

AN 5.78: Anāgatabhaya Sutta

Future Dangers

Translated by Bhante Suddhāso

“Monks, seeing five future dangers, a monk has sufficient reason to vigilantly, diligently, and resolutely live for the sake of reaching the unreached, attaining the unattained, and realizing the unrealized. What five?

“Monks, here a monk considers, ‘Currently I am young, youthful, dark-haired, with the blessing of youth, early in life. But there will be a time when this body is affected by decrepitude. When it is decrepit and dominated by decrepitude, it is not easy to pay attention to the instructions of the Buddhas, and it is not easy to make use of remote wilderness dwellings. That unappealing, undesirable, unpleasant condition has not yet come to me. Before that happens, I will put forth energy to reach the unreached, attain the unattained, and realize the unrealized, so that when I am decrepit I will live comfortably.’ Monks, seeing this - the first of the future dangers - a monk has sufficient reason to vigilantly, diligently, and resolutely live for the sake of reaching the unreached, attaining the unattained, and realizing the unrealized.

“Next, monks, a monk considers, ‘Currently I have few afflictions and few ailments, and my stomach digests well - it is neither too cold nor too hot, it is just right, and tolerant of exertion. But there will be a time when this body is affected by sickness. When it is sick and dominated by sickness, it is not easy to pay attention to the instructions of the Buddhas, and it is not easy to make use of remote wilderness dwellings. That unappealing, undesirable, unpleasant condition has not yet come to me. Before that happens, I will put forth energy to reach the unreached, attain the unattained, and realize the unrealized, so that when I am sick I will live comfortably.’ Monks, seeing this - the second of the future dangers - a monk has sufficient reason to vigilantly, diligently, and resolutely live for the sake of reaching the unreached, attaining the unattained, and realizing the unrealized.

“Next, monks, a monk considers, ‘Currently it is easy to be a mendicant; the crops are good, it is easy to get almsfood, it is easy to survive by collecting donations. But there will be a time when it is hard to be a mendicant, when the crops are poor, it is hard to get almsfood, and it is not easy to survive by collecting donations. When it is not easy to be a mendicant, people gather in places where it is easy to be a mendicant. There they live crowded together. When living crowded together, it is not easy to pay attention to the instructions of the Buddhas, and it is not easy to make use of remote wilderness dwellings. That unappealing, undesirable, unpleasant condition has not yet come to me. Before that happens, I will put forth energy to reach the unreached, attain the unattained, and realize the unrealized, so that when it is hard to be a mendicant I will live comfortably.’ Monks, seeing this - the third of the future dangers - a monk has sufficient reason to vigilantly, diligently, and resolutely live for the sake of reaching the unreached, attaining the unattained, and realizing the unrealized.

“Next, monks, a monk considers, ‘Currently people are harmonious, rejoicing together, not arguing, blending like milk and water, looking at each other with affectionate eyes. But there will be a time when there is danger and turmoil, and people get in vehicles and go in

all directions. When there is danger, people gather where it is safe. There they live crowded together. When living crowded together, it is not easy to pay attention to the instructions of the Buddhas, and it is not easy to make use of remote wilderness dwellings. That unappealing, undesirable, unpleasant condition has not yet come to me. Before that happens, I will put forth energy to reach the unreached, attain the unattained, and realize the unrealized, so that when there is danger I will live comfortably.' Monks, seeing this - the fourth of the future dangers - a monk has sufficient reason to vigilantly, diligently, and resolutely live for the sake of reaching the unreached, attaining the unattained, and realizing the unrealized.

"Next, monks, a monk considers, 'Currently the Saṅgha is harmonious, rejoicing together, not arguing, reciting together, living comfortably. But there will be a time when the Saṅgha becomes divided. When there is division in the Saṅgha, it is not easy to pay attention to the instructions of the Buddhas, and it is not easy to make use of remote wilderness dwellings. That unappealing, undesirable, unpleasant condition has not yet come to me. Before that happens, I will put forth energy to reach the unreached, attain the unattained, and realize the unrealized, so that when there is division in the Saṅgha I will live comfortably.' Monks, seeing this - the fifth of the future dangers - a monk has sufficient reason to vigilantly, diligently, and resolutely live for the sake of reaching the unreached, attaining the unattained, and realizing the unrealized.

"Monks, seeing these five future dangers, a monk has sufficient reason to vigilantly, diligently, and resolutely live for the sake of reaching the unreached, attaining the unattained, and realizing the unrealized."