

### 0.0.1 Bhumija

#### 0.0.1 bhūmijasuttaṃ

1. Thus was heard by me. At one time, the Auspicious One was living at Rājagaha at the Bamboo Grove, the Squirrel's Feeding Place. It so happened that in the morning, the venerable Bhumija, having dressed, having taken bowl and robe, by which [way led to] Prince Jayasena's house, by that way he approached. Having approached, he sat down on a prepared seat.

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe, atha kho āyasmā bhūmijo pubbanhasamayaṃ nivāsetvā pattacīvaramā-dāya yena jayasenassa rājakumārassa nivesanam, tenupasaṅkami. upasaṅkamtivā paññattena āsane nisīdi.

2. Then, by which [way led to] the venerable Bhumija, by that way Prince Jayasena approached. Having approached the venerable Bhumija, they exchanged friendly greetings. Having exchanged friendly greetings and amiable talk, he sat down to one side. Having sat to one side, Prince Jayasena said this to the venerable Bhumija: “There are, Master Bhumija, some samanas and brahmanas who hold such a doctrine, such a view: “If, having made an aspiration, one leads the life of purity, one is incapable of attaining any fruit. Also if, having made no aspiration, one leads the life of purity, one is

incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, one leads the life of purity, one is incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, one leads the life of purity, one is incapable of attaining any fruit.” Here, what is Master Bhumija’s Teacher’s doctrine, what does he declare?”

atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami. upasaṅkamitvā āyasmatā bhūmijena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ etadavoca: santi bho bhūmija. eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino: āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā'ti. idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī'ti?

3. “Prince, this has not been heard by me in the presence of the Auspicious One, not received in his presence. But this possibility is to be found, in that the Auspicious One might declare thus: “ If, having made an aspiration, one leads the life of purity not [based on] the root cause [for purity], one is incapable of attaining any fruit. Also if, having made no aspiration, one leads the life of purity not [based on] the root cause [for purity], one is

incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, one leads the life of purity not [based on] the root cause [for purity], one is incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, one leads the life of purity not [based on] the root cause [for purity], one is incapable of attaining any fruit. If, having made an aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made no aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made both an aspiration and no aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made neither an aspiration nor non aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit.” Prince, this has not been heard by me in the presence of the Auspicious One, not received in his presence. But this possibility is to be found, in that the Auspicious One might declare thus.”

na kho metam rājakumāra, bhagavato sammukhā sutam, sammukhā paṭiggahitam. tḥānañca kho etam vijjati yaṃ bhagavā evaṃ vyākareyya: āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā

ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhi-  
gamāya. āsañcepi karitvā yoniso brahmacariyaṃ ca-  
ranti, bhabbā phalassa adhigamāya. anāsañcepi kari-  
tvā yoniso brahmacariyaṃ caranti, bhabbā phalassa  
adhigamāya. āsañca anāsañcepi karitvā yoniso bra-  
hmacariyaṃ caranti, bhabbā phalassa adhigamāya. ne-  
vāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ ca-  
ranti, bhabbā phalassa adhigamāyā'ti. na kho metaṃ  
rājakumāra, bhagavato sammukhā sutam, sammukhā  
paṭiggahitam, ṭhānañca kho etaṃ vijjati, yaṃ bhagavā  
evaṃ vyākareyyā'ti.

4. “If thus is Master Bhumija’s Teacher’s doctrine, thus  
is what he declares, then I think certainly Master Bhu-  
mija’s Teacher simply stands having defeated all the  
foolish ordinary samanas and brahmanas.” Then Prince  
Jayasena served the venerable Bhumija with his very  
own dish of boiled rice.

sace kho bhoto bhūmijassa satthā evaṃvādī evamak-  
khāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva  
pūthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca  
tiṭṭhatīti. atha kho jayaseno rājakumāro āyasmantaṃ  
bhūmijaṃ sakeneva thālīpākena parivisi.

