saṅgho samaṅga*) [§12].

Like the Samayāsamaya Sutta, **the (Ekaka) Saṅgha,sāmaggī Sutta** (It 19), too, says that when there is strife, no reviling, no quarrelling and no rejecting amongst the community, then, “those lacking faith (or with little faith) only gain faith and the faithful become even more faithful (and grow in number).”¹⁰³ [§12]

The same passage or its usage recurs in the following suttas:

The Parisa Vagga (A 2.5.2/1:70), SD 113.2

The Saddhamma Sammosa Sutta 3 (A 5.156,12/3:180) = **Sugata Vinaya S** (A 4.160), SD 6.7.

1.4 EXTENDED VERSION OF THE SUTTA

The Anāgata,bhaya Sutta 2 (A 5.78) shares the same theme and structure as **the Samayāsamaya Sutta** (A 5.54)—the best times for spiritual practice in terms of age, sickness, famine, social unrest and sangha strife. The Anāgata,bhaya Sutta 2, however, rings a more urgent tone in reminding us (“the

¹⁰² M 128,11+12/3:156×4 (SD 5.18).

¹⁰³ It 19,4/1.2.9/12 (SD 46.20).

monk,” that is, the practitioner, monastic or lay)¹⁰⁴ not to take our youth, our health, a time of plenty, social stability and sangha unity for granted—the future is terribly uncertain. Favourable conditions may suddenly turn to be unfavourable. In fact, the Anāgata, bhaya Sutta 2 is an extended version of the Samayāsamaya Sutta. (A 5.78/3:103-105), SD 77.16.

2 Sutta highlights

2.1 *Na sukarāṃ uñchena paggahena yāpetum* [§4]

2.1.1 *Uñchena paggahena*

2.1.1.1 The 4th “wrong time” for striving—that of social unrest—is defined as follows:

Furthermore, bhikkhus, there is **fear** [danger], inroads by savage tribes, and people, mounted on their carts, flee from the country” (*puna ca param bhikkhave dubbhikkharā hoti dussassam dullabha, piṇḍam, na sukarāṃ uñchena paggahena yāpetum*).

The tricky phrase here is *uñchena paggahena*, which some translators have rendered as “by gleaning and favours” (E M Hare in A:H 3:54 etc) and as “by gleaning and by favour” (I B Horner in V:H 4:325 etc).¹⁰⁵

2.1.1.2 The word ***uncha*** or ***uñchā***—translated as “gleaning(s)” —originally refers to the gathering of “ears or grains” by non-Buddhist ascetics, wanderers and so on (as often mentioned in the Jātakas). It also means living on wild forest produce, especially fruits and roots. Here, however, “gleaning” refers to monastics “making the normal almsround,” suggesting that what they obtain is too little or none for their sustenance.

2.1.2 Commentarial gloss

The Commentary, explaining the related sentence, however, says: “It is impossible to take one’s bowl and support oneself by the practice of gleaning” (*na sakkā hoti pattam gahetvā uñchā, cariyāya yāpetum*, AA 3:258).

Furthermore, there is a similar sentence in **the Vinaya**, which says, “It is not easy to support oneself by gleaning” (*na sukarā uñchena paggahena yāpetum*, V 3:6,19 f). Its Commentary similarly explains: “Whatever gleaning (gained) through exertion (almsround) does not easily sustain (one)” (*paggahena yo uñcho, tena yāpetum na sukarā*, VA 1:175,22). We see that *paggahena* is untranslated or implied by the parenthesis “(gained).” In other words, ***paggaha*** here simply means “exertion, making an effort.”

2.2 *Bhiyyo* [§12]

2.2.1 Two possible senses

The Pali word ***bhiyyo***, also spelt ***bhīyo***,¹⁰⁶ has these 2 senses:

¹⁰⁴ On “monk” as representing the audience, see SD 46.18 (2.1.3.2).

¹⁰⁵ For other occurrences, see A 3:66,7, 67,1, 104,11 ≈ V 1:238,11, 3:6,19 etc (PTC).

¹⁰⁶ Cognate of Vedic *bhūyas*, comparative form from √BHŪ, to become, functioning as comparative to *bhūri*, “wide, extensive, much, abundant.” Related forms: Skt *bhūyah*: P *bhiyyo*; cf Skt *jugupsate*: P *jigucchati*.

(1) (adj) more (Sn 61, *dukkham ettha bhīyyo*, “there is more suffering here”), Sn 584 (id), Sn 306 (~ *taṇhā pavaḍḍhatha*, “their craving increases all the more”); Dh 313 (~ *rajan ākirate*, “throws up dust (on himself) all the more”), Dh 349 (~ *taṇhā pavaḍḍhati*. “craving increases all the more”).

