

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.

0.0.1 bhūmijasuttaṃ

1. evaṃ me suttaṃ: ekaṃ samayaṃ bhagavā rāja-
gahe viharati veḷuvane kalandakanivāpe, atha kho āya-
smā bhūmijo pubbanhasamayaṃ nivāsetvā pattacīva-
ramādāya yena jayasenassa rājakumārassa nivesanaṃ,
tenupasaṅkami. upasaṅkamtivā paññattena āsane ni-
sīdi.
2. atha kho jayaseno rājakumāro yenāyasmā bhūmijo
tenupasaṅkami. upasaṅkamtivā āyasmatā bhūmijena
saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇiyaṃ
vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho
jayaseno rājakumāro āyasmantaṃ bhūmijaṃ etadavoca:
santi bho bhūmija. eke samaṇabrāhmaṇā evaṃvādino
evaṃditṭhino: 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'ti.
idha bhoto bhūmijassa satthā kiṃvādī kimakkhāyī'ti?
3. na kho metaṃ rājakumāra, bhagavato sammukhā
suttaṃ, sammukhā paṭiggahitaṃ. tḥānañca kho etaṃ
vijjati yaṃ bhagavā evaṃ vyākareyya: āsañcepi ka-
ritvā ayoniso brahmacariyaṃ caranti, abhabbā pha-
lassa adhigamāya anāsañcepi karitvā ayoniso brahma-
cariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca
anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā

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.”

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, tḥānañca kho etaṃ vijjati, yaṃ bhagavā evaṃ vyākareyyā'ti.

4. 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. atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍa-pāta-paṭikkanto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantaṃ etadavoca: 'idhāhaṃ bhante pubbanhasama-yaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ, tenupasaṅkamaṃ. upasaṅkamitvā paññatte āsane nisīdiṃ. atha kho bhante jayaseno rājakumāro yenāhaṃ, tenupasaṅkami. upa-

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

saṅkamitvā mama saddhiṃ¹ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho bhante, jayaseno rājakumāro maṃ etadavoca: 'santi bho bhūmija, eke samaṇabrhmaṇā 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 bhoto bhūmijassa satthā kiṃvādī kimakkhāyīti?

6. evaṃ vutte ahaṃ bhante, jayasenaṃ rājakumāraṃ etadavocaṃ: 'na kho metaṃ rājakumāra, bhagavato sammukhā sutāṃ sammukhā paṭiggahitaṃ. tṭhānaṃ 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 brahma-

¹ mayā saddhiṃ-majasaṃ, syā. ■

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

cariyaṃ caranti, bhabbā phalassa adhigamāyā'ti. na kho metaṃ rājakumāra, bhagavato sammukhā suttaṃ sammukhā paṭiggahitaṃ. tñānañca kho etaṃ vijjati: yaṃ bhagavā evaṃ byākareyyā'ti. sace bhoto bhūmi-jassa satthā evaṃvādī evaṃdiṭṭhi addhā bhoto bhūmi-jassa satthā sabbesaṃ yeva puthusamaṇabrāhmaṇānaṃ muddhānaṃ maññe āhacca tiṭṭhatīti.

7. kacci bhante, evaṃ puṭṭho evaṃ vyākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmī. dhammassa cānudhammaṃ vyākaroṃi. na ca koci sahadhammiko vādānuvādo gārayhaṃ tñānaṃ āgacchatīti.

8. taggha tvaṃ bhūmija, evaṃ puṭṭho evaṃ vyākaramāno vuttavādī ceva me hoyi, na ca maṃ abhūtena abbhācikkhasi, dhammassa cānudhammaṃ vyākaroṃi. na ca koci sahadhammiko vādānuvādo gārayhaṃ tñānaṃ āgacchati.

9. ye hi keci bhūmija, samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati 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

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,

brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

10. seyyathāpi bhūmija, puriso telatthiko telagavesī telapariyesanaṃ caramāno vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, āsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ pīleyya, abhabbo telassa adhigamāya. anāsañcepi karitvā vālikaṃ doṇiyā ākaritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya. āsañca anāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya. nevāsaṃ nānāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, abhabbo telassa adhigamāya. taṃ kissa hetu: ayoni hesā² bhūmija, telassa 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. 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

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.

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 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

hesā bhūmija, phalassa adhigamāya.

11. seyyathāpi bhūmija, puriso khīratthiko khīraga-
vesī khