

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, by which way [led to] Prince Jayasena's house, by that way he approached. Having approached, he sat down on a prepared seat.

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

0.0.1 bhūmijasuttaṃ

evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rājagaha viharati veḷuvane kalandakanivāpe, atha kho āyasmā bhūmijo pubbanhasamayaṃ nivāsetvā patta-cīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ, tenupasaṅkami. upasaṅkamtivā paññattena āsane nisīdi.

atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami. upasaṅkamtivā āyasmatā bhūmijena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ etadavoca:

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?”

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

santi bho bhūmija.
eke samaṇabrāhmaṇā
evaṃvādino evaṃ-
diṭṭhino: āsañcepi
karitvā brahmacari-
yaṃ caranti, abhabbā
phalassa adhiḡamāya.
anāsañcepi karitvā
brahmacariyaṃ ca-
ranti, abhabbā pha-
lassa adhiḡamāya. āsañca
anāsañcepi karitvā
brahmacariyaṃ ca-
ranti, abhabbā pha-
lassa adhiḡamāya. ne-
vāsaṃ nānāsañcepi ka-
ritvā brahmacariyaṃ
caranti, abhabbā pha-
lassa adhiḡamāyā’ti.
idha bhoto bhūmijassa
satthā kiṃvādī kimak-
khāyī’ti?

na kho metaṃ rājaku-
māra, bhagavato sam-
mukhā sutam, sam-
mukhā paṭiggahitam.
ṭhānañca kho etaṃ vij-
jati yaṃ bhagavā evaṃ
vyākareyya: āsañcepi

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]

karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhi-
gamāya anāsañcepi
karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhi-
gamāya. āsañca anā-
sañcepi karitvā ayo-
niso brahmacariyaṃ
caranti, abhabbā pha-
lassa adhigamāya. ne-
vāsaṃ nānāsañcepi
karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhi-
gamāya. āsañcepi ka-
ritvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.
anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.
āsañca anāsañcepi ka-
ritvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya.
nevāsaṃ nānāsañcepi karitvā yoniso bra-

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 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

hmacariyaṃ caranti, bhabbā phalassa adhi-gamāyā’ti. na kho me-taṃ rājakumāra, bhagavato sammukhā su-taṃ, sammukhā pa-ṭiggahitaṃ, ṭhānañca kho etaṃ vijjati, yaṃ bhagavā evaṃ vyākareyyā’ti.

sace kho bhoto bhū-mijassa satthā evaṃ-vādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhma-

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, 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

ṇānaṃ muddhānaṃ
maññe āhacca tiṭṭha-
tīti. atha kho jayaseno
rājakumāro āyasman-
taṃ bhūmijaṃ sake-
neva thālipākena pari-
visi.

atha kho āyasmā bhū-
mijo pacchābhattaṃ
piṇḍapātapatikkanto
yena bhagavā tenupa-
saṅkami. upasaṅka-
mitvā bhagavantaṃ
abhivādetvā ekaman-
taṃ nisīdi. ekamantaṃ
nisinno kho āyasmā
bhūmijo bhagavantaṃ
etadavoca: ‘idhāhaṃ
bhante pubbanhasa-
mayam nivāsetvā pat-
tacīvaramādāya yena
jayasenassa rājaku-
mārassa nivesanaṃ,
tenupasaṅkamiṃ. upa-
saṅkamitvā paññatte
āsane nisīdim. atha
kho bhante jayaseno
rājakumāro yenāhaṃ,

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 inca-

tenupasaṅkami. upa-
saṅkamitvā mama sad-
dhiṃ¹ sammodi. sam-
modanīyaṃ kathaṃ
sārāṇīyaṃ vītisāre-
tvā ekamantaṃ nisīdi.
ekamantaṃ nisinno
kho bhante, jayaseno
rājakumāro maṃ eta-
davoca: 'santi bho bhū-
mija, eke samaṇabrā-
hmaṇā evaṃvādino
evaṃdiṭṭhino āsañcepi
karitvā brahmacari-
yaṃ caranti, abhabbā
phalassa adhigamāya.
anāsañcepi karitvā
brahmacariyaṃ ca-
ranti, abhabbā pha-
lassa adhigamāya. āsañca
anāsañcepi karitvā
brahmacariyaṃ ca-
ranti, abhabbā pha-
lassa adhigamāya. ne-
vāsaṃ nānāsañcepi ka-
ritvā brahmacariyaṃ
caranti, abhabbā pha-
lassa adhigamāyā'ti.
idha bhoto bhūmijassa