(2) (adv) in a higher degree, more, repeatedly, further: S 1:108 (*appaṃ vā bhīyo*, “less or more”); Sn 434 (~ *cittaṃ pasīdati*, “the mind brightens up even more”); Dh 18 (~ *nandati = ativiya nandati*, DhA, “he is delighted even more”); Miln 40.¹⁰⁷

Usages in compound: *bhīyyo,kamyatā*, “desire for more, greed” (V 2:214); *bhīyyo,bhāva*, “getting more, increase, multiplication” (V 3:45,2; D 3:221,20; M 2:11,19; S 5:9,24, 198,13, 244,17; A 1:98,22, 5:70,17; VbhA 289,30).

2.2.2 Separate usages

2.2.2.1 We see the first sense (the adjectival or numerical) of ***bhīyyo*** in the monk Sudinna story, recorded in the Pārājika section of **the Vinaya**, where he is rebuked for his wrong deed of sexual misconduct, thus: “Hollow man, it is neither for faith in the faithless nor for increase in number of the faithful. But, hollow man, it is only for the lack of faith of the faithless and for wavering in some of the faithful” (*n’etaṃ, mogha, purisa, appasannānaṃ vā pasādāya, pasannānaṃ vā bhīyyo, bhāvāya; atha khvetam, mogha, purisa, appasannānaṃ c’eva appasādāya, pasannānaṃ ca ekaccānaṃ añña, thattāyā’ti*, Pār 1.5.10 @ V 3:20,9-12).

2.2.2.2 The Commentary however explains *bhīyyo* in the adverbial sense of “degree” in the phrase ***pasannānaṃ ... bhīyyo, bhāvāya*** as follows: “Sons of family who have faith in the teaching, seeing the monks following the training-rules as they have been established, become even more faithful, saying, ‘The monks, indeed, do what is difficult! All their lives, they eat only a meal a day, observe celibacy, and are restrained in the Vinaya’ (*ye’pi sāsane pasannā kula, puttā te’pi sikkhā.pada, paññattim nātvā yathā, paññattaṃ paṭipajjamāne bhikkhū vā disvā ‘aho ayyā dukkara, kāriṇo, ye yāva, jīvaṃ eka, bhattaṃ brahma, cariyam vinaya, samvaram anupālentīti bhīyyo bhīyyo pasīdanti*, VA 1:225,18-23).

2.2.3 Pali polysemy

Clearly, both the senses of ***bhīyyo***—the adjectival or numerical sense and the adverbial sense of degree—apply to these passages, including the one in **the Samayāsamaya Sutta** [§12]. *Bhīyyo*, in other words, is polysemic: it has 2 senses, both of which apply to the context. We should thus give priority to the rule of Pali polysemy, while allows, indeed, necessitates, the alternate translations we have given, thus: “and the faithful become even more faithful (and grow in number).” [§12]

— — —

¹⁰⁷ Further see PED: *bhīyyoso, yebhuyyena*.

Samayâsamaya Sutta

The Discourse on the Timely and the Untimely

A 5.54

1 Bhikshus, there are these **5 wrong times for (spiritual) striving**.¹⁰⁸ What are the five? [66]

The 5 wrong times for striving

2 (1) Here, bhikshus, a monk is **old**, overcome by age.¹⁰⁹
This, bhikshus, is the 1st wrong time for striving.

3 (2) Furthermore, bhikshus, a monk is **ill**, overcome by illness.¹¹⁰
This, bhikshus, is the 2nd wrong time for striving.

4 (3) Furthermore, bhikshus, there is a **famine**,¹¹¹ a poor harvest, when alms-food is difficult to get, and it is not easy to live by gleaning.¹¹²
This, bhikshus, is the 3rd wrong time for striving.

5 (4) Furthermore, bhikshus, there is **the fear** [the danger] of inroads [raids] by savage tribes, and people, mounted on their carts, flee from the country.¹¹³
This, bhikshus, is the 4th wrong time for striving.

6 (5) Furthermore,¹¹⁴ bhikshus, **the sangha is split**.¹¹⁵
When the sangha is split, bhikshus, there is reviling of one another, accusing of one another, quarrelling¹¹⁶ with one another, rejecting of one another¹¹⁷—

¹⁰⁸ *Asamayā padhānāya*. “Wrong times,” *asamaya* = *na samaya*, “not the occasion; adj unseasonable.” **A-samaya**, “not the right time āfor: dat); *akālo bhagavantaṃ dassanāya ... , mano,bhāvaniyānam pi bhikkhūnaṃ ~o dassanāya* (M 2:23,6 ≈ D 3:36,11); *pañca ~ā padhānāya* (A 3:65,30-67,15); *attha akkhaṇā ~ā brahmacariya,vāsāya* (A 4:225,20-227,6 ≈ (nava) D 3:263,31-265,18 ≈ (attha) 287,12; *~ena bhuttaṃ anojavantaṃ hoti* (A 3:260,8; *asamayena* = *akāle*, AA 3:331).

