

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

0.0.1 jāṇussonīsuttam

0. sāvattthinidānaṃ

1. atha kho jāṇussonī brāhmaṇo yena bhagavā tenu-pasaṅkami. upasaṅkamitvā bhagavatā saddhiṃ sammodi. sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jāṇussonī brāhmaṇo bhagavantaṃ etadavoca:

2. ahaṃ hi bho gotama evaṃvādī evaṃditṭhī: "natthi yo so maraṇadhammo samāno na bhāyati. na santāsaṃ āpajjati maraṇassa" ti.

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

4. katamo ca brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa?

5. idha brāhmaṇa ekacco kāmesu avītarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatataṇho, tamenaññataro gālho rogātaṅko phusati. tassaññatarena gālhena rogātaṅkena phuṭṭhassa evaṃ hoti: piyā vata maṃ kāmā jahissanti, piye vāhaṃ kāme jahissāmi. so socati kilamati paridevati urattāliṃ

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],

kandati sammohaṃ āpajjati. ayaṃ kho brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

6. puna ca paraṃ brāhmaṇa idhekacco kāye avītarāgo hoti avigatachando avigatapemo avigatapipāso avigataparilāho avigatataṇho. tamenaññataro gālho rogātaṅko phusati. tassaññatarena gālhena rogātaṅkena phuṭṭhassa evaṃ hoti: piyo vata maṃ kāyo jahissati. piyaṃ cāhaṃ kāyaṃ jahissāmīti. so socati kilamati paridevati urattālīṃ kandati sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

7. puna ca paraṃ brāhmaṇa idhekacco akatakalyāṇo hoti akatakusalo akatabhīruttāṇo. katapāpo kataluddo katakibbiso. tamenaññataro gālho rogātaṅko phusati. tassaññatarena gālhena rogātaṅkena phuṭṭhassa evaṃ hoti: akataṃ vata me kalyāṇaṃ, akataṃ kusalā, akataṃ bhīruttāṇaṃ. kataṃ pāpaṃ, kataṃ luddaṃ, kataṃ kibbisaṃ. yāvatā bho akatakalyāṇānaṃ akatakusalānaṃ akatabhīruttāṇānaṃ katapāpānaṃ kataluddānaṃ katakibbisānaṃ gati, taṃ gatīṃ pecca gacchāmīti. so socati kilamati paridevati urattālīṃ kandati sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

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

8. puna ca paraṃ brāhmaṇa idhekacco kaṅkhī hoti vecikicchi anittḥaṃgato saddhamme. tamenaññataro gālho rogātaṅko phusati. tassaññatarena gālhena rogātaṅkena phutṭhassa evaṃ hoti: kaṅkhī vatamhi vecikicchi anittḥaṃgato saddhammo'ti. so socati kilamati paridevati urattāḷiṃ kandati sammohaṃ āpajjati. ayaṃ kho brāhmaṇa maraṇadhammo samāno bhāyati, santāsaṃ āpajjati maraṇassa.

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

10. katamo ca brāhmaṇa maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa? idha brāhmaṇa ekacco kāmesu vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho. tamenaññataro gālho rogātaṅko phusati. tassaññatarena gālhena rogātaṅkena phutṭhassa na evaṃ hoti: piyā vata maṃ kāmā jahissanti, piye vāhaṃ kāme jahissāmīti. so na socati na kilamati na paridevati na urattāḷiṃ kandati na sammohaṃ āpajjati. ayaṃ kho brāhmaṇa maraṇadhammo samāno na bhāyati na santāsaṃ āpajjati maraṇassa.

11. puna ca paraṃ brāhmaṇa idhekacco kāye vītarāgo hoti vigatacchando vigatapemo vigatapipāso vigataparilāho vigatataṇho tamenaññataro gālho rogā-

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

taṅko phusati. tassaññatarena gālḥena rogātāṅkena phuṭṭhassa na evaṃ hoti: piyo vata maṃ kāyo jahissati, piyaṃ cāhaṃ kāyaṃ jahissāmīti. so na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇadhammo samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

12. puna ca paraṃ brāhmaṇa idhekacco akatapāpo hoti akataluddo, akatakibbiso. katakalyāṇo hoti katusalo katabhīruttāṇo. tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālḥena rogātāṅkena phuṭṭhassa evaṃ hoti: akataṃ vata me pāpaṃ, akataṃ luddaṃ, akataṃ kibbisaṃ, kataṃ kalyāṇaṃ, kataṃ kusalaṃ, kataṃ bhīruttāṇaṃ. yāvatā bho akatapāpānaṃ akataluddānaṃ akatakibbisānaṃ katakalyāṇānaṃ kata kusalānaṃ katabhīruttāṇānaṃ gati taṃ gatiṃ pecca gacchāmī ti. so na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇadhammo samāno na bhāyati na santāsaṃ āpajjati maraṇassa.

13. puna ca paraṃ brāhmaṇa idhekacco akaṅkhī hoti avecikicchī niṭṭhaṃgato saddhamme. tamenaññataro gālho rogātāṅko phusati. tassaññatarena gālḥena rogātāṅkena phuṭṭhassa evaṃ hoti: akaṅkhī vatamhi avecikicchī niṭṭhaṃgato saddhammeti. so na socati na kilamati na paridevati na urattāliṃ kandati na sammohaṃ āpajjati. ayampi kho brāhmaṇa maraṇadhammo

[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.

samāno na bhāyati, na santāsaṃ āpajjati maraṇassa.

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

15. abhikkantaṃ bho gotama, abhikkantaṃ bho gotama seyyathāpi bho gotama, nikkujjitaṃ vā ukkujjeya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ 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.

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.

