

0.0.1 Bhumija

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, stopped by Prince Jayasena's house. Upon arrival, he sat down on a prepared seat.

2. Then, Prince Jayasena went to the venerable Bhumija. Upon arrival, he they exchanged friendly greetings with the venerable Bhumija. 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

bhūmijasuttam

evaṃ me sutam: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalanda-kanivāpe, atha kho āyasmā bhūmijo pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanam, tenupasaṅkami. upasaṅkamitvā paññattena āsane nisīdi.

atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami. upasaṅkamitvā āyasmatā bhūmijena saddhiṃ sammodi. sammodanīyaṃ katham sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jayaseno rājakumāro

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?”

3. “Prince, this has not been heard by me in the presence

āyasmantaṃ bhū-
mijaṃ etadavoca:
santi bho bhūmija.
eke samaṇabrāh-
maṇā evaṃvādino
evaṃdiṭṭhino: āsañ-
cepi karitvā brah-
macariyaṃ caranti,
abhabbā phalassa
adhigamāya. anā-
sañcepi karitvā brah-
macariyaṃ caranti,
abhabbā phalassa
adhigamāya. āsañca
anāsañcepi karitvā
brahmacariyaṃ ca-
ranti, abhabbā pha-
lassa adhigamāya.
nevāsaṃ nānāsañ-
cepi karitvā brah-
macariyaṃ caranti,
abhabbā phalassa
adhigamāyā’ti. idha
bhoto bhūmijassa
satthā kiṃvādī ki-
makkhāyī’ti?

na kho metaṃ rāja-
kumāra, bhagavato
sammukhā sutam,

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

sammukhā paṭig-
gahitaṃ. ṭhānañca
kho etaṃ vijjati yaṃ
bhagavā evaṃ vyā-
kareyya: āsañcepi
karitvā ayoniso brah-
macariyaṃ caranti,
abhabbā phalassa
adhigamāya anāsañ-
cepi karitvā ayoniso
brahmacariyaṃ ca-
ranti, abhabbā pha-
lassa adhigamāya.
āsañca anāsañcepi
karitvā ayoniso brah-
macariyaṃ caranti,
abhabbā phalassa
adhigamāya. nevā-
saṃ nānāsañcepi ka-
ritvā ayoniso brah-
macariyaṃ caranti,
abhabbā phalassa
adhigamāya. āsañ-
cepi karitvā yoniso
brahmacariyaṃ ca-
ranti, bhabbā pha-
lassa adhigamāya.
anāsañcepi karitvā
yoniso brahmacari-
yaṃ caranti, bhabbā

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.”

4. “If thus is Master Bhummija’s Teacher’s doctrine, thus is what he declares, then

phalassa adhigamāya. āsañca anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā’ti. na kho etaṃ rājakumāra, bhagavato sammukhā sutam, sammukhā paṭigahitaṃ, ṭhānañca kho etaṃ vijjati, yaṃ bhagavā evaṃ vyākareyyā’ti.

sace kho bhoto bhūmijassa satthā evaṃ-

I think certainly Master Bhumija'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.

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, he visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and 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, hav-

vādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthu-samaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhatīti. atha kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ sakeneva thālipākena parivisi.

atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍapātaṇṇikanto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantam etaḍvoca: 'idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā pattacīvaramādaya

ing dressed, having taken bowl and robe, I stopped by Prince Jayasena's house. Upon arrival, I sat down on a prepared seat. Then, Prince Jayasena came to me. Upon arrival, we exchanged friendly greetings with me. 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

yena jayasenassa rā-jakumārassa nivesanam, tenupasaṅkamim. upasaṅkamtivā paññatte āsane nisīdim. atha kho bhante jayaseno rā-jakumāro yenāhaṃ, tenupasaṅkami. upasaṅkamitvā mama saddhim¹ sammodi. sammodanīyaṃ ka-thaṃ sārāṇīyaṃ vīti-sāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho bhante, jayaseno rājakumāro maṃ etadavoca: 'santi bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā pha-

¹mayā saddhim-majasaṃ, syā. ■

nor non aspiration, one leads the life of purity, one is incapable of attaining any fruit.” Here, what is Master Bhummija’s Teacher’s doctrine, what does he declare?”

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

lassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā’ti. idha bhoto bhūmijassa satthā kiṃvādī kimmakkhāyīti?

evaṃ vutte ahaṃ bhante, jayasenaṃ rājakumāraṃ etadavocaṃ: ‘na kho metaṃ rājakumāra, bhagavato sammukhā suttaṃ sammukhā paṭiggahitaṃ. tñānaṃ ca kho etaṃ vijjati, yaṃ bhagavā evaṃ vyākareyya: ‘āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi

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 ca-

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 adhigamāya. nevāsaṃ nāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā'ti.

pable 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 Bhumiya’s Teacher’s doctrine, thus is what he declares, then I think certainly, Master Bhumiya’s Teacher simply stands having defeated all the foolish ordinary samanas and brahmanas.”

