

0.0.1 Janussoni

jāṇussonīsuttaṃ

0. Source: Savatthi.

sāvatthinidānaṃ

1. Then, the brahmin Janussoni visited with the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the brahmin Janussoni said this to the Auspicious One:

atha kho jāṇussonī brāhmaṇo yena bhagavā tenu-pasaṅkami. upasaṅkamtvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jāṇussonī brāhmaṇo bhagavantam etadavoca:

2. Indeed I, O Master Gotama, am one of such doctrine, such view: “There is not one who, not fearing being liable to death, is not afraid of the undergoing of death.”

ahaṃ hi bho gotama evaṃvādī evaṃdiṭṭhī: "natthi yo so maraṇadhammo samāno na bhāyati. na santāsaṃ āpajjati maraṇassā" ti.

3. There are, O brahmin, those who, fearing being liable to death, are afraid of the undergoing of death. However, O brahmin, there are those who, not fearing being liable to death, are not afraid of the undergoing of death.

atthi brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati. maraṇassa. atthi pana brāhmaṇa maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

4. And who, O brahmin, fearing being liable to death, is afraid of the undergoing of death?

katamo ca brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa?

5. Here, O brahmin, a certain one is not rid of lust, not rid of desire, not rid of affection, not rid of thirst, not rid of fever, not rid of greed in sensual pleasures. A severe disease or sickness is contacted by that certain one. It occurs to that certain one contacted by the severe disease or sickness thus: “Alas, the sensual pleasures that are dear will abandon me, or I will abandon the sensual pleasures that are dear!” He grieves, becomes distressed, laments, wails beating his breast, falls into confusion. This, O brahmin, is one who, fearing being liable to death, is afraid of the undergoing of death.

idha brāhmaṇa ekacco kāmesu avītarāgo hoti avigatachando avigatapemo avigatapiṇṇaso avigatapiṇṇaḥho avigatatanho, tamenaññatara gāḥho rogātaṇko phusati. tassaññatarena gāḥhena rogātaṇkena phuṭṭhassa evaṃ hoti: piyā vata maṃ kāmā jahissanti, piye vāhaṃ kāme jahissāmi. so socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. ayaṃ kho brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

6. Furthermore, O brahmin, here a certain one is not rid of lust, not rid of desire, not rid of affection, not rid of thirst, not rid of fever, not rid of greed for the body. A severe disease or sickness is contacted by that certain one. It occurs to that certain one contacted by the severe disease or sickness thus: “Alas, the body that is dear will abandon me, or I will abandon the body that is dear!” He grieves, becomes distressed, laments, wails beating his breast, falls into confusion. This, O brahmin, is one who, fearing being liable to death, is afraid of the undergoing of death.

puna ca paraṃ brāhmaṇa idhekacco kāye avītarāgo hoti avigatachando avigatapemo avigatapiṇṇaso avigatapiṇṇaḥho avigatatanho. tamenaññatara gāḥho rogātaṇko phusati. tassaññatarena gāḥhena rogātaṇkena phuṭṭhassa evaṃ hoti: piyo

vata maṃ kāyo jahissati. piyaṃ cāhaṃ kāyaṃ ja-
hissāmīti. so socati kilamati paridevati urattāḷiṃ
kandati sammohaṃ āpajjati. ayampi kho brāh-
maṇa maraṇadhammo samāno bhāyati, santāsaṃ
āpajjati maraṇassa.

7. Furthermore, O brahmin, here a certain one has not done good [deeds], has not done wholesome [deeds], has not made a refuge for the fearful. One who has done evil [deeds], done cruel [deeds], done wrong-doing. A severe disease or sickness is contacted by that certain one. It occurs to that certain one contacted by the severe disease or sickness thus: “Alas, I have not done good [deeds], not done wholesome [deeds], not made refuge for the fearful. [I have] done evil [deeds], done cruel [deeds], done wrong-doing. Sir, as far as the destiny of those who have not done good [deeds], not done wholesome [deeds], not made refuge for the fearful, [who have] done evil [deeds], done cruel [deeds], done wrong-doing, that destiny I must go after death!” He grieves, becomes distressed, laments, wails beating his breast, falls into confusion. This, O brahmin, is one who, fearing being liable to death, is afraid of the undergoing of death.

