

0.0.1 Bhumija

0.0.1 bhūmijasuttaṃ

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

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

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

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

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

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

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

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

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

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

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

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

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

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

mitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantam etadavoca: 'idhāhaṃ bhante pubbanhasamayam nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanam, tenupasaṅkamiṃ. upasaṅkamitvā paññatte āsane nisīdiṃ. atha kho bhante jayaseno rājakumāro yenāhaṃ, tenupasaṅkami. upasaṅkamitvā mama saddhiṃ¹ sammodi. sammodanīyam katham sārāṇīyam vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho bhante, jayaseno rājakumāro maṃ etadavoca: 'santi bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃditthino āsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyam caranti, abhabbā phalassa adhigamāyā'ti. idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyīti?

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

¹ mayā saddhiṃ-majasam,syā. ■

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

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

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

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

kacci bhante, evaṃ puṭṭho evaṃ vyākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantam abhūtena abbhācikkhāmī. dhammassa cānudhammam vyākaroṃi. na ca koci sahadhammiko vādānuvādo gārayham ṭhānam āgacchatīti.

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

taggha tvaṃ bhūmija, evaṃ puṭṭho evaṃ vyākaramāno vuttavādī ceva me hoyi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammam vyākaroṃsi. na ca koci sahadhammiko vādānuvādo gārayham ṭhānam āgacchati.

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 no

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

ye hi keci bhūmija, samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsaṭi micchāsamādhino, te āsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoṇi hesā bhūmija, phalassa adhigamāya.

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

attaining sesame oil. Also if, he both makes an aspiration and no aspiration, having heaped up sand in a tub, having sprinkle it all over with water, would crush it, he is incapable of attaining any sesame oil. Also if, having made neither an aspiration nor non aspiration, having heaped up sand in a tub, having sprinkle it all over with water, would crush it, he is incapable of attaining any sesame oil. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of sesame oil. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] 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.

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

cepi karitvā vālikam doṇiyā ākaritvā udakena paripphosakam parippphosakam pīleyya, abhabbo telassa adhi-gamāya. 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. taṃ kissa hetu: ayoni hesā² bhūmija, telassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsankappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsam nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

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

²ayoniso hesā-majasam, sīmu. ■
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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, they are incapable of attaining any fruit. Also if, having made no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are incapable of attaining any fruit. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fruit.

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

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

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

ing 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. Also if, having made both an aspiration and no aspiration, they lead the life of purity, they are incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are incapable of attaining any fruit. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso nonītatthiko nonīta³ gavesī nonītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā manthena⁴ āviñjeyya, āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhiḡamāya. anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhiḡamāya. āsañca anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhiḡamāya. nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā manthena āviñjeyya, abhabbo nonītassa

³navanīta-sīmu,majasam.■

⁴matthena-sīmu,majasam,syā,pts.■

adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, no-
 nītassa adhigamāya. evameva kho bhūmija, ye hi keci
 samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsañ-
 kappā micchāvācā micchākammantā micchāājīvā mic-
 chāvāyāmā micchāsati micchāsamādhino. te āsañcepi
 karitvā brahmacariyaṃ caranti, abhabbā phalassa adhi-
 gamāya. anāsañcepi karitvā brahmacariyaṃ caranti,
 abhabbā phalassa adhigamāya. āsañca anāsañcepi
 karitvā brahmacariyaṃ caranti, abhabbā phalassa adhi-
 gamāya. nevāsaṃ nānāsañcepi karitvā brahmacari-
 yaṃ caranti, abhabbā phalassa adhigamāya, taṃ kissa
 hetu: ayoni hesā bhūmija, phalassa adhigamāya.

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

attaining any fire. What is the reason for that? Because, O Bhumija, this is not the root cause for the attainment of fire. In just the same way, O Bhumija, whichever samanas or brahmanas [possess] 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.

seyyathāpi bhūmija, puriso aggitthiko⁵ aggigavesī ag-gipariyesanaṃ caramāno allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya⁶, āsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. anāsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. āsañca anāsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. nevāsaṃ nānāsañcepi karitvā allaṃ kaṭṭhaṃ sasne-

⁵aggitthiko-simu,majasaṃ,syā,pts.■

⁶abhimattheyya-simu,syā,pts.■

haṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo ag-
gissa adhigamāya. taṃ kissa hetu: ayoni hesā bhū-
mija, aggissa adhigamāya. evameva kho bhūmija, ye
hi keci samaṇā vā brahmaṇā vā micchādiṭṭhino mic-
chāsankappā micchāvācā micchākammantā micchā-
jīvā micchāvāyāmā micchāsati micchāsamādhino, te
āsañcepi karitvā brahmacariyaṃ caranti, abhabbā pha-
lassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ
caranti, abhabbā phalassa adhigamāya, āsañca anā-
sañcepi karitvā brahmacariyaṃ caranti, abhabbā pha-
lassa adhigamāya. nevāsaṃ nānāsañcepi karitvā bra-
hmacariyaṃ caranti, abhabbā phalassa adhigamāya.
taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhiga-
māya.

14. Indeed, O Bhumija, whichever samanas or brah-
manas [possess] right view, right thought, right speech,
right action, right livelihood, right effort, right mindful-
ness, right samadhi, for them, if having made an aspi-
ration, 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.

ye ca kho keci⁷ bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhikā sammāsaṅkappā sammāvācā sammākam-mantā sammāājīvā sammāvāyāmā sammāsati sammā-samādhino, te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhigamāya.

15. Just as, O Bhumija, a man desirous of sesame oil, a seeker of sesame oil, wandering in search of sesame oil, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it. If, having made an aspiration, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it, he is capable of attaining sesame oil. Also if, having made no aspiration, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it, he is capable of attaining sesame oil. Also if, he both makes an aspiration and no aspiration, having heaped up grain of sesamum in a tub, having sprinkle it all over with water, would crush it, he is capable of attaining sesame oil. Also if, having made neither an

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

seyyathāpi bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, āsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya. anāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhigamāya. āsañca anāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, bhabbo telassa adhiga-

māya. nevāsaṃ nānāsañcepi karitvā tilapiṭṭhiṃ do-
 ṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ
 pīḷeyya, bhabbo telassa adhigamāya. taṃ kissa hetu:
 yoni hesā bhūmija, telassa adhigamāya. evameva kho
 bhūmija, ye hi keci samaṇā vā brāhmaṇā vā sammādiṭ-
 ṭhino sammāsaṅkappā sammāvācā sammākammantā
 sammāājīvā sammāvāyāmā sammāsati sammāsamādhino,
 te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā
 phalassa adhigamāya. anāsañcepi karitvā brahmaca-
 riyaṃ 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 adhiga-
 māya.

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

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

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

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

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

seyyathāpi bhūmija, puriso nonītatthiko nonītagavesī nonītapariyesanaṃ caramāno dadhiṃ kalase āsiñcivā manthena āviñjeyya, āsañcepi karitvā dadhiṃ kalase āsiñcivā matthena āviñjeyya, bhabbo nonītassa adhigamāya. anāsañcepi karitvā dadhiṃ kalase āsiñcivā manthena āviñjeyya, bhabbo nonītassa adhigamāya. āsañca anāsañcepi karitvā dadhiṃ kalase āsiñcivā manthena āviñjeyya, bhabbo nonītassa adhigamāya. nevāsaṃ nānāsañcepi karitvā dadhiṃ kalase āsiñcivā 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 sammākammantā sammāājīvā sammāvāyāmā sammāsati sammāsamādhino. te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacari-

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

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

they lead the life of purity, they are capable of attaining fruit. Also if, having made neither an aspiration nor non aspiration, they lead the life of purity, they are capable of attaining fruit. What is the reason for that? Because, O Bhumija, this is the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso aggittthiko aggigavesī ag-
gipariyesanaṃ caramāno sukkaṃ kaṭṭhaṃ koḷāpaṃ
uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa āsañ-
cepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya
abhimantheyya, bhabbo aggissa adhigamāya. anāsañ-
cepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya
abhimatteyya, bhabbo aggissa adhigamāya. āsañca
anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarā-
raṇiṃ ādāya abhimantheyya, bhabbo aggissa adhiga-
māya. taṃ kissa hetu: yoni hesā bhūmija, aggissa
adhigamāya. evameva kho bhūmija, ye hi keci samaṇā
vā brahmaṇā vā sammādiṭṭhino sammāsaṅkappā sam-
māvācā sammākammantā sammāājīvā sammāvāyāmā
sammāsati sammāsamādhino, te āsañcepi karitvā bra-
hmacariyaṃ caranti, bhabbā phalassa adhigamāya. anā-
sañcepi karitvā brahmacariyaṃ caranti, bhabbā pha-
lassa adhigamāya. āsañca anāsañcepi karitvā brahma-
cariyaṃ caranti, bhabbā phalassa adhigamāya. ne-
vāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti,
bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni
hesā bhūmija, phalassa adhigamāya.

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

sace kho taṃ bhūmija⁸, jayasenassa rājakumārassa imā catasso upamā paṭibhāseyyuṃ, anacchariyaṃ te jayaseno rājakumāro pasīdeyya. pasanno ca te pasan-nākāraṃ kareyyā'ti.

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

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

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

idamavoca bhagavā. attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.

⁸sace kho bhūmija-syā,pts.■

