

### 0.0.1 Bhumija

bhūmijasuttam

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.

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

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?”

atha kho jayaseno rājakumāro yenāyasmā bhū-  
mijo tenupasaṅkami. upasaṅkamtivā āyasmatā  
bhūmijena saddhiṃ sammodi. sammodanīyaṃ ka-  
thaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisīdi. eka-  
mantaṃ nisinno kho jayaseno rājakumāro āyas-  
mantaṃ bhūmijaṃ etadavoca: santi bho bhūmija.  
eke samaṇabrāhmaṇā evaṃvādino evaṃditṭhino:  
āsañcepi karitvā brahmacariyaṃ caranti, abhabbā  
phalassa adhigamāya. anāsañcepi karitvā brah-  
macariyaṃ caranti, abhabbā phalassa adhigamāya.  
āsañca anāsañcepi karitvā brahmacariyaṃ caranti,  
abhabbā phalassa adhigamāya. nevāsaṃ nānā-  
sañcepi karitvā brahmacariyaṃ caranti, abhabbā  
phalassa adhigamāyā’ti. idha bho bhūmijassa  
satthā kiṃvādī kimakkhāyī’ti?

3. “Prince, this has not been heard by me in the pres-  
ence 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 pu-

rity 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. ṭhānañca kho etam vijjati yaṃ bhagavā evaṃ vyākareyya: āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhi-gamāya. āsañca anāsañcepi karitvā ayoniso brah-

macariyaṃ 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 brahmacariyaṃ caranti, bhabbā phalassa adhigamāyā'ti. na kho metaṃ rājakumāra, bhagavato sammukhā suttaṃ, sammukhā paṭiggahitaṃ, tṭhānañca 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 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.

sace kho bhoto bhūmijassa satthā evaṃvādī evamakkhāyī, addhā bhoto bhūmijassa satthā sabbesaṃyeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhatīti. atha kho jayaseno rājakumāro āyasmantaṃ bhūmijaṃ sakeneva thālipākena 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, 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?"

atha kho āyasmā bhūmijo pacchābhaddham piṇḍa-pāṭapaṭikkanto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantam abhivādetvā ekamantaṃ

nisīdi. ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantaṃ etadavoca: 'idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ, tenupasaṅkamim. upasaṅkamtivā paññatte āsane nisīdim. atha kho bhante jayaseno rājakumāro yenāhaṃ, tenupasaṅkami. upasaṅkamtivā mama saddhiṃ<sup>1</sup> sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho bhante, jayaseno rājakumāro maṃ etadavoca: 'santi bho bhūmija, eke samaṇabrāhmaṇā evaṃvādino evaṃdiṭṭhino āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāyā'ti. idha bho 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 attain-

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

ing 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 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 rājakumā-

raṃ etadavocaṃ: 'na kho metaṃ rājakumāra, bhagavato sammukhā sutam sammukhā 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 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 sutam sammukhā paṭiggahitaṃ. ṭhānañca kho etaṃ vijjati: yaṃ bhagavā evaṃ byākareyyā'ti. sace bhoto bhūmijassa satthā evaṃvādī evaṃdiṭṭhi addhā bhoto bhūmijassa satthā sabbesaṃ yeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ 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 an-



swered 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 bhagavan-taṃ abhūtena abbhācikkhāmī. dhammassa cānu-dhammaṃ vyākaromi. na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ 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 cānudhammaṃ vyākarosi. na ca koci sahadhammiko vādānuvādo gārayhaṃ ṭhānaṃ 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 Bhumiya, this is not the root cause for the attainment of fruit.

ye hi keci bhūmija, samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsāṅkappā 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. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