puna ca paraṃ brāhmaṇa idhekacco akatakalyāṇo
hoti akatakusalo akatabhīruttāṇo. katapāpo ka-
taluddo katakibbiso. tamenaññatāro gālho rogā-
taṅko phusati. tassaññatarena gālhena rogātaṅ-
kena phutṭhassa evaṃ hoti: akataṃ vata me kal-

yāṇaṃ, akataṃ kusalā, akataṃ bhīruttāṇaṃ. kattaṃ pāpaṃ, kattaṃ luddaṃ, kattaṃ kibbisaṃ. yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati, taṃ gatiṃ pecca gacchāmīti. so socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

8. Furthermore, O brahmin, here a certain one is uncertain, is one who has doubt, is one who has not reached accomplishment in the true Dhamma. A severe disease or sickness is contacted by that certain one. It occurs to that certain one contacted by the severe disease or sickness thus: “Alas, I am one who is uncertain, one who has doubt, one who has not reached accomplishment in the true Dhamma!” He grieves, becomes distressed, laments, wails beating his breast, falls into confusion. This, O brahmin, is one who, fearing being liable to death, is afraid of the undergoing of death.

puna ca paraṃ brāhmaṇa idhekacco kaṅkhī hoti vecikicchī anīṭṭhaṃgato saddhamme. tamenāññatara gāḷho rogātāṅko phusati. tassaññatarena gāḷhena rogātāṅkena phuṭṭhassa evaṃ hoti: kaṅkhī vatamhi vecikicchī anīṭṭhaṃgato saddhammo'ti. so socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇa-

dhhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

9. These, O brahmin, are the four who, fearing being liable to death, are afraid of the undergoing of death.

ime kho brāhmaṇa. cattāro maraṇadhammā samānā bhāyati, santāsaṃ āpajjanti maraṇassa.

10. And who, O brahmin, not fearing being liable to death, is not afraid of the undergoing of death? Here, O brahmin, a certain one is rid of lust, rid of desire, rid of affection, rid of thirst, rid of fever, rid of greed in sensual pleasures. A severe disease or sickness is contacted by that certain one. It does not occur to that certain one contacted by the severe disease or sickness thus: “Alas, the sensual pleasures that are dear will abandon me, or I will abandon the sensual pleasures that are dear!” He does not grieve, does not become distressed, does not lament, does not wail beating his breast, does not fall into confusion. This, O brahmin, is one who, not fearing being liable to death, is not afraid of the undergoing of death.

katamo ca brāhmaṇa maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa? idha brāhmaṇa ekacco kāmesu vītarāgo hoti vigatachando vigatapemo vigatapipāso vigataparilāho

vigatataṇho. tamenaññataro gālho rogātaṅko phu-
sati. tassaññatarena gālhena rogātaṅkena phu-
ṭṭhassa na evaṃ hoti: piyā vata maṃ kāmā jahis-
santi, piye vāhaṃ kāme jahissāmīti. so na socati
na kilamati na paridevati na urattāliṃ kandati na
sammohaṃ āpajjati. ayaṃ kho brāhmaṇa mara-
ṇadhammo samāno na bhāyati na santāsaṃ āpaj-
jati maraṇassa.

11. Furthermore, O brahmin, here a certain one is rid of lust, rid of desire, rid of affection, rid of thirst, rid of fever, rid of greed for the body. A severe disease or sickness is contacted by that certain one. It does not occur to that certain one contacted by the severe disease or sickness thus: “Alas, the body that is dear will abandon me, or I will abandon the body that is dear!” He does not grieve, does not become distressed, does not lament, does not wail beating his breast, does not fall into confusion. This, O brahmin, is one who, not fearing being liable to death, is not afraid of the undergoing of death.

