

### 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. upasaṅkamitvā paññattena āsane nisīdi.

atha kho jayaseno rājakumāro yenāyasmā bhūmijo tenupasaṅkami. upasaṅkamitvā āyasmatā bhūmijena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinna 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 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  
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 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 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. 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-

tenupasāṅkami. upa-  
saṅkamitvā mama sad-  
dhiṃ<sup>1</sup> 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

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

pable of attaining any fruit.” Here, what is Master Bhumija’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 kimak-khāyīti?

evaṃ vutte ahaṃ bhante, jayasenaṃ rājakumāraṃ etadavocaṃ: 'na kho metaṃ rājakumāra, bhagavato sam-mukhā sutam sam-mukhā paṭiggahitaṃ. ṭhānaṃ ca kho etaṃ 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

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 rājakumāra, 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] 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,

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, samaṇā vā brāhmaṇā vā micchādittṭhino micchāsaṅkappā 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,

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 over with water, would crush

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 paripphosaka-  
ṃ paripphosakaṃ  
pīleyya, āsañcepi ka-  
ritvā vālikaṃ doṇiyā  
ākiritvā udakena pa-  
ripphosakaṃ pīleyya,  
abhabbo telassa adhi-  
gamāya. anāsañcepi  
karitvā vālikaṃ do-  
ṇiyā ākaritvā udakena  
paripphosakaṃ pa-  
ripphosakaṃ pīleyya,

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 attain-

abhabbo telassa adhi-  
gamāya. āsañca anā-  
sañcepi karitvā vāli-  
kaṃ doṇiyā ākiritvā  
udakena parippphosa-  
kaṃ parippphosakaṃ  
pīleyya, abhabbo te-  
lassa adhigamāya. ne-  
vāsaṃ nānāsañcepi  
karitvā vālikaṃ doṇiyā  
ākiritvā udakena parip-  
phosakaṃ parippphosa-  
kaṃ pīleyya, abhabbo  
telassa adhigamāya.  
taṃ kissa hetu: ayoni  
hesā<sup>2</sup> bhūmija, telassa  
adhigamāya. evameva  
kho bhūmija, ye hi  
keci samaṇā vā brā-  
hmaṇā vā micchādiṭ-  
ṭhino micchāsaṅkappā  
micchāvācā micchā-  
kammantā micchāā-  
jīvā micchāvāyāmā  
micchāsaṭi micchāsa-  
mādhino, te āsañcepi  
karitvā brahmacari-  
yaṃ caranti, abhabbā  
phalassa adhigamāya.

<sup>2</sup>ayoniso hesā-majasam, simu. ■

ing 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 attaining any milk. Also if, having made no aspira-

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, abhabbo khīrassa adhigamāya. anāsañcepi

tion, 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] 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

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

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 with a churning stick, he is incapable of attaining any

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

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 no-

<sup>3</sup>navanīta-sīmu,majasaṃ. ■

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

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,

nītassa 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 karitvā brahmacariyaṃ caranti, abhabbā



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.

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

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 aggitthiko<sup>5</sup> aggigavesī aggipariyesanaṃ caramāno allamaṃ kaṭṭhaṃ sasnehaṃ ut-

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

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 [pos-

tarāraṇiṃ ādāya abhimantheyya<sup>6</sup>, āsañcepi karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhi-gamāya. anāsañcepi karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhi-gamāya. āsañca anāsañcepi karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhi-gamāya. nevāsam nānāsañcepi karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhi-gamāya. taṃ kissa hetu: ayoni hesā bhūmija, aggissa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā micchādittḥino mic-

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

sess] 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.

14. Indeed, O Bhumija, whichever samanas or brah-

chāsaṅkappā micchā-vācā 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. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayaṇi hesā bhūmija, phalassa adhigamāya.

ye ca kho keci<sup>7</sup> bhū-

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<sup>7</sup>yehi keci-simu,majasam,pts.

manas [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.

15. Just as, O Bhumija, a man desirous of sesame oil, a seeker of sesame oil, wandering in search of sesame

mija, samaṇā vā brāhmaṇā vā sammādiṭṭhikā 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, phalassa adhigamāya.

seyyathāpi bhūmija, puriso telatthiko telagavesi telapariyesa-

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 sesame oil.

nam 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. nevāsam nānāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena parippphosakam parippphosakam pīleyya, bhabbo telassa adhigamāya. tam kissa hetu: yoni hesā bhūmija, te-

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] 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

lassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākamantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino, te āsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhigamāya.

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, this is not the root cause for the

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 sa-

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 not the root cause for the attainment of fruit.

17. Just as, O Bhumija, a

maṇā vā brāhmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino, te āsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhiḡamāya. anāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhiḡamāya. āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhiḡamāya. nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhiḡamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhiḡamāya.

seyyathāpi bhūmija, puriso nonītatthiko no-



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 Bhumiya,

nītagavesī nonītapa-  
riyesanaṃ caramāno  
dadhiṃ kalase āsiñ-  
citvā manthena āviñ-  
jeyya, āsañcepi ka-  
ritvā dadhiṃ kalase  
āsiñcitvā matthena  
āviñjeyya, bhabbo no-  
nītassa adhigamāya.  
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  
sammādiṭṭhino sam-

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

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 the

seyyathāpi bhūmija, puriso aggitthiko ag-gigavesī aggipariye-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

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] 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.

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 bhūmija<sup>8</sup>, 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.

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

