

0.0.1 Janussoni

jāṇussonīsuttam

0. Source: Savatthi.

sāvattthinidānam

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
tenupasaṅkami.
upasaṅkamitvā bhagavatā
saddhiṃ sammodi. sammodanī-
yaṃ kathaṃ sārāṇī-
yaṃ vītisāretvā ekamantaṃ
nisīdi. ekamantaṃ nisinno
kho jāṇussonī brāhmaṇo
bhagavantam etada-
voca:

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

atthi brāhmaṇa maraṇadhammo
samāno bhāyati, santāsaṃ

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.

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

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,

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

katamo ca brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa?

idha brāhmaṇa ekacco kāmesu avītarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatatatṇho, tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālhena rogātāṅkena phuṭṭhassa evaṃ hoti: piyā vata maṃ kāmā jahissanti, piye vāhaṃ kāme jahissā-

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.

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 li-

mīti. so socati ki-lamati paridevati urattālīm kandati sammohaṃ āpajjati. ayaṃ kho brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

puna ca paraṃ brāhmaṇa idhekacco kāye avītarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatataṇho. tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālhena rogātāṅkena phuṭṭhassa evaṃ hoti: piyo vata maṃ kāyo jahissati. piyaṃ cāhaṃ kāyaṃ jahis-sāmīti. so socati ki-lamati paridevati urattālīm kandati

able to death, is afraid of the undergoing of death.

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

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

puna ca paraṃ brāhmaṇa idhekacco akata-kalyāṇo hoti akata-kusalo akatabhīrut-tāṇo. katapāpo kataluddo katakibbisso. tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālhenā rogātāṅkena phutṭhassa evaṃ hoti: akataṃ vata me kalyāṇaṃ, akataṃ kusalā, akataṃ bhīruttāṇaṃ. kataṃ pāpaṃ, kataṃ lud-daṃ, kataṃ kibbi-saṃ. yāvatā bho akata-kalyāṇānaṃ akata-kusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbis-

[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.

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,

naṃ gati, taṃ gatiṃ pecca gacchāmīti. so socati kilamati paridevati urattāḷiṃ kandaṭṭhi sammohāṃ āpajjati. ayampi kho brāhmaṇa maraṇa-dhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

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 kandaṭṭhi sammohāṃ āpajjati. ayampi kho

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.

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

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

brāhmaṇa maraṇa-dhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

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

katamo ca brāhmaṇa maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa? idha brāhmaṇa ekacco kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho. tamenaññataro gālho rogātanko phusati. tassaññatarena gālhenā rogātankena

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.

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

phuṭṭhassa na evaṃ hoti: piyā vata maṃ kāmā jahissanti, piye vāhaṃ kāme jahissāmīti. so na socati na kilamati na paridevati na urattāḷiṃ kandati na sammoḥaṃ āpajjati. ayaṃ kho brāhmaṇa maraṇadhammo samāno na bhāyati na santāsaṃ āpajjati maraṇassa.

puna ca paraṃ brāhmaṇa idhekacco kāye vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigatapariḷāho vigatataṇho tamenaññataro gāḷho rogātaṅko phusati. tassaññatarena gāḷhena rogātaṅkena phuṭṭhassa na evaṃ hoti: piyo vata maṃ kāyo jahissati,

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.

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-

piyaṃ cāhaṃ kā-
yaṃ jahissāmīti. so
na socati na kila-
mati na paridevati
na urattāliṃ kan-
dati na sammohaṃ
āpajjati. ayampi kho
brāhmaṇa maraṇa-
dhammo samāno na
bhāyati, na santā-
saṃ āpajjati mara-
ṇassa.

puna ca paraṃ brāh-
maṇa idhekacco aka-
tapāpo hoti akata-
luddo, akatakibbiso.
katakalyāṇo hoti ka-
takusalo katabhī-
ruttāṇo. tamenañ-
ñataro gāḷho rogā-
taṅko phusati. tas-
saññatarena gāḷhena
rogātaṅkena phuṭ-
ṭhassa evaṃ hoti:
akataṃ vata me pā-
paṃ, akataṃ lud-
daṃ, akataṃ kibbi-
saṃ, kataṃ kalyā-
ṇaṃ, kataṃ kusalaṃ,

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.

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 con-

katam bhīruttāṇaṃ.
yāvata bho akata-
pāpānaṃ akatalud-
dānaṃ akatakibbi-
sānaṃ katakalyā-
ṇānaṃ kata kusalā-
naṃ katabhīruttāṇā-
naṃ gati taṃ gatiṃ
pecca gacchāmi ti.
so na socati na kila-
mati na paridevati
na urattāliṃ kan-
dati na sammohaṃ
āpajjati. ayampi kho
brāhmaṇa maraṇa-
dhammo samāno na
bhāyati na santāsaṃ
āpajjati maraṇassa.

puna ca paraṃ brāhmaṇa idhekacco akaṅkhi hoti avecikicchī niṭṭhamgato saddhamme. tamenaññatara gālho rogātāṅko phusati. tassaññatarena gālhena

tacted 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.

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

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

rogātāṅkena phut-
ṭhassa evaṃ hoti:
akaṅkhī vatamhi
avecikicchī nitṭhaṃ-
gato saddhammeti.
so na socati na kila-
mati na paridevati
na urattāliṃ kan-
dati na sammohaṃ
āpajjati. ayampi kho
brāhmaṇa maraṇa-
dhammo samāno na
bhāyati, na santā-
saṃ āpajjati mara-
ṇassa.

ime kho brāhmaṇa
cattāro maraṇadhammā
samānā na bhāyanti,
na santāsaṃ āpajjati
maranassāti.

abhikkantaṃ bho go-
tama, abhikkantaṃ
bho gotama seyya-
thāpi bho gotama,

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.

nikkujjitam vā ukkujeyya, paṭicchannam vā vivareyya, mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakhintīti, evameva bhotā gotamena anekapariyāyena dhammo pakāsito. esāham bhagavantam gotamam saraṇam gacchāmi, dhammam ca bhikkhusaṅgham ca. upāsakam maṃ bhavam gotamo dhāretu, ajjatagge pāṇupetaṃ saraṇam gatanti.