¹mayā saddhiṃ-majasaṃ, syā. ■

pable of attaining any fruit.” Here, what is Master Bhumiya’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 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 in-

satthā kimvādī kimakkhāyīti?

evaṃ vutte ahaṃ bhante, jayasenaṃ rājakumāraṃ etadavocaṃ: 'na kho metaṃ rājakumāra, bhagavato sammukhā suttaṃ sammukhā paṭiggahitaṃ. tthaṇaṃ ca kho etaṃ vijjati, yaṃ bhagavā evaṃ vyākareyya: 'āsañcepi karitvā ayoṇiso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā ayoṇiso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. sañcepi karitvā ayoṇiso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañcepi karitvā yoṇiso brahmacariyaṃ caranti, bhabbā phalassa

capable 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

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 nānāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā'ti. na kho metaṃ rājaku-māra, bhagavato sammukhā suttaṃ sammukhā paṭiggahitaṃ. tñānañca kho etaṃ vijjati: yaṃ bhagavā evaṃ byākareyyā'ti. sace bhoto bhūmijassa satthā evaṃvādī evaṃdiṭṭhi addhā bhoto bhūmijassa satthā sabbesaṃ yeva puthusamaṇabrā-

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.”

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.

8. Certainly, O Bhumija, by

hmaṇānaṃ muddhā-
naṃ maññe āhacca
tiṭṭhatīti.

kacci bhante, evaṃ
puṭṭho evaṃ vyākara-
māno vuttavādī ceva
bhagavato homi, na
ca bhagavantaṃ abhū-
tena abbhācikkhāmī.
dhammassa cānudham-
maṃ vyākaromi. na ca
koci sahadhammiko
vādānuvādo gārayhaṃ
ṭhānaṃ āgacchatīti.

taggha tvam bhūmija,

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, 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

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

ye hi keci bhūmija, samanā vā brāhmaṇā vā micchādittṭhino micchāsāṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhiḡgamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhiḡgamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti,

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 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

abhabbā phalassa adhi-
gamāya. nevāsaṃ nā-
nāsañcepi karitvā bra-
hmacariyaṃ caranti,
abhabbā phalassa adhi-
gamāya. taṃ kissa
hetu: ayoni hesā bhū-
mija, phalassa adhiga-
māya.

seyyathāpi bhūmija,
puriso telatthiko tela-
gavesī telapariyesa-
naṃ caramāno vāli-
kaṃ doṇiyā ākiritvā
udakena paripphosa-
kaṃ paripphosakaṃ
pīḷeyya, āsañcepi ka-
ritvā vālikaṃ doṇiyā
ākiritvā udakena pa-
ripphosakaṃ pīḷeyya,
abhabbo telassa adhi-
gamāya. anāsañcepi
karitvā vālikaṃ do-
ṇiyā ākaritvā udakena
paripphosakaṃ pa-

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 Bhumiya, this is not the root cause for the attainment of sesame oil. In just the same way, O Bhumiya, 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,

ripphosakaṃ pīleyya, abhabbo telassa adhi-
gamāya. āsañca anā-
sañcepi karitvā vāli-
kaṃ doṇiyā ākiritvā
udakena paripphosa-
kaṃ paripphosakaṃ
pīleyya, abhabbo te-
lassa adhigamāya. ne-
vāsaṃ nānāsañcepi
karitvā vālikaṃ doṇiyā
ākiritvā udakena parip-
phosakaṃ paripphosa-
kaṃ pīleyya, abhabbo
telassa adhigamāya.
taṃ kissa hetu: ayoni
hesā² bhūmija, telassa
adhigamāya. evameva
kho bhūmija, ye hi
keci samaṇā vā brā-
hmaṇā vā micchādiṭ-
ṭhino micchāsaṅkappā
micchāvācā micchā-
kammantā micchāā-
jīvā micchāvāyāmā
micchāsati micchāsa-
mādhino, te āsañcepi
karitvā brahmacari-
yaṃ caranti, abhabbā

²ayoniso hesā-majasam, simu. ■

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.

