

0.0.1 Janussoni

0.0.1 jāṇussonisuttam

0. Source: Savatthi.

sāvatthinidānaṃ

1. Then by which way [led to] the Auspicious One , by that way the brahmin Janussoni approached. Having approached, 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 tenupa-saṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekaman-taṃ nisīdi. ekamantaṃ nisinno kho jāṇussonī brāhmaṇo bhagavantaṃ 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 avigatapipāso avigataparilāho avigatatāṇho, tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālhena rogātāṅkena phutṭhassa evaṃ hoti: piyā vata maṃ kāmā jahissanti, piye vāhaṃ kāme jahissāmīti. so socati kilamati paridevati urattāliṃ 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 avigatapipāso avigataparilāho avigatatāṇho. tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālhena rogātāṅkena phutṭhassa evaṃ hoti: piyo vata maṃ kāyo jahissati. piyaṃ cāhaṃ kāyaṃ jahissāmīti. so socati kilamati pa-

ridevati urattāḷiṃ kandati sammohaṃ āpajjati. ayampi kho brāhmaṇa 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 kataluddo katabbiso. tamenaññatara gālho rogātāṅko phusati. tassaññatarena gālhena rogātāṅkena phutṭhassa evaṃ hoti: akataṃ vata me kalyāṇaṃ, akataṃ kusalā, akataṃ bhīruttāṇaṃ. kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisaṃ. yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ katalud-

dānaṃ katakibbisānaṃ gati, taṃ gatiṃ pecca gacchā-mīti. so socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇa-dhammo 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 anittahaṃgato saddhamme. tamenaññatara gālho rogātāṅko phusati. tassaññatarena gālhena rogātāṅkena phutṭhassa evaṃ hoti: kaṅkhī vatamhi vecikicchī anittahaṃgato saddhammo'ti. so socati kilamati paridevati urattāliṃ kandati sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇadhammo 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 vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho. tamenaññatara gāḷho rogātaṅko phusati. tassaññatarena gāḷhena rogātaṅkena phuṭṭhassa na evaṃ hoti: piyā vata maṃ kāmā jahissanti, piye vāhaṃ kāme jahissāmīti. so na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati. ayaṃ kho brāhmaṇa maraṇadhammo samāno na bhāyati na santāsaṃ āpajjati 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 vītarāgo hoti
 vigatacchando vigatapemo vigatapipāso vigataparīlāho
 vigatataṇho tamenaññataro gālho rogātaṅko phusati.
 tassaññatarena gālhena rogātaṅkena phutṭhassa na
 evaṃ hoti: piyo vata maṃ kāyo jahissati, piyaṃ cā-
 haṃ kāyaṃ jahissāmīti. so na socati na kilamati na
 paridevati na urattāliṃ kandati na sammohaṃ āpaj-
 jati. 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 param brāhmaṇa idhekacco akatapāpo hoti akataluddo, akatakibbiso. katakalyāṇo hoti katakusalo katabhīruttāṇo. tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālhena rogātāṅkena phuṭṭhassa evaṃ hoti: akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisāṃ, kataṃ kalyāṇaṃ, kataṃ kusalāṃ, kataṃ bhīruttāṇaṃ. yāvatā bho akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ katakusalānaṃ katabhīruttāṇānaṃ gati taṃ gatiṃ pecca gacchāmi ti. so na socati na kilamati na paridevati na urattāḷiṃ 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 ave-
cīkicchī nīṭṭhaṃgato saddhamme. tamenaññatāro gāḷho
rogātāṅko phusati. tassaññatārena gāḷhena rogātā-
kena phuṭṭhassa evaṃ hoti: akaṅkhī vatamhi ave-
cīkicchī nīṭṭhaṃgato saddhammeti. so na socati na ki-
lamati na paridevati na urattāḷiṃ kandati na sammo-
haṃ 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 maraṇassāti.

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, pa-
 ṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācik-
 kheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhu-
 manto rūpāni dakkhintīti, evameva bhotā gotamena
 anekapariyāyena dhammo pakāsito. esāhaṃ bhaga-
 vantaṃ gotamaṃ saraṇaṃ gacchāmi, dhammaṃ ca
 bhikkhusaṅghaṃ ca. upāsakaṃ maṃ bhavaṃ gotamo
 dhāretu, ajjatagge pāṇupetaṃ saraṇaṃ gatanti.