**10.** Just as, O Bhumiya, 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 aspi-

ration, 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 vālikaṃ doṇiyā ākiri-  
 tvā udakena paripphosakaṃ paripphosakaṃ pī-  
 ḷeyya, āsañcepi karitvā vālikaṃ doṇiyā ākiritvā  
 udakena paripphosakaṃ pīḷeyya, abhabbo telassa  
 adhigamāya. anāsañcepi karitvā vālikaṃ doṇiyā  
 ākaritvā udakena paripphosakaṃ paripphosakaṃ  
 pīḷeyya, abhabbo telassa adhigamāya. āsañca anā-  
 sañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena  
 paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo  
 telassa adhigamāya. nevāsaṃ nānāsañcepi ka-  
 ritvā vālikaṃ doṇiyā ākiritvā udakena parippho-  
 sakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa  
 adhigamāya. taṃ kissa hetu: ayoni hesā<sup>2</sup> bhū-  
 mija, telassa adhigamāya. evameva kho bhūmija,  
 ye hi keci samaṇā vā brāhmaṇā vā micchādittḥino  
 micchāsaṅkappā micchāvācā micchākammantā mic-  
 chāājīvā micchāvāyāmā micchāsati micchāsamā-  
 dhino, te āsañcepi karitvā brahmacariyaṃ caranti,  
 abhabbā phalassa adhigamāya. anāsañcepi ka-  
 ritvā brahmacariyaṃ caranti, abhabbā phalassa  
 adhigamāya. āsañca anāsañcepi karitvā brahma-  
 cariyaṃ caranti, abhabbā phalassa adhigamāya.  
 nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ ca-  
 ranti, abhabbā phalassa adhigamāya. taṃ kissa  
 hetu: ayoni hesā bhūmija, phalassa adhigamāya.

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

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.

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 āviñjeyya, abhabbo khīrassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, khīrassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā 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 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.

seyyathāpi bhūmija, puriso nonītattthiko nonīta<sup>3</sup>  
 gavesī nonītapariyesanaṃ caramāno udakaṃ ka-  
 lase āsiñcitvā manthena<sup>4</sup> āviñjeyya, āsañcepi ka-  
 ritvā udakaṃ kalase āsiñcitvā matthena āviñjeyya,  
 abhabbo nonītassa adhigamāya. anāsañcepi kari-  
 tvā udakaṃ kalase āsiñcitvā matthena āviñjeyya,  
 abhabbo nonītassa adhigamāya. āsañca anāsañ-  
 cepi karitvā udakaṃ kalase āsiñcitvā matthena  
 āviñjeyya, abhabbo nonītassa adhigamāya. nevā-  
 saṃ nānāsañcepi karitvā udakaṃ kalase āsiñci-  
 tvā manthena āviñjeyya, abhabbo nonītassa adhi-  
 gamāya. taṃ kissa hetu: ayoni hesā bhūmija, no-  
 nītassa adhigamāya. evameva kho bhūmija, ye hi  
 keci samaṇā vā brāhmaṇā vā micchādiṭṭhino mic-  
 chāsaṅkappā micchāvācā micchākammantā mic-  
 chājīvā micchāvāyāmā micchāsati micchāsamā-  
 dhino. te āsañcepi karitvā brahmacariyaṃ caranti,  
 abhabbā phalassa adhigamāya. anāsañcepi ka-  
 ritvā brahmacariyaṃ caranti, abhabbā phalassa  
 adhigamāya. āsañca anāsañcepi karitvā brahma-  
 cariyaṃ caranti, abhabbā phalassa adhigamāya.  
 nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ ca-  
 ranti, abhabbā phalassa adhigamāya, taṃ kissa  
 hetu: ayoni hesā bhūmija, phalassa adhigamāya.

13. Just as, O Bhumija, a man desirous of fire, a seeker

<sup>3</sup>navanīta-sīmu,majasam. ■

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



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 aggitthiko<sup>5</sup> aggigavesī  
aggipariyesanam caramāno allam kaṭṭham sasne-  
ham uttarāraṇiṃ ādāya abhimantheyya<sup>6</sup>, āsañcepi  
karitvā allam kaṭṭham sasneham uttarāraṇiṃ ādāya  
abhimantheyya, abhabbo aggissa adhigamāya. anā-  
sañcepi karitvā allam kaṭṭham sasneham uttarā-  
raṇiṃ ādāya abhimantheyya, abhabbo aggissa adhi-  
gamāya. āsañca anāsañcepi karitvā allam kaṭ-  
ṭham sasneham uttarāraṇiṃ ādāya abhimantheyya,  
abhabbo aggissa adhigamāya. nevāsaṃ nānāsañ-  
cepi karitvā allam kaṭṭham sasneham uttarāra-  
ṇiṃ ādāya abhimantheyya, abhabbo aggissa adhi-  
gamāya. tam kissa hetu: ayoni hesā bhūmija, ag-  
gissa adhigamāya. evameva kho bhūmija, ye hi  
keci samaṇā vā brahmaṇā vā micchādītṭhino mic-  
chāsaṅkappā micchāvācā micchākammantā mic-  
chāājīvā micchāvāyāmā micchāsati micchāsamā-  
dhino, te āsañcepi karitvā brahmacariyaṃ caranti,  
abhabbā phalassa adhigamāya. anāsañcepi ka-  
ritvā brahmacariyaṃ caranti, abhabbā phalassa  
adhigamāya, āsañca anāsañcepi karitvā brahma-  
cariyaṃ caranti, abhabbā phalassa adhigamāya.  
nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ ca-  
ranti, abhabbā phalassa adhigamāya. tam kissa  
hetu: ayoni hesā bhūmija, phalassa adhigamāya.

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

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

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.

ye ca kho keci<sup>7</sup> bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhikā sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsaṭi sammāsamādhino, te āsaṅcepi karitvā brahmacariyaṃ caranti, bhaddā phalassa adhiḡamāya. anāsaṅcepi karitvā brahmacariyaṃ caranti, bhaddā phalassa adhiḡamāya. āsaṅca anāsaṅcepi karitvā brahmacariyaṃ caranti, bhaddā phalassa adhiḡamāya. nevāsaṃ nānāsaṅcepi karitvā brahmacariyaṃ caranti, bhaddā phalassa adhiḡamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhiḡamāya.

<sup>7</sup>yehi keci-sīmu,majasam,pts. ■  
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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 Bhūmija, this is the root cause for the attainment of fruit.

seyyathāpi bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, āsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, bhabbo telassa adhigamāya. anāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, bhabbo telassa adhigamāya. āsañca anāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, bhabbo telassa adhigamāya. nevāsaṃ nānāsañcepi karitvā tilapiṭṭhiṃ doṇiyā 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 sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammāājīvā sammāvāyāmā sammāsatī sammāsamādhino, te āsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, pha-

lassa adhigamāya.

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 sammāditṭhino sammāsaṅkappā sammāvācā sammākamantā 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.

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.

seyyathāpi bhūmija, puriso nonītatthiko nonīta-



gavesī nonītapariyesanaṃ caramāno dadhiṃ kalase āsiñcitvā manthena āviñjeyya, āsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñjeyya, bhabbo nonītassa adhigamāya. anāsañcepi karitvā dadhiṃ kalase āsiñcitvā manthena āviñjeyya, bhabbo nonītassa adhigamāya. āsañca anāsañcepi karitvā dadhiṃ kalase āsiñcitvā manthena āviñjeyya, bhabbo nonītassa adhigamāya. nevāsaṃ nānāsañcepi karitvā dadhiṃ kalase āsiñcitvā manthena āviñjeyya, bhabbo nonītassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, nonītassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā sammādiṭṭhino sammāsaṅkappā sammāvācā sammākammantā sammājīvā sammāvāyāmā sammāsati sammāsamaḍḍhino. 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.

**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 aggitthiko aggigavesī  
aggipariyesanaṃ caramāno sukkaṃ kaṭṭhaṃ ko-

lāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa āsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. āsañca anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ 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 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 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 bhūmija<sup>8</sup>, jayasenassa rājakumārassa imā catasso upamā paṭibhāseyyuṃ, anacchariyaṃ te jayaseno rājakumāro pasīdeyya. pasanno ca te pasannākāraṃ kareyyā'ti.

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.

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

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.

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