puna ca paraṃ brāhmaṇa idhekacco kāye vīta-
rāgo hoti vigatacchando vigatapemo vigatapipāso
vigataparilāho vigatataṇho tamenaññataro gālho
rogātaṅko phusati. tassaññatarena gālhena ro-
gātaṅkena phuṭṭhassa na evaṃ hoti: piyo vata
maṃ kāyo jahissati, piyaṃ cāhaṃ kāyaṃ jahis-
sāmīti. so na socati na kilamati na paridevati na

urattāḷiṃ kandati na sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

12. Furthermore, O brahmin, here a certain one has not done evil [deeds], not done cruel [deeds], not done wrong-doing. [He has] done good [deeds], has done wholesome [deeds], has made a refuge for the fearful. A severe disease or sickness is contacted by that certain one. It occurs to that certain one contacted by the severe disease or sickness thus: “Alas, I have not done evil [deeds], not done cruel [deeds], not done wrong-doing. [I have] done good [deeds], done wholesome [deeds], made refuge for the fearful. Sir, as far as the destiny of those who have not done evil [deeds], not done cruel [deeds], not done wrong-doing, [who have] done good [deeds], done wholesome [deeds], made refuge for the fearful, that destiny I must go after death!” He does not grieve, does not become distressed, does not lament, does not wail beating his breast, does not fall into confusion. This, O brahmin, is one who, not fearing being liable to death, is not afraid of the undergoing of death.

puna ca paraṃ brāhmaṇa idhekacco akatapāpo hoti akataluddo, akatakibbiso. katakalyāṇo hoti katakusalo katabhīruttāṇo. tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālhena rogātāṅkena phutṭhassa evaṃ hoti: akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisaṃ, ka-

taṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttā-
 ṇaṃ. yāvatā bho akatapāpānaṃ akataluddānaṃ
 akatakibbisānaṃ katakalyāṇānaṃ kata kusalānaṃ
 katabhīruttāṇānaṃ gati taṃ gatiṃ pecca gacchāmi
 ti. so na socati na kilamati na paridevati na urat-
 tāḷiṃ kandati na sammohaṃ āpajjati. ayampi kho
 brāhmaṇa maraṇadhammo samāno na bhāyati na
 santāsaṃ āpajjati maraṇassa.

13. Furthermore, O brahmin, here a certain one is not uncertain, is not one who has doubt, is one who has reached accomplishment in the true Dhamma. A severe disease or sickness is contacted by that certain one. It occurs to that certain one contacted by the severe disease or sickness thus: “Alas, I am one who is not uncertain, one who has no doubt, one who has reached accomplishment in the true Dhamma!” He does not grieve, does not become distressed, does not lament, does not wail beating his breast, does not fall into confusion. This, O brahmin, is one who, not fearing being liable to death, is not afraid of the undergoing of death.

puna ca paraṃ brāhmaṇa idhekacco akaṅkhī hoti
 avecikicchī niṭṭhaṃgato saddhamme. tamenāñ-
 ñataro gālho rogātāṅko phusati. tassaññatarena
 gālhena rogātāṅkena phuṭṭhassa evaṃ hoti: akaṅ-
 khī vatamhi avecikicchī niṭṭhaṃgato saddhammeti.
 so na socati na kilamati na paridevati na urattā-
 ḷiṃ kandati na sammohaṃ āpajjati. ayampi kho

brāhmaṇa maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

14. These, O brahmin, are the four who, not fearing being liable to death, are not afraid of the undergoing of death.

ime kho brāhmaṇa cattāro maraṇadhammā samānā na bhāyanti, na santāsaṃ āpajjati maraṇas-sāti.

15. Excellent, O Master Gotama! Excellent, O Master Gotama! Just as, O Master Gotama, one might set upright what has been overturned, or open up what has been closed, or show a path to one who is lost, or bear an oil lamp in the darkness so that those with good eyesight can see forms, just so has the Dhamma been explained by the venerable Gotama in countless ways. I go, to the Auspicious Gotama, as refuge, and to the Dhamma, and to the Sangha of bhikkhus. May Master Gotama bear it in mind, that I am a lay disciple who has gone for refuge from today for as long as life lasts.

abhikkantaṃ bho gotama, abhikkantaṃ bho gotama seyyathāpi bho gotama, nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjo-

taṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evameva bhotā gotamena anekapariyāyena dhammo pakāsito. esāhaṃ bhagavantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammaṃ ca bhikkhusaṅghaṃ ca. upāsakaṃ maṃ bhavaṃ gotamo dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