¹⁰⁹ *Idha bhikkhave bhikkhu jiṇṇo hoti jarāya abhibhūto*. Cf Raṭṭha,pāla who ordains in old age: see (1.3.1.6).

¹¹⁰ *Puna ca param bhikkhave bhikkhu vyādhito hoti vyādhiyābhībhūto*. Be Se *byādhinābhībhūto*; Be:Phāyṛe *byādhībhūto*; Be:M6 *vyādhihi bhūto*; Be:M7 *vyādhino* (sic) *hoti vyādhābhībhūto*; Ce *vyādhinā abhibhūto*; Ee *vyādhiyābhībhūto*. See (1.2.2). On the meanings of the abbreviations for **the Pali references**, see the PTS eds.

¹¹¹ Said of Ālavī when Mahā Kassapa is there (Saṅgh 6.1.1 @ V 3:145).

¹¹² *Puna ca param bhikkhave dubbhikkhaṃ hoti dussassaṃ dullabha,piṇḍaṃ, na sukaraṃ uñchena paggahena yāpetuṃ*. Be:Ph *ucchena* throughout; Ce Ee Se *uñchena*. See (2.1).

¹¹³ *Puna ca param bhikkhave bhayaṃ hoti aṭavi,saṅkopo, cakka,samārūḷhā jānapadā pariyāyanti*. Be Be:Ph Be:M7 *aṭavisaṅkopo*; Be:M6 *aṭavisaṅkha*; Ce Ee *aṭavi,saṅkhepo*; Se *aṭavisaṅkopo*. Be Be:Ph Ce Ee Se *cakka,samārūḷhā*; Be:M6 *cakkha,samārūḷhā*; AA:Tāurnour) *cakka,samārūḷhāya*. This is stock.

¹¹⁴ Recurs in **Saddhamma Sammosa S 3** (A 5.156,6/3:179) = **Sugata Vinaya S** (A 4.160), SD 6.7. Close parallel in **(Ekaka) Saṅgha,bheda S** (It 18,4/1.2.8/11), SD 46.19. See (1.2.5.1).

¹¹⁵ *Puna ca param bhikkhave saṅgho bhinno hoti*.

¹¹⁶ “Quarrelling,” *parikkhepa* (1.2.5.1(4) n).

then, those lacking faith [those with little faith] only remain faithless; some of the faithful lose faith.¹¹⁸

This, bhikshus, is the 5th wrong time for striving.

These, bhikshus, are the 5 wrong times for striving.

The 5 right times for striving

7 Bhikshus, there are these **5 right times for striving**.¹¹⁹ What are the five?

8 (1) Here, bhikshus, a monk is **young**, a black-haired¹²⁰ young lad endowed with the blessing of youth, in the prime of life.¹²¹

This, bhikshus, is the 1st right time for striving.

9 (2) Furthermore, bhikshus, a monk is **healthy** [rarely sick], rarely afflicted, with good digestion, one that is neither too cold nor too hot, but moderate, suitable for striving.¹²²

This, bhikshus, is the 2nd right time for striving.

10 (3) Furthermore, bhikshus, **food is plentiful**, the harvest is good, **[67]** alms-food is easy to get, one can easily live by gleaning.¹²³

This, bhikshus, is the 3rd right time for striving.

11 (4) Furthermore, bhikshus, **people** dwell in concord, with mutual joy, without disputing, mixing like milk and water, seeing each other with kindly eyes."¹²⁴

This, bhikshus, is the 4th right time for striving.

¹¹⁷ *Saᅅghe kho pana bhikkhave bhinne aᅅᅇam-aᅅᅇam akkosā ca honti, aᅅᅇam-aᅅᅇam paribhāsā ca honti, aᅅᅇam-aᅅᅇam parikkhepā ca honti, aᅅᅇam-aᅅᅇam pariccajanā ca honti.* Be Ce Ee *pana*; Se *puna*. Be Se *pariccajā*; Be:Ph *paricchanno*; Ce Ee *pariccajanā*. On "rejecting," *pariccajanā*, see (1.2.5.1(4) n). See (1.2.5.1).

¹¹⁸ *Tattha appasannā c'eva na-p,pasīdanti pasannānaᅅ ca ekaccānaᅅ aᅅᅇa,thattaᅅ hoti.* Be *aᅅᅇa,thattaᅅ*; Ce Ee Se *aᅅᅇa,thattaᅅ*. Cf §12 n ad loc.

¹¹⁹ *Samayā padhānāya.*

¹²⁰ Also *susu,kāᅇa,keso*, which Comy glosses as "with very black hair" (DA 1:284; MA 2:51, 170; SA 1:42; AA 2:41; cf J 2:57).