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 attain-

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.

seyyathāpi bhūmija, puriso khīratthiko khīragavesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ visāṇato āviñjeyya, āsañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñjeyya,

ing 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 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] 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,

abhabbo khīrassa adhi-
gamāya. anāsañcepi
karitvā gāviṃ taru-
ṇavacchaṃ thanato
āviñjeyya, abhabbo
khīrassa adhiḡgamāya.
āsañca anāsañcepi
karitvā gāviṃ taru-
ṇavacchaṃ thanato
āviñjeyya, abhabbo
khīrassa adhiḡgamāya.
nevāsaṃ nānāsañcepi
karitvā gāviṃ taru-
ṇavacchaṃ visāṇato
āviñjeyya, abhabbo
khīrassa adhiḡgamāya.
taṃ kissa hetu: ayoni
hesā bhūmija, khīrassa
adhiḡgamāya. evameva
kho bhūmija, ye hi
keci samaṇā vā brā-
hmaṇā vā micchādiṭ-
ṭhino micchāsaṅkappā
micchāvācā micchā-
kammantā micchāā-
jīvā micchāvāyāmā
micchāsati micchāsa-
mādhino te āsañcepi
karitvā brahmacari-
yaṃ caranti. abhabbā

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.

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

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.

seyyathāpi bhūmija, puriso nonītatthiko nonīta³ gavesī nonītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā manthena⁴ āviñjeyya, āsañcepi karitvā udakaṃ kalase

³navanīta-sīmu,majasam. ■

⁴matthena-sīmu,majasam,syā,pts. ■

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] misguided view, misguided thought, misguided speech,

āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. āsañca anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā manthena 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

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. 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 up-

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.

seyyathāpi bhūmija, puriso aggittthiko⁵ ag-

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⁵aggittthiko-simu,majasam,syā,pts.

per 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

gigavesī aggipariyesanam caramāno allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya⁶, āsañcepi karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. anāsañcepi karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. āsañca anāsañcepi karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. nevāsaṃ nānāsañcepi karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, aggissa adhigamāya. evameva kho

⁶abhimattheyya-simu,syā,pts. ■

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, 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.

bhūmija, ye hi keci samaṇā vā brahmaṇā vā micchādittṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsaṭi micchāsamādhino, te āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhiḡamāya. anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhiḡamāya, āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhiḡamāya. nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhiḡamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhiḡamāya.

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 the root cause for the attainment of fruit.

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

ye ca kho keci⁷ bhū-
mija, samaṇā vā brā-
hmaṇā vā sammādiṭ-
ṭhikā sammāsaṅkappā
sammāvācā sammā-
kammantā sammāājīvā
sammāvāyāmā sammā-
sati sammāsamādhino,
te āsaṅcepi karitvā
brahmacariyaṃ ca-
ranti, bhabbā phalassa
adhigamāya. anāsaṅ-
cepi karitvā brahmaca-
riyaṃ caranti, bhabbā
phalassa adhigamāya.
āsaṅca anāsaṅcepi ka-
ritvā brahmacariyaṃ
caranti, bhabbā pha-
lassa adhigamāya. ne-
vāsaṃ nānāsaṅcepi
karitvā brahmacari-
yaṃ caranti, bhabbā
phalassa adhigamāya.
taṃ kissa hetu: yoni
hesā bhūmija, pha-
lassa adhigamāya.

⁷yehi keci-sīmu,majasaṃ,pts. ■
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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 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

seyyathāpi bhūmija,
puriso telatthiko telagavesī telapariyesanam caramāno tilapiṭṭhiṃ doṇiyā ākiritvā udakena parippphosakam parippphosakam pīleyya, āsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena parippphosakam parippphosakam pīleyya, bhabbo telassa adhigamāya. anāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena parippphosakam parippphosakam pīleyya, bhabbo telassa adhigamāya. āsañca anāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena parippphosakam parippphosakam pīleyya, bhabbo telassa adhigamāya. nevāsaṃ nāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena parippphosakam parippphosakam pīleyya,

it, he is capable of attaining 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

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 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, pha-

cause for the attainment of 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 of a cow with a young calf, he is capable of attaining milk. What is the reason for that? Because, O Bhumija,

lassa adhigamāya.

seyyathāpi bhūmija,
puriso khīratthiko khī-
ragavesī khīrapariye-
sanaṃ caramāno gā-
viṃ taruṇavacchaṃ
thanato āviñjeyya, āsañ-
cepi karitvā gāviṃ ta-
ruṇavacchaṃ thanato
āviñjeyya, bhabbo khī-
rassa adhigamāya.
anāsañcepi karitvā
gāviṃ taruṇavacchaṃ
thanato āviñjeyya, bhabbo
khīrassa adhigamāya.
āsañca anāsañcepi
karitvā gāviṃ taru-
ṇavacchaṃ thanato
āviñjeyya, bhabbo khī-
rassa adhigamāya. ne-
vāsaṃ nānāsañcepi
karitvā gāviṃ taruṇa-
vacchaṃ thanato āviñ-
jeyya, bhabbo khīrassa
adhigamāya. taṃ kissa
hetu: yoni hesā bhū-
mija, khīrassa adhiga-

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.

māya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino sammā-māsaṅkappā sammā-vācā sammākammantā sammāājīvā sammā-vāyāmā 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.

seyyathāpi bhūmija,

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

puriso nonītattthiko nonīttagavesī nonītapa-
riyesanaṃ caramāno dadhiṃ kalase āsiñ-
citvā manthena āviñ-
jeyya, āsañcepi ka-
ritvā dadhiṃ kalase
āsiñcitvā matthena
āviñjeyya, bhabbo no-
nītassa adhiḡamāya.
anāsañcepi karitvā da-
dhiṃ kalase āsiñcitvā
manthena āviñjeyya,
bhabbo nonītassa adhi-
gamāya. āsañca anā-
sañcepi karitvā da-
dhiṃ kalase āsiñcitvā
manthena āviñjeyya,
bhabbo nonītassa adhi-
gamāya. nevāsaṃ nā-
nāsañcepi karitvā da-
dhiṃ kalase āsiñcitvā
manthena āviñjeyya,
bhabbo nonītassa adhi-
gamāya. taṃ kissa
hetu: yoni hesā bhū-
mija, nonītassa adhi-
gamāya. evameva kho
bhūmija, ye hi keci sa-
maṇā vā brahmaṇā vā

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 Bhumija, this is the root cause for the attainment of fruit.

sammādiṭṭhino sammā-
māsaṅkappā sammā-
vācā sammākammantā
sammāājīvā sammā-
vāyāmā sammāsati
sammāsamādhino. te
āsañcepi karitvā bra-
hmacariyaṃ caranti,
bhabbā phalassa adhi-
gamāya. anāsañcepi
karitvā brahmacari-
yaṃ caranti, bhabbā
phalassa adhigamāya.
āsañca anāsañcepi ka-
ritvā brahmacariyaṃ
caranti, bhabbā pha-
lassa adhigamāya. ne-
vāsaṃ nānāsañcepi
karitvā brahmacari-
yaṃ caranti, bhabbā
phalassa adhigamāya,
taṃ kissa hetu: yoni
hesā bhūmija, pha-
lassa 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

seyyathāpi bhūmija, puriso aggitthiko ag-gigavesī aggupariye-sanaṃ caramāno sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa āsañcepi kari-tvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhi-gamāya. anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimat-teyya, bhabbo aggissa adhigamāya. āsañca anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷā-paṃ 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

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 Bhumija, this is the root cause for the attainment of fruit.

sammāvācā sammā-kammantā 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 nāsañcepi 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.”

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.

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

sace kho taṃ bhūmija⁸, jayasenassa rājaku-
mārassa imā catasso
upamā paṭibhāseyyuṃ,
anacchariyaṃ te jaya-
seno rājakumāro pa-
sīdeyya. pasanno ca
te pasannākāraṃ ka-
reyyā’ti.

kuto pana maṃ bhante,
jayasenassa rājaku-
mārassa imā catasso
upamā paṭibhāsissanti.
anacchariyā pubbe as-
sutapubbā, seyyathāpi
bhagavantanti.

idamavoca bhagavā.
attamano āyasmā bhū-
mijo bhagavato bhāsi-
taṃ abhinandīti.

⁸sace kho bhūmija-syā,pts. ■