5. So then, the venerable Bhumija, having taken alms-  
food at Prince Jayasena’s house, having risen from his

seat, departed. Then after the meal, the venerable Bhumija, having gone back after alms gathering, by which [way led to] the Auspicious One, by that way he approached. Having approached the Auspicious One, having bowed down, he sat down to one side. Having sat down to one side, the venerable Bhumija said this to the Auspicious One: “Here Bhante, in the morning, having dressed, having taken bowl and robe, by which [way led to] Prince Jayasena’s house, by that way I approached. Having approached, I sat down on a prepared seat. Then, by which [way led to] me, by that way Prince Jayasena approached. Having approached me, we exchanged friendly greetings. Having exchanged friendly greetings and amiable talk, he sat down to one side. Having sat to one side, Prince Jayasena said this to me: “There are, Master Bhumija, some samanas and brahmanas who hold such a doctrine, such a view: “If, having made an aspiration, one leads the life of purity, one is incapable of attaining any fruit. Also if, having made no aspiration, one leads the life of purity, one is incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, one leads the life of purity, one is incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, one leads the life of purity, one is incapable of attaining any fruit.” Here, what is Master Bhumija’s Teacher’s doctrine, what does he declare?”

atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍapāta-  
paṭikkanto yena bhagavā tenupasaṅkami. upasaṅka-

mitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantam etadavoca: 'idhāhaṃ bhante pubbanhasamayam nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanam, tenupasaṅkamaṃ. upasaṅkamtivā paññatte āsane nisīdiṃ. atha kho bhante jayaseno rājakumāro yenāhaṃ, tenupasaṅkamaṃ. upasaṅkamtivā mama saddhiṃ<sup>1</sup> sammodi. sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho bhante, jayaseno rājakumāro maṃ etadavoca: 'santi bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃditthino āsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāyā'ti. idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyīti?

6. When thus was said, Bhante, I said this to Prince Jayasena: “Prince, this has not been heard by me in the presence of the Auspicious One, not received in his presence. But this possibility is to be found, in that the Auspicious One might declare thus: “If, having made an aspiration, one leads the life of purity not [based on] the root cause [for purity], one is incapable of attaining any fruit. Also if, having made no aspiration, one

<sup>1</sup> mayā saddhiṃ-majasam,syā. ■

leads the life of purity not [based on] the root cause [for purity], one is incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, one leads the life of purity not [based on] the root cause [for purity], one is incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, one leads the life of purity not [based on] the root cause [for purity], one is incapable of attaining any fruit. If, having made an aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made no aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made both an aspiration and no aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made neither an aspiration nor non aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit.” Prince, this has not been heard by me in the presence of the Auspicious One, not received in his presence. But this possibility is to be found, in that the Auspicious One might declare thus.” [Then Prince Jayasena said thus:] “If thus is Master Bhumija’s Teacher’s doctrine, thus is what he declares, then I think certainly, Master Bhumija’s Teacher simply stands having defeated all the foolish ordinary samanas and brahmanas.”

evaṃ vutte ahaṃ bhante, jayasenaṃ rājakumāraṃ eta-  
davocaṃ: 'na kho metaṃ rājakumāra, bhagavato sam-

mukhā sutam sammukhā paṭiggahitam. tñānam ca kho etam vijjati, yaṃ bhagavā evaṃ vyākareyya: 'āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. sañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya, anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā'ti. na kho metam rājakumāra, bhagavato sammukhā sutam sammukhā paṭiggahitam. tñānañca kho etam vijjati: yaṃ bhagavā evaṃ byākareyyā'ti. sace bhoto bhūmijassa satthā evaṃvādī evaṃditṭhi addhā bhoto bhūmijassa satthā sabbesaṃ yeva puthusamaṇabrāhmaṇānam muddhānam maññe āhacca tiṭṭhatīti.

7. I hope, O Bhante, that by answering thus when such [a question] was brought up, I speak just what is said by the Auspicious One, and not slander the Auspicious One with what is contrary to the Dhamma, and that I answered in accordance with the Dhamma so that whoever is a Dhamma companion, will not arrive at a reason for my assertions to be blamed.



kacci bhante, evaṃ puṭṭho evaṃ vyākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantam abhūtena abbhācikkhāmī. dhammassa cānudhammaṃ vyākaromi. na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatīti.

8. Certainly, O Bhumija, by answering thus when such [a question] was brought up, you speak just what is said by me, and not slander me with what is contrary to the Dhamma, and you answered in accordance with the Dhamma so that whoever is a Dhamma companion, will not arrive at a reason for your assertions to be blamed.

taggha tvaṃ bhūmija, evaṃ puṭṭho evaṃ vyākaramāno vuttavādī ceva me hoyi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ vyākarosi. na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchati.

9. Indeed, O Bhumija, whichever samanas or brahmanas [possess] mistaken view, mistaken thought, mistaken speech, mistaken action, mistaken livelihood, mistaken effort, mistaken mindfulness, mistaken samadhi, for them, if having made an aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, they

lead the life of purity, they are incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are incapable of attaining any fruit. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fruit.

ye hi keci bhūmija, samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsaṇca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoṇi hesā bhūmija, phalassa adhigamāya.

