

Majjhima Nikāya - The Middle Length Discourses

Great Fear (Bhayabheravasutta)

I heard thus.

At one time the Blessed One lived in the monastery offered by Anaathapindika in Jeta's grove in Saavatthi.

Then the brahmin Jaanussoni approached the Blessed One exchanged friendly greetings, sat on a side and said thus: "Good Gotama, to those sons of clansmen who have gone forth from the household and put on robes, out of faith, good Gotama, is the foremost, is of great help, is the instigator, and they in turn become imitations of good Gotama." "Brahmin, that is so, to those sons of clansmen who have gone forth out of faith in me and put on yellow robes, I am the foremost, of great help, am the instigator, and they imitate me" Good Gotama, I think attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths, and I think without concentration even the mind would be distracted.

O! Brahmin, before my enlightenment, when I was seeking enlightenment, it occurred to me attachment to seclusion and loneliness is difficult on beds and seats in remote jungle forests and paths and even the mind without concentration is carried away when in the forest. Those recluses and brahmins impure in bodily actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in bodily actions The noble ones are pure in bodily actions, am one of them, and abide in remote jungle forests and paths with much confidence.

Those recluses and brahmins impure in verbal actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in

remote jungle forests and paths pure in verbal actions. The noble ones are pure in verbal actions, am one of them and abide in remote jungle forests and paths with much confidence..

Those recluses and brahmins impure in mental actions abiding on beds and seats in remote jungle forests and paths, come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in mental actions. The noble ones are pure in mental actions, am one of them and abide in remote jungle forests and paths with much confidence. Those recluses and brahmins in livelihood impure abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their impurity. I abide on beds and seats in remote jungle forests and paths pure in livelihood. The noble ones are pure in livelihood, am one of them and abide in remote jungle forests and paths with much confidence..

O! Brahmin, it occurred to me thus: Those recluses and brahmins greedy for sensuality, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to their greed for sensuality. I abide on beds and seats in remote jungle forests and paths greedy for sensuality overcome. The noble ones have overcome the greed for sensuality, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins with angry mind and evil thoughts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to their angry mind and evil thoughts. I abide on beds and seats in remote jungle forests and paths with thoughts of loving kindness. The noble ones abide in jungle forests and paths with thoughts of loving kindness, am one of them and abide in remote jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins overcome by sloth and torpor abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to sloth and torpor, I abide on beds and seats in remote jungle forests and paths, sloth and torpor destroyed. The

noble ones abide in jungle forests and paths sloth and tor -por destroyed, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, restless and worried abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to restlessness and worry. I abide on beds and seats in remote jungle forests and paths, with mind appeased. The noble ones abide in jungle forests and paths with appeased minds, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, overcome by doubts, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to doubts. I abide on beds and seats in remote jungle forests and paths doubts overcome. The noble ones abide in jungle forests and paths doubts overcome, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, who praise themselves and disparage others abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to praising themselves and disparaging others. I abide on beds and seats in remote jungle forests and paths neither praising myself nor disparaging others. The noble ones abide in jungle forests and paths neither praising themselves nor disparaging others, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, paralysed with much fear, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that. I abide on beds and seats in remote jungle forests and paths fear dispelled. The noble ones abide in jungle forests and paths fear dispelled, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, with desires of gain, honour and fame, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths without desires of gain, honour, or fame. The noble ones abide in jungle forests and paths with few desires, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, lazy and lacking effort, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths with aroused effort. The noble ones abide in jungle forests and paths with aroused effort, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, without mindfulness, unaware, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths, mindfulness established. The noble ones abide in jungle forests and paths mindfulness established, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, unconcentrated and mind scattered, abiding on beds and seats in remote jungle forests and paths come to much fear and evil, owing to that trend I abide on beds and seats in remote jungle forests and paths, concentrated and the mind in one point. The noble ones abide in jungle forests and paths concentrated and the mind in one point, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: Those recluses and brahmins, deaf and dumb, lacking in wisdom, abiding on beds and seats in remote jungle forests and paths come to much fear and evil owing to that trend. I abide on beds and seats in remote jungle forests and paths endowed with wisdom. The

noble ones abide in jungle forests and paths endowed with wisdom, am one of them and abide in jungle forests and paths with much confidence.