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

na kho metam rājā-kumāra, bhagavato sammukhā sutam sammukhā paṭigga-hitam. ṭhānañca kho etam vijjati: yaṃ bhagavā evaṃ byā-kareyyā'ti. sace bhoto bhūmijassa satthā evaṃvādī evaṃditṭhi addhā bhoto bhūmijassa satthā sabbesaṃ yeva puthusa-maṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhatīti.

kacci bhante, evaṃ puṭṭho evaṃ vyākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantam abhūtena abbhācikkhāmī. dhammassa

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.

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.

9. Indeed, O Bhumija, whichever samanas or brahmanas [possess] misguided view, misguided thought, misguided speech, misguided action, misguided livelihood, misguided effort, misguided mindfulness, misguided samadhi,

cānudhammaṃ vyākaroṃi. na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ āgacchatīti.

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

ye hi keci bhūmija, samaṇā vā brāhmaṇā vā micchādittino micchāsankappā micchāvācā micchākammantā micchājīvā micchāvāyāmā

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.

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

micchāsati micchā-samādhino, te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

seyyathāpi bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikam doniyā ākiritvā

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.

udakena parippphosakam parippphosakam pīleyya, āsañcepi karitvā vālikam doṇiyā ākiritvā udakena parippphosakam pīleyya, abhabbo telassa adhigamāya. anāsañcepi karitvā vālikam doṇiyā ākaritvā udakena parippphosakam parippphosakam pīleyya, abhabbo telassa adhigamāya. āsañca anāsañcepi karitvā vālikam doṇiyā ākiritvā udakena parippphosakam parippphosakam pīleyya, abhabbo telassa adhigamāya. nevāsam nānāsañcepi karitvā vālikam doṇiyā ākiritvā udakena parippphosakam parippphosakam pīleyya, abhabbo telassa adhigamāya. tam kissa hetu: ayoni

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 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

adhigamāya. taṃ
kissa hetu: ayoni
hesā bhūmija, pha-
lassa adhigamāya.

seyyathāpi bhūmija,
puriso khīratthiko
khīragavesī khīrapa-
riyesanaṃ caramāno
gāviṃ taruṇavac-
chaṃ visāṇato āviñ-
jeyya, āsañcepi kari-
tvā gāviṃ taruṇavac-
chaṃ visāṇato āviñ-
jeyya, abhabbo khī-
rassa adhigamāya.
anāsañcepi karitvā
gāviṃ taruṇavac-
chaṃ thanato āviñ-
jeyya, abhabbo khī-
rassa adhigamāya.
āsañca anāsañcepi
karitvā gāviṃ taru-
ṇavacchaṃ thanato
āviñjeyya, abhabbo
khīrassa adhigamāya.
nevāsaṃ nānāsañ-
cepi karitvā gāviṃ

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

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

cepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

seyyathāpi bhūmija, puriso nonītatthiko nonīta³ gavesī nonītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā matthena⁴ āviñjeyya, āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. āsañca anāsañcepi karitvā udakaṃ kalase āsiñ-

³navanīta-sīmu, majasam. ■

⁴matthena-sīmu, majasam, syā, pts. ■

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] misguided view, misguided thought, misguided speech, misguided action, misguided livelihood, misguided effort, misguided mindfulness, misguided 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.

citvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, nonītassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchājīvā micchāvāyāmā micchāsati micchāsamādhino. te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā

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.

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

brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya, taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

seyyathāpi bhūmija, puriso aggitthiko⁵ aggigavesī aggipariyesanaṃ caramāno allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya⁶, āsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo ag-

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⁵aggitthiko-sīmu,majasam,syā,pts.

⁶abhimattheyya-simu,syā,pts.

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] misguided view, misguided thought, misguided speech, misguided action, misguided livelihood, misguided effort, misguided mindfulness, misguided samadhi, for them, if having made an aspiration, they lead the life of purity,

gissa adhigamāya. anāsañcepi karitvā allam kattham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. āsañca anāsañcepi karitvā allam kattham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. nevāsam nānāsañcepi karitvā allam kattham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. tam kissa hetu: ayoni hesā bhūmija, aggissa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākamantā micchājīvā micchāvāyāmā

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.

14. Indeed, O Bhumija, whichever samanas or brahmanas [possess] right view, right thought, right speech, right action, right livelihood, right effort, right mindful-

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. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

ye ca kho keci⁷ bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhikā sammāsañ-

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⁷yehi keci-simu,majasam,pts.

ness, 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.