**10.** Just as, O Bhumija, a man desirous of sesame oil, a seeker of sesame oil, wandering in search of sesame oil, having heaped up sand in a tub, having sprinkle it all over with water, would crush it. If, having made an aspiration, having heaped up sand in a tub, having sprinkle it all over with water, would crush it, he is incapable of attaining any sesame oil. Also if, having made no aspiration, having heaped up sand in a tub, having sprinkle it all over with water, would crush it, he is incapable of attaining

sesame oil. Also if, he both makes an aspiration and no aspiration, having heaped up sand in a tub, having sprinkle it all over with water, would crush it, he is incapable of attaining any sesame oil. Also if, having made neither an aspiration nor non aspiration, having heaped up sand in a tub, having sprinkle it all over with water, would crush it, he is incapable of attaining any sesame oil. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of sesame oil. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] mistaken view, mistaken thought, mistaken speech, mistaken action, mistaken livelihood, mistaken effort, mistaken mindfulness, mistaken samadhi, for them, if having made an aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are incapable of attaining any fruit. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, āsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ pīleyya, abhabbo telassa adhigamāya. anāsañ-

cepi karitvā vālikam doṇiyā ākaritvā udakena paripphosakam paripphosakam pīleyya, abhabbo telassa adhi-gamāya. āsañca anāsañcepi karitvā vālikam doṇiyā ākiritvā udakena paripphosakam paripphosakam pīleyya, abhabbo telassa adhigamāya. nevāsam nānāsañcepi karitvā vālikam doṇiyā ākiritvā udakena paripphosakam paripphosakam pīleyya, abhabbo telassa adhigamāya. tam kissa hetu: ayoni hesā<sup>2</sup> bhūmija, telassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsam nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. tam kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

11. Just as, O Bhumija, a man desirous of milk, a seeker of milk, wandering in search of milk, would pull the horn of a cow with a young calf. If, having made an aspiration, would pull the horn of a cow with a young calf, he is incapable of attaining any milk. Also if, having made no aspiration, would pull the horn of a cow with a young calf, he is incapable of attaining any milk. Also if, having made both an aspiration and no aspiration, would pull the horn

<sup>2</sup>ayoniso hesā-majasam, sīmu. ■  
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of a cow with a young calf, he is incapable of attaining any milk. Also if, having made neither an aspiration nor non aspiration, would pull the horn of a cow with a young calf, he is incapable of attaining any milk. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of milk. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] mistaken view, mistaken thought, mistaken speech, mistaken action, mistaken livelihood, mistaken effort, mistaken mindfulness, mistaken samadhi, for them, if having made an aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are incapable of attaining any fruit. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ visāṇato āviñjeyya, āsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñjeyya, abhabbo khīrassa adhigamāya. anāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñjeyya, abhabbo khīrassa adhigamāya. āsañca anāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñjeyya, abhabbo khīrassa adhigamāya. nevāsaṃ nānāsañcepi

karitvā gāviṃ taruṇavacchaṃ visāṇato āviñjeyaya, abhabbo khīrassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, khīrassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādittḥino micchāsankappā micchāvācā micchākammantā micchājīvā micchāvāyāmā micchāsati micchāsamādhino te āsañcepi karitvā brahmacariyaṃ caranti. abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

**12.** Just as, O Bhumija, a man desirous of butter, a seeker of butter, wandering in search of butter, having poured water into a small water pot, would churn it with a churning stick. If, having made an aspiration, having poured water into a small water pot, would churn it with a churning stick, he is incapable of attaining any butter. Also if, having made no aspiration, having poured water into a small water pot, would churn it with a churning stick, he is incapable of attaining any butter. Also if, having made both an aspiration and no aspiration, having poured water into a small water pot, would churn it with a churning stick, he is incapable of attaining any butter. Also if, having made neither an aspiration nor non aspiration, having poured water into a small water pot, would churn it with a churning

stick, he is incapable of attaining any butter. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of butter. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] mistaken view, mistaken thought, mistaken speech, mistaken action, mistaken livelihood, mistaken effort, mistaken mindfulness, mistaken samadhi, for them, if having made an aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are incapable of attaining any fruit. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso nonītattthiko nonīta<sup>3</sup> gavesī nonītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā manthena<sup>4</sup> āviñjeyya, āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhiḡamāya. anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhiḡamāya. āsañca anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhiḡamāya. nevāsaṃ nānāsañcepi karitvā udakaṃ ka-

<sup>3</sup>navanīta-sīmu,majasam.■

<sup>4</sup>matthena-sīmu,majasam,syā,pts.■

lase āsiñcitvā manthena āviñjeyya, abhabbo nonītassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, no-nītassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsaṭi micchāsamādhino. te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsaṅca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya, taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

**13.** Just as, O Bhumija, a man desirous of fire, a seeker of fire, wandering in search of fire, having taken an upper kindling stick might rub it against a wet sappy piece of wood. If, having made an aspiration, having taken an upper kindling stick might rub it against a wet sappy piece of wood, he is incapable of attaining any fire. Also if, having made no aspiration, having taken an upper kindling stick might rub it against a wet sappy piece of wood, he is incapable of attaining any fire. Also if, having made both an aspiration and no aspiration, having taken an upper kindling stick might rub it against a wet sappy piece of wood, he is incapable of attaining any fire. Also if, having made neither an aspiration nor non aspiration, having taken an upper kindling stick might rub



it against a wet sappy piece of wood, he is incapable of attaining any fire. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fire. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] mistaken view, mistaken thought, mistaken speech, mistaken action, mistaken livelihood, mistaken effort, mistaken mindfulness, mistaken samadhi, for them, if having made an aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are incapable of attaining any fruit. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso aggitthiko<sup>5</sup> aggigavesī ag-gipariyesanaṃ caramāno allaṃ kaṭṭhaṃ sasnehaṃ ut-tarāraṇiṃ ādāya abhimantheyya<sup>6</sup>, āsañcepi karitvā al-laṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. anāsañcepi ka-ritvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhi-mantheyya, abhabbo aggissa adhigamāya. āsañca anā-sañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya.

<sup>5</sup>aggitthiko-simu,majasam,syā,pts.■

<sup>6</sup>abhimattheyya-simu,syā,pts.■

nevāsaṃ nānāsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, aggissa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā micchādittḥino micchāsaṅkappā micchāvācā micchākammantā micchājīvā micchāvāyāmā micchāsati micchāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya, āsaṅca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

14. Indeed, O Bhumija, whichever samanas or brahmanas [possess] right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi, for them, if having made an aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are capable of attaining fruit. What is the reason for that? Because,

O Bhumija, this is not the root cause for the attainment of fruit.

ye ca kho keci<sup>7</sup> bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhikā sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhigamāya.

15. Just as, O Bhumija, a man desirous of sesame oil, a seeker of sesame oil, wandering in search of sesame oil, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it. If, having made an aspiration, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it, he is capable of attaining sesame oil. Also if, having made no aspiration, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it, he is capable of attaining sesame oil. Also if, he both makes an aspiration and no aspiration, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it, he is capable of

<sup>7</sup>yehi keci-sīmu,majasam,pts. ■  
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attaining sesame oil. Also if, having made neither an aspiration nor non aspiration, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it, he is capable of attaining sesame oil. What is the reason for that? Because, O Bhumija, this is the root cause for the attainment of sesame oil. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi, for them, if having made an aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are capable of attaining fruit. What is the reason for that? Because, O Bhumija, this is the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso telatthiko telagavesī tela-  
 pariyesanam caramāno tilapiṭṭhiṃ doṇiyā ākiritvā uda-  
 kena paripphosakam paripphosakam pīleyya, āsañcepi  
 karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena parippho-  
 sakam paripphosakam pīleyya, bhabbo telassa adhi-  
 gamāya. anāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiri-  
 tvā udakena paripphosakam paripphosakam pīleyya,  
 bhabbo telassa adhigamāya. āsañca anāsañcepi ka-  
 ritvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosa-

kaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya. nevāsaṃ nānāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, telassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsaṇca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhigamāya.

**16.** Just as, O Bhumija, a man desirous of milk, a seeker of milk, wandering in search of milk, would pull the udder of a cow with a young calf. If, having made an aspiration, would pull the udder of a cow with a young calf, he is capable of attaining milk. Also if, having made no aspiration, would pull the udder of a cow with a young calf, he is capable of attaining milk. Also if, having made both an aspiration and no aspiration, would pull the udder of a cow with a young calf, he is capable of attaining milk. Also if, having made neither an aspiration nor non aspiration, would pull the udder of a cow with

a young calf, he is capable of attaining milk. What is the reason for that? Because, O Bhumija, this is the root cause for the attainment of milk. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi, for them, if having made an aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are capable of attaining fruit. What is the reason for that? Because, O Bhumija, this is the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ thanato āviñjeyya, āsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñjeyya, bhabbo khīrassa adhigamāya. anāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñjeyya, bhabbo khīrassa adhigamāya. āsañca anāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñjeyya, bhabbo khīrassa adhigamāya. nevāsaṃ nānāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñjeyya, bhabbo khīrassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, khīrassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammā-

jīvā sammāvāyāmā sammāsatī sammāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, bhaddā phalassa adhiḡamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhaddā phalassa adhiḡamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhaddā phalassa adhiḡamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhaddā phalassa adhiḡamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhiḡamāya.

17. Just as, O Bhumija, a man desirous of butter, a seeker of butter, wandering in search of butter, having poured curds into a small water pot, would churn it with a churning stick. If, having made an aspiration, having poured curds into a small water pot, would churn it with a churning stick, he is capable of attaining butter. Also if, having made no aspiration, having poured curds into a small water pot, would churn it with a churning stick, he is capable of attaining butter. Also if, having made both an aspiration and no aspiration, having poured curds into a small water pot, would churn it with a churning stick, he is capable of attaining butter. Also if, having made neither an aspiration nor non aspiration, having poured curds into a small water pot, would churn it with a churning stick, he is capable of attaining butter. What is the reason for that? Because, O Bhumija, this is the root cause for the attainment of butter. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi, for them, if having made an aspiration,

they lead the life of purity, they are capable of attaining fruit. Also if, having made no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are capable of attaining fruit. What is the reason for that? Because, O Bhumiya, this is the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso nonītatthiko nonītagavesī nonītapariyesanaṃ caramāno dadhiṃ kalase āsiñcitvā manthena āviñjeyya, āsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñjeyya, bhabbo nonītassa adhigamāya. anāsañcepi karitvā dadhiṃ kalase āsiñcitvā manthena āviñjeyya, bhabbo nonītassa adhigamāya. āsañca anāsañcepi karitvā dadhiṃ kalase āsiñcitvā manthena āviñjeyya, bhabbo nonītassa adhigamāya. nevāsaṃ nānāsañcepi karitvā dadhiṃ kalase āsiñcitvā manthena āviñjeyya, bhabbo nonītassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, nonītassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā sammāditṭhino sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino. te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhi-



gamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya, taṃ kissa hetu: yoni hesā bhūmija, phalassa adhigamāya.

18. Just as, O Bhumija, a man desirous of fire, a seeker of fire, wandering in search of fire, having taken an upper kindling stick might rub it against a dry sapless piece of wood. If, having made an aspiration, having taken an upper kindling stick might rub it against a dry sapless piece of wood, he is capable of attaining fire. Also if, having made no aspiration, having taken an upper kindling stick might rub it against a dry sapless piece of wood, he is capable of attaining fire. Also if, having made both an aspiration and no aspiration, having taken an upper kindling stick might rub it against a dry sapless piece of wood, he is capable of attaining fire. Also if, having made neither an aspiration nor non aspiration, having taken an upper kindling stick might rub it against a dry sapless piece of wood, he is capable of attaining fire. What is the reason for that? Because, O Bhumija, this is the root cause for the attainment of fire. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right samadhi, for them, if having made an aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made no aspiration, they lead the life of purity, they are capable of attaining fruit. Also

if, having made both an aspiration and no aspiration, they lead the life of purity, they are capable of attaining fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are capable of attaining fruit. What is the reason for that? Because, O Bhumiya, this is the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso aggittthiko aggigavesī ag-gipariyesanaṃ caramāno sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa āsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimatteyya, bhabbo aggissa adhigamāya. āsañca anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, aggissa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhigamāya.

19. “If, O Bhumija, you would have naturally replied to Prince Jayasena with these four similes, Prince Jayasena would have gain devotion for you. And being devoted, would have made [known] his state of devotion for you.”

sace kho taṃ bhūmija<sup>8</sup>, jayasenassa rājakumārassa imā catasso upamā paṭibhāseyyuṃ, anacchariyaṃ te jayaseno rājakumāro pasīdeyya. pasanno ca te pasan-nākāraṃ kareyyā'ti.

20. But from when, O Bhante, will reply to Prince Jayasena with these four similes naturally [occur] to me, just as [they occur] to the Auspicious One? They are formerly unheard before.

kuto pana maṃ bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāsissanti. anacchariyā pubbe assutapubbā, seyyathāpi bhagavantanti.

21. This is what the Auspicious One said. Delighted, a venerable Bhumija rejoiced in the Auspicious One's words.

idamavoca bhagavā. attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.

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<sup>8</sup>sace kho bhūmija-syā,pts. ■

