0.1 Fear and Dread

1. Thus was heard by me. At one time the Auspicious One was dwelling in Sāvatthi at Jeta's Grove, Anathapindika's Park. 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:

2. "These young clansmen, O Master Gotama, who have gone forth from the home life into homelessness on account of faith in the venerable Gotama, for them the good Gotama is their forerunner, for them the good Gotama is very helpful, for them the good Gotama is their instigator, and that multitude undertake the imitation of the good Gotama."

3. "That is so, O Brahmin, that is so, O Brahmin. Those young clansmen, O Brahmin, who have gone forth from the home life into homelessness on account of faith in me, for them I am their forerunner, for them I am very helpful, for them I am their instigator, and that multitude undertake the imitation of me."

4. "Indeed, O Master Gotama, secluded dwellings in remote jungle thickets in the forest are difficult to endure. [Living in] solitude is difficult to do. Loneliness

is difficult to delight in. One would think the forests take away the mind of a bhikkhu who does not attain samadhi."

5. "That is so, O Brahmin, that is so, O Brahmin. Indeed, O Brahmin, secluded dwellings in remote jungle thickets in the forest are difficult to endure. [Living in] solitude is difficult to do. Loneliness is difficult to delight in. One would think the forests take away the mind of a bhikkhu who does not attain samadhi." O Brahmin, Formerly when I was just an awakened being, not yet fully awakened to supreme awakening, for me too, this occurred: "Indeed secluded dwellings in remote jungle thickets in the forest are difficult to endure. [Living in] solitude is difficult to do. Loneliness is difficult to delight in. One would think the forests take away the mind of a bhikkhu who does not attain samadhi."

6. For me, O Brahmin, this occurred: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with unpurified bodily actions, then indeed with unpurified bodily actions as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with unpurified bodily actions. I am one whose bodily actions are purified. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest with purified bodily actions, I am a certain one

among them. Seeing this purified bodily actions within myself, O Brahmin, I dwelt even more unafraid in the forest."

7. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with unpurified verbal actions, then indeed with unpurified verbal actions as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with unpurified verbal actions. I am one whose verbal actions are purified. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest with purified verbal actions, I am a certain one among them. Seeing this purified verbal actions within myself, O Brahmin, I dwelt even more unafraid in the forest."

8. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with unpurified mental actions, then indeed with unpurified mental actions as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with unpurified mental actions. I am one whose mental actions are purified. Indeed those noble ones who make use of secluded dwellings in remote jungle

thickets in the forest with purified mental actions, I am a certain one among them. Seeing this purified mental actions within myself, O Brahmin, I dwelt even more unafraid in the forest."

9. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with unpurified livelihood, then indeed with unpurified livelihood as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with unpurified livelihood. I am one whose livelihood is purified. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest with purified livelihood, I am a certain one among them. Seeing this purified livelihood within myself, O Brahmin, I dwelt even more unafraid in the forest."

10. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with covetousness and acute lust in sensual pleasures, then indeed with covetousness and acute lust in sensual pleasures as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with covetousness and acute lust in sensual pleasures. I am one who is rid of covetousness. Indeed those noble ones

who make use of secluded dwellings in remote jungle thickets in the forest rid of covetousness, I am a certain one among them. Seeing this riddance of covetousness within myself, O Brahmin, I dwelt even more unafraid in the forest."

11. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with a mind of ill-will and corrupted mental intentions, then indeed with a mind of ill-will and corrupted mental intentions as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with a mind of ill-will and corrupted mental intentions. I am one with a mind of metta. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest with a mind of metta, I am a certain one among them. Seeing this mind of metta within myself, O Brahmin, I dwelt even more unafraid in the forest."

12. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest overwhelmed by sluggishness and lack of mental agility, then indeed with being overwhelmed by sluggishness and lack of mental agility as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the

forest overwhelmed by sluggishness and lack of mental agility. I am one who is rid of sluggishness and lack of mental agility. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest rid of sluggishness and lack of mental agility, I am a certain one among them. Seeing this riddance of sluggishness and lack of mental agility within myself, O Brahmin, I dwelt even more unafraid in the forest."

13. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with restlessness and uncalmed mind, then indeed with restlessness and uncalmed mind as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with restlessness and uncalmed mind. I am one whose mind is calm. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest with calmness of mind, I am a certain one among them. Seeing this calmness of mind within myself, O Brahmin, I dwelt even more unafraid in the forest."

14. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with perplexity and doubt, then indeed with perplexity and doubt as cause, those venerable samanas and brahmanas invoke unskillful fear

and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with perplexity and doubt. I am one who has crossed over doubt. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest having crossed over doubt, I am a certain one among them. Seeing this crossing over doubt within myself, O Brahmin, I dwelt even more unafraid in the forest."

15. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with self-exultation and denigration of others, then indeed with self-exultation and denigration of others as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with self-exultation and denigration of others. I am one who is rid of self-exultation and denigration of others. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest rid of self-exultation and denigration of others, I am a certain one among them. Seeing this riddance of self-exultation and denigration of others within myself, O Brahmin, I dwelt even more unafraid in the forest."

16. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with timidity and lack of courage, then indeed with timidity and lack of courage

as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with timidity and lack of courage. I am one who is rid of hair raising terror. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest rid of hair raising terror, I am a certain one among them. Seeing this riddance of hair raising terror within myself, O Brahmin, I dwelt even more unafraid in the forest."

17. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest desiring gain, honor and praise, then indeed with desiring gain, honor and praise as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest desiring gain, honor and praise. I am one of fewness of wishes. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest with of fewness of wishes, I am a certain one among them. Seeing this fewness of wishes within myself, O Brahmin, I dwelt even more unafraid in the forest."

18. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with laziness and feebleness

of energy, then indeed with laziness and feebleness of energy as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with laziness and feebleness of energy. I am one with energy aroused. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest with energy aroused, I am a certain one among them. Seeing this arousal of energy within myself, O Brahmin, I dwelt even more unafraid in the forest."

19. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with muddled mindfulness and non-contemplativeness, then indeed with muddled mindfulness and non-contemplativeness as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with muddled mindfulness and non-contemplativeness. I am one whose mindfulness is established. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest with mindfulness established, I am a certain one among them. Seeing this establishment of mindfulness within myself, O Brahmin, I dwelt even more unafraid in the forest."

20. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with distracted mind unattained to samadhi, then indeed with distracted mind unattained to samadhi as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with distracted mind unattained to samadhi. I am one who is endowed with samadhi. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest is endowed with samadhi, I am a certain one among them. Seeing this endowment with samadhi within myself, O Brahmin, I dwelt even more unafraid in the forest."

21. For me, O Brahmin, this occured: "Whatever samanas or brahmanas make use of secluded dwellings in remote jungle thickets in the forest with poor wisdom and stupidity, then indeed with poor wisdom and stupidity as cause, those venerable samanas and brahmanas invoke unskillful fear and dread. But I am not one who makes use of secluded dwellings in remote jungle thickets in the forest with poor wisdom and stupidity. I am one who is endowed with wisdom. Indeed those noble ones who make use of secluded dwellings in remote jungle thickets in the forest endowed with wisdom, I am a certain one among them. Seeing this endowment with wisdom within myself, O Brahmin, I dwelt even more unafraid in the forest."

22. For me, O Brahmin, this occured: "What if I were to dwell in such awe-inspiring and terrifying dwelling places like park shrines, forest shrines and tree shrines on the kind of nights that are well-known and distinguished, such as the nights of the fourteenth, the fifteenth, and the eighth days of the lunar fortnight. Perhaps I may see that fear and dread. So then O Brahmin, on a later occasion, I dwelled in such awe-inspiring and terrifying dwelling places like park shrines, forest shrines and tree shrines on the kind of nights that are well-known and distinguished, such as the nights of the fourteenth, the fifteenth, and the eighth days of the lunar fortnight. And of me dwelling there, O Brahmin, a deer would come, or a peacock would break off a tree branch, or the wind would stir a heap of falling leaves. For me, O Brahmin, this occured: "Surely this is that fear and dread coming.".

23. For me, O Brahmin, this occured: "Why do I only dwell expecting fear. What if I in whatever way that fear and dread has come to be upon me, in just that way that as it has come to be, I would dispel that fear and dread. Of me, O Brahmin, when that fear and dread came while walking back and forth, then for just as long as [that fear and dread remained], I, O Brahmin, neither stood, nor sat down, nor laid down, for just that long I only walked back and forth until I dispelled that fear and dread. Of me, O Brahmin, when that fear and dread came while standing, then for just as long as [that fear and dread remained], I, O Brahmin, neither walked back and forth, nor sat

down, nor laid down, for just that long I only stood until I dispelled that fear and dread. Of me, O Brahmin, when that fear and dread came while sitting down, then for just as long as [that fear and dread remained], I, O Brahmin, neither walked back and forth, nor stood, nor laid down, for just that long I only sat down until I dispelled that fear and dread. Of me, O Brahmin, when that fear and dread came while lying down, then for just as long as [that fear and dread remained], I, O Brahmin, neither walked back and forth, nor stood, nor sat down, for just that long I only laid down until I dispelled that fear and dread.