Brahmin, it occurred to me thus: What if I abide in orchard, forest, or tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights so that I could come to face great fear. Then I abode in orchard, forest and tree monuments on auspicious nights on the waxing side like the fourteenth, fifteenth and the eighth nights. When I abode thus, either a wild animal or a pea-cock came. Or a branch fell or the leaves fluttered with the wind. Then it occurred to me, isn't it in this manner that great fear and doubts come, then again it occurred why should I abide with fear and doubts. In whatever posture I was when fear and doubts overcame me, maintaining that same posture I overcame that fear and doubts. If fear overcame me while walking, I wouldn't change that posture until I overcame that fear. If fear overcame me while standing, I wouldn't change that posture until I overcame that fear. If fear overcame me while sitting, I wouldn't change that posture until I overcame that fear. If fear overcame me while lying, I wouldn't change that posture until I overcame that fear.

Brahmin, there are certain recluses and brahmins who perceive the night as the day and the day as the night. I say they abide in delusion. I perceive the night as the night, and the day as the day. Saying it rightly the non-deluded being is born in the world for the good and well being of many, out of compassion for gods and men. Saying it rightly, I am that non-deluded being born for the good and well being of many, out of compassion for gods and men.

Brahmin, my effort aroused undeterred, unconfused mindfulness established, the body appeased, the mind concentrated in one point. I secluded it from sensual thoughts and evil thoughts, with thoughts and thought processes experiencing joy and pleasantness born of seclusion abode in the first jhaana.

Overcoming thoughts and thought processes, the mind internally appeased, in one point, without thoughts and thought processes, experiencing joy and pleasantness born of concentration I abode in

the second jhaana. With joy and with equanimity to detachment became mindful and aware experiencing pleasantness with the body, and abode in the third jhaana. To this the noble ones say, abiding mindfully in equanimity.

Dispelling pleasantness and unpleasantness, earlier having dispelled pleasure and displeasure and without unpleasantness and pleasantness mindfulness purified with equanimity abode in the fourth jhaana.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know previous births. I recollected the manifold previous births such as one birth, two births, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand births, innumerable forward cycles of births, innumerable backward cycles of births and innumerable forward and backward cycles of births. There I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such a life span. Disappearing from there was born there, There too I was of such name, clan, disposition, supports, experiencing such pleasant and unpleasant feelings, and with such .a life span. Disappearing from there is born here. Thus I recollect the manifold previous births.. This is the first knowledge that I realized in the first watch of the night and knowledge arose and darkness got dispelled when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to know the disappearing and appearing of beings. With the purified heavenly eye gone beyond human, I saw being disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states, according to their actions I knew beings. These good beings, misconducting in bodily, verbal and mental behaviour, blaming noble ones and with wrong view, at the end of life go to loss are born in hell.

These good beings, endowed with good conduct, bodily, verbally and mentally, not blaming noble ones, come to right view and to right view of actions, at the end of life go to increase are born in heaven. Thus with the purified heavenly eye gone beyond human I saw beings disappearing and appearing unexalted and exalted, beautiful and ugly, in good and bad states according their actions. This is the second knowledge I realized in the second watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling.

When the concentrated mind was without blemish pure, malleable, workable and not vacillating I directed the mind to the knowledge of the destruction of desires: Then I thoroughly knew as it really is, this is unpleasant. Thoroughly knew as it really is, this is the arising of unpleasantness. Thoroughly knew as it really is, this is the cessation of unpleasantness. Thoroughly knew as it really is, this is the path to the cessation of unpleasantness. Knew as it really is, these are desires. Knew as it really is, this is the arising of desires. Knew as it really is, this is the cessation of desires. Knew as it really is, this is the path to the cessation of desires. When I knew and realized this, my mind experienced the release from sensual desires. the release from desires 'to be', the release from desires of ignorance.. Knowledge arose I am released, birth is ended, the holy life is lived to the end, what should be done is done is done, there is nothing more to wish . This is the third knowledge I realized in the third watch of the night and knowledge arose and darkness got dispelled, when I abode diligent for dispelling. . .

Brahmin, it might occur to you, is the recluse Gotama even today not free from greed, hate and delusion, that he abides on beds and seats in remote jungle forests and paths, it should not be thought in that manner.

Brahmin, I see two good reasons for abiding on beds and seats in remote jungle forests and paths: For a pleasant abiding here and now and out of compassion for the future generations.

Good Gotama, has compassion for the future generation, he is indeed worthy and rightfully enlightened.

Now, I know, good Gotama. It seems as though something over turned is re-installed, something covered is made manifest, As though the path is told to someone who has lost his way. It seems as though an oil lamp is lighted for the darkness so that those who have eyes could see forms.. Good Gotama has taught in various ways, now I take refuge in good Gotama, in the Teaching and the Community of bhikkhus. May I be remembered as a lay disciple who has taken refuge from today until life lasts.

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