¹²¹ *Idha bhikkhave bhikkhu daharo hoti yuvā susu kāᅇa,keso bhadrena yobbanena samannāgato paᅇhamena vayasā.* Only Se *susū*. See esp **Ariya Pariyesanā S** (M 26,14/1:163,27) + SD 1.11 (2.1.1). See also **Soᅇa,daᅇᅇa S** (D 4,6(4)/1:115,15+n), SD 30.5; **Kūᅇa,danta S** (D 5,7(4)/1:131,28), SD 22.8; **Mahā Sīha,nāda S** (M 12,62/1:82,23), SD 48.1; **Mahā Saccaka S** (M 36,13/1:163,27 *pe*), SD 49.4; **Bodhi Rāᅇa,kumāra S** (M 85,11/2:93,19), SD 55.2; **Saᅅgāraᅇa S** (M 100,9/2:212,1), SD 10.9; (**Devatā**) **Samiddhi S** (S 1.20,12/1:9), SD 21.4; **Parisa S 2** (A 2.5.2/1:70), SD 113.2; **Uruvelā S 2** (A 4.22/2:22), SD 96.14; **Samayāsamaya S** (A 5.54,8/3:66), SD 51.15. See (1.3.1.1).

¹²² *Puna ca param bhikkhave bhikkhu appābādhho hoti appātaᅅko sama,vepākiniyā gahaᅇiyā samannāgato nāti-sītāya nāccuᅇhāya majjhimāya padhāna-k,khamāya.*

¹²³ *Puna ca param bhikkhave subhikkham hoti susassam sulabha,piᅇᅇam, sukaram uᅅchena paggahena yāpetum.*

¹²⁴ *Puna ca param bhikkhave manussā samaggā sammodamānā avivadamānā* [Be:M7 AA:T omit] *khīrōdakī,-bhūtā aᅅᅇam-aᅅᅇam piya,cakkhūhi sampassantā viharanti.* See **Cūᅇa Go,siᅅga S** (M 31,6+7/1:206 f), SD 44.11; **Bahu,vedanīya S** (M 59,5/1:398), SD 30.4; spoken by Pasenadi: **Dhamma,cetiya S** (M 89,11/2:120 f), SD 64.10; (**Anuruddha**) **Upakkilesa S** (M 128,11+ 12/3:156×4), SD 5.18; **Paᅅcak'aᅅga S** (S 36.19/4:225), SD 30.1; **Parisa Vg** (A 2.5.2/1:70), **Parisā S** (A 3.93,3+4+5/1:243×3), SD 64.18; **Bhaᅇᅇa S** (A 3.122/1:275+ 276), **Anāgata Bhaya S 2** (A 5.78,5/3:104), SD 77.16; **Nm** 11:132; V 1:351×4. Cf **Saᅅgha Sāmaggī S** (It 19,4/1.2.9/12), SD 46.20. See (1.3.1.4).

12 (5) Furthermore,¹²⁵ bhikshus, **the sangha** dwells in concord, mutually rejoicing in one another, not quarrelling, one in teaching and recital (of the Pātimokkha), at ease.¹²⁶

When the sangha is in concord, bhikshus, and not reviling one another, not accusing one another, not quarrelling with one another, not rejecting one another¹²⁷—

then, those lacking faith [those with little faith] gain faith, and the faithful become even more faithful (and grow in number).¹²⁸

This, bhikshus, is the 5th right time for striving.

These, bhikshus, are the 5 right times for striving.

— evaṃ —

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¹²⁵ Recurs in **Saddhamma Sammosa S 3** (A 5.156,12/3:180) = **Sugata Vinaya S** (A 4.160), SD 6.7. Close parallel in **(Ekaka) Saṅgha,sāmaggī S** (It 19,4/1.2.9/12), SD 46.20. See (1.3.1.5).

¹²⁶ *Puna ca param bhikkhave saṅgho samaggo sammodamāno avivadamāno ek'uddeso phāsu viharati.* Ce Ee Se *phāsu*; omitted in Be:M7 AA:T.

¹²⁷ *Saṅghe kho pana bhikkhave samagge na c'eva aññam-aññam akkosā honti na ca aññam-aññam paribhāsā honti na ca aññam-aññam parikkhepā honti na ca aññam-aññam pariccajanā honti.* Kho omitted in Be:M6 BePM7 AA:T. Be Se *pariccajā*; Be:M7 Ce Ee *pariccajanā*. See §6 n.

¹²⁸ *Tattha appasannā c'eva pasīdanti pasannānañ ca bhīyo,bhāvo hoti.* Be Be:Phayre Ce Se AA:T *bhiyyo,bhāvāya*; Be:M6 *bhīyo,bhāvā*; Ee *bhīyo,bhāvō*. On **bhiyyo**, see (2.2).