24. Yet there are, O Brahmin, some samanas and brahmanas who only perceive: "Night is the same as day." They only perceive: "Day is the same as night." This I say is those samanas and brahmanas' dwelling with delusion. However I, O Brahmin, only perceive: "Night is the same as night." I only perceive: "Day is the same as day." That which, O Brahmin, one rightly saying would say: "A being of non-delusion nature has arisen in the world, for the welfare of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of devas and humans," it would be just of me that one rightly saying would say: "A being of non-delusion nature has arisen in the world, for the welfare of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of devas and humans,"

25. For me, O Brahmin, unsluggish energy was aroused. Unmuddled mindfulness was established. My body was tranquil and at ease, my mind was unified and attained to samadhi. Quite secluded from sense-desires, O Brahmin, secluded from unwholesome dhammas, I entered upon and abided in the happiness and pleasure born of seclusion, connected with thinking and pondering, the first jhana.From the subsiding of thinking and pondering, with the internal tranquilization and unification of mind, without thinking and pondering, I entered upon and abided in the happiness and pleasure born of samadhi, the second jhana. With the fading away of happiness, I, dwelling mindful and contemplative, looked on with equanimity as I experienced pleasure in the body, of which the Noble Ones say: "The equanimous dweller in pleasure is the mindful one," I entered upon and abided in the third jhana. From the abandoning of [physical] pleasure and pain, from the extinction of former mental pleasure and mental pain, I entered upon and abided in the utter purity of mindfulness and equanimity without pain, without pleasure, the fourth jhana.

26. When my samadhi was thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, I directed it to knowledge of the recollection of past abodes. I recollected my manifold past abodes, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a

hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world expansion, many aeons of world-contraction and expansion thus: “There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life span; and passing away from there, I appeared here.” Thus with their aspects and particulars, I recollected my manifold past abodes. This, O Brahmin, was the first noble knowledge attained by me in the first watch of the night. Ignorance was abandoned, noble knowledge arose. Darkness was abandoned, light arose, as happens for one dwelling vigilant, ardent and resolute.

27. When my samadhi was thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, I directed it to knowledge of the passing away and reappearance of beings. With the divine eye, which is purified and surpasses the human, I saw beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate. I understood how beings pass on according to their kamma thus: “These worthy beings who were ill-conducted in body, speech, and mind, revilers of Noble Ones, wrong in their views, giving effect to wrong

view in their actions, on the dissolution of the body, after death, have reappeared in a state of deprivation, in a bad destination, in perdition, even in hell; but these worthy beings who were well-conducted in body, speech, and mind, not revilers of Noble Ones, right in their views, giving effect to right view in their actions, on the dissolution of the body, after death, have reappeared in a good destination, even in the heavenly world." Thus with the divine eye, which is purified and surpasses the human, I saw beings passing away and appearing, inferior and superior, beautiful and ugly, fortunate and unfortunate, and I understood how beings pass on according to their kamma. This, O Brahmin, was the second noble knowledge attained by me in the second watch of the night. Ignorance was abandoned, noble knowledge arose. Darkness was abandoned, light arose, as happens for one dwelling vigilant, ardent and resolute.

28. When my samadhi was thus purified, cleansed, unblemished, devoid of defilements, malleable, workable, steady, and attained to imperturbability, I directed it to knowledge of the extinction of the asavas. I understood as it has come to be: "This is suffering"; I understood as it has come to be: "This is the origination of suffering"; I understood as it has come to be: "This is the cessation of suffering"; I understood as it has come to be: "This is the path leading to the cessation of suffering." I understood as it has come to be: "These are the asavas"; I understood as it has come to be: "This is the origination

of the asavas"; I understood as it has come to be: "This is the cessation of the asavas"; I understood as it has come to be: "This is the path leading to the cessation of the asavas." When I knew and saw thus, my mind was liberated from the asava of sensual desire, from the asava of being, and from the asava of ignorance. When it was liberated there came the knowledge: "It is liberated." I understood "Birth is extincted, the life of purity has been lived, what had to be done has been done, there is nothing else for thusness." This, O Brahmin, was the third noble knowledge attained by me in the third watch of the night. Ignorance was abandoned, noble knowledge arose. Darkness was abandoned, light arose, as happens for one dwelling vigilant, ardent and resolute.

29. Yet it might occur to you thus, O Brahmin: "Surely, even today the samana Gotama is not free from lust, not free from hate, not free from delusion, that is why he makes use of secluded dwellings in remote jungle thickets in the forest." But, O Brahmin, it should not be seen thus. Considering two benefits, O Brahmin, I make use of secluded dwellings in remote jungle thickets in the forest: "Seeing a pleasant abiding for myself here and now, and having compassion for future generations."

30. "It is in the nature of the venerable Gotama to have compassion for future generations, as happens when one is an arahant, a Supremely Awakened Buddha. 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."