15. Just as, O Bhumija, a man desirous of sesame oil, a seeker of sesame oil, wan-

kappā sammāvācā
sammākamantā
sammāājīvā sammā-
vāyāmā sammāsati
sammāsamādhino,
te āsañcepi karitvā
brahmacariyaṃ ca-
ranti, bhabbā pha-
lassa adhigamāya.
anāsañcepi karitvā
brahmacariyaṃ ca-
ranti, bhabbā pha-
lassa adhigamāya.
āsañca anāsañcepi
karitvā brahmacari-
yaṃ caranti, bhabbā
phalassa adhigamāya.
nevāsaṃ nānāsañ-
cepi karitvā brah-
macariyaṃ caranti,
bhabbā phalassa
adhigamāya. taṃ
kissa hetu: yoni hesā
bhūmija, phalassa
adhigamāya.

seyyathāpi bhūmija,
puriso telatthiko te-

dering 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 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

lagavesī telapariye-
sanam caramāno
tilapiṭṭhiṃ doṇiyā
ākiritvā udakena pa-
ripphosakaṃ parip-
phosakaṃ pīleyya,
āsañcepi karitvā tila-
piṭṭhiṃ doṇiyā āki-
ritvā udakena pa-
ripphosakaṃ parip-
phosakaṃ pīleyya,
bhabbo telassa adhi-
gamāya. anāsañcepi
karitvā tilapiṭṭhiṃ
doṇiyā ākiritvā uda-
kena parippbosakaṃ
parippbosakaṃ pī-
leyya, bhabbo te-
lassa adhigamāya.
āsañca anāsañcepi
karitvā tilapiṭṭhiṃ
doṇiyā ākiritvā uda-
kena parippbosakaṃ
parippbosakaṃ pī-
leyya, bhabbo te-
lassa adhigamāya.
nevāsaṃ nānāsañ-
cepi karitvā tilapiṭ-
ṭhiṃ doṇiyā ākiritvā
udakena parippbosa-

sesame oil. What is the reason for that? Because, O Bhumiya, this is the root cause for the attainment of sesame oil. In just the same way, O Bhumiya, 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

kaṃ paripphosakaṃ pīḷeyya, bhabbo telassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, telassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammā-kammantā sammā-jīvā 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 brah-

fruit.

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

macariyaṃ caranti,
bhabbā phalassa
adhigamāya. taṃ
kissa hetu: yoni hesā
bhūmija, phalassa
adhigamāya.

seyyathāpi bhūmija,
puriso khīratthiko
khīragavesī khīrapa-
riyesanaṃ caramāno
gāviṃ taruṇavac-
chaṃ thanato āviñ-
jeyya, āsañcepi kari-
tvā gāviṃ taruṇavac-
chaṃ thanato āviñ-
jeyya, bhabbo khī-
rassa adhigamāya.
anāsañcepi karitvā
gāviṃ taruṇavac-
chaṃ thanato āviñ-
jeyya, bhabbo khī-
rassa adhigamāya.
āsañca anāsañcepi
karitvā gāviṃ taru-
ṇavacchaṃ thanato
āviñjeyya, bhabbo
khīrassa adhigamāya.

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,

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 sammākamantā sammājīvā 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.

this is the root cause for the attainment of fruit.

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

nevāsaṃ nānāsañ-
cepi karitvā brah-
macariyaṃ caranti,
bhabbā phalassa
adhigamāya. taṃ
kissa hetu: yoni hesā
bhūmija, phalassa
adhigamāya.

seyyathāpi bhūmija,
puriso nonītatthiko
nonītagavesī nonīta-
pariyesanaṃ cara-
māno dadhiṃ kalase
āsiñcitvā manthena
āviñjeyya, āsañcepi
karitvā dadhiṃ ka-
lase āsiñcitvā mat-
thena āviñjeyya, bhabbo
nonītassa adhiga-
māya. anāsañcepi
karitvā dadhiṃ ka-
lase āsiñcitvā man-
thena āviñjeyya, bhabbo
nonītassa adhiga-
māya. āsañca anā-
sañcepi karitvā da-
dhiṃ kalase āsiñci-
tvā manthena āviñ-
jeyya, bhabbo nonī-

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 capa-

tassa 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 sammādiṭṭhino sammāsaṅkappā sammāvācā sammākamantā sammājīvā sammāvāyāmā sammāsati sammāsamādhino. te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsaṇca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā pha-

ble 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.

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 aspira-

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

seyyathāpi bhūmija, puriso aggitthiko aggigavesī aggipariyesanaṃ caramāno sukkaṃ kaṭṭhaṃ kolāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhābbō aggissa āsañcepi karitvā sukkaṃ kaṭṭhaṃ kolāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhābbō aggissa adhigamāya. anāsañcepi karitvā sukkaṃ kaṭṭhaṃ kolāpaṃ uttarāraṇiṃ ādāya abhimat-

tion, 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,

teyya, bhabbo ag-gissa adhigamāya. āsañca anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, ag-gissa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammājīvā sammāvāyāmā sammāsati sammāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā

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.

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.”

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

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

sace kho taṃ bhūmija⁸, jayasenassa rājakumārassa imā catasso upamā paṭibhāseyyuṃ, anacchariyaṃ te jayaseno rājakumāro pasīdeyya. pasanno ca te pasannākāraṃ karēyyā'ti.

kuto pana maṃ bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāsis-

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⁸sace kho bhūmija-syā,pts.

unheard before.

santi. anacchariyā
pubbe assutapubbā,
seyyathāpi bhaga-
vantanti.

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
bhāsitam abhina-
dīti.

