

0.0.1 Janussoni

0. Source: Savatthi.

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:

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.”

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.

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, 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 liable 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 [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, 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 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 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-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 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.

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 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.