

### 0.0.1 Bhumija

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

2. Then, Prince Jayasena went to the venerable Bhumija. Upon arrival, he they exchanged friendly greetings with the venerable Bhumija. Having exchanged friendly greetings and amiable talk, he sat down to one side. Having sat to one side, Prince Jayasena said this to the venerable Bhumija: "There are, Master Bhumija, some 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 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.”

4. “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.” Then Prince Jayasena served the venerable Bhumija with his very own dish of boiled rice.

5. So then, the venerable Bhumija, having taken alms-food at Prince Jayasena’s house, having risen from his seat, departed. Then after the meal, the venerable Bhumija, having gone back after alms gathering, he visited with the Auspicious One. Upon arrival, he bowed down to the Auspicious One and sat down to one side. Having sat down to one side, the venerable Bhumija said this to the Auspicious One: “Here Bhante, in the morning, having dressed, having taken bowl and robe, I stopped by Prince Jayasena’s house. Upon arrival, I sat down on a prepared seat. Then, Prince Jayasena came to me. Upon arrival, we exchanged friendly greetings with me. Having exchanged friendly greetings and amiable talk, he sat down to one side. Having sat to one side, Prince Jayasena said this to me: “There are, Master Bhumija, some samanas and brahmanas who hold such a doctrine, such a view: “If, having made an aspiration, one leads the life of purity, one is incapable of attaining any fruit. Also if, having made no aspiration, one leads the life of purity, one is incapable of attaining any fruit. Also if, having made both an aspiration and no aspiration, one leads the life of purity, one is incapable of attaining any

fruit. Also if, having made neither an aspiration 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?”

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 incapable of attaining any fruit. Also if, having made neither an aspiration nor non aspiration, one leads the life of purity not [based on] the root cause [for purity], one is incapable of attaining any fruit. If, having made an aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made no aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made both an aspiration and no aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit. Also if, having made

neither an aspiration nor non aspiration, one leads the life of purity [based on] the root cause [for purity], one is capable of attaining fruit.” Prince, this has not been heard by me in the presence of the Auspicious One, not received in his presence. But this possibility is to be found, in that the Auspicious One might declare thus.” [Then Prince Jayasena said thus:] “If thus is Master Bhumija’s Teacher’s doctrine, thus is what he declares, then I think certainly, Master Bhumija’s Teacher simply stands having defeated all the foolish ordinary samanas and brahmanas.”

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 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 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 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.

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

neither an aspiration nor non aspiration, would pull the horn of a cow with a young calf, he is incapable of attaining 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.

**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, hav-



ing 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, 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 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.

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, 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 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.

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.

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

**18.** Just as, O Bhumija, a man desirous of fire, a seeker of fire, wandering in search of fire, having taken an upper kindling stick might rub it against a dry sapless piece of wood. If, having made an aspiration, having taken an upper kindling stick might rub it against a dry sapless piece of wood, he is capable of attaining fire. Also if, having made no aspiration, having taken an upper

kindling stick might rub it against a dry sapless piece of wood, he is capable of attaining fire. Also if, having made both an aspiration and no 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.

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 where, O Bhante, could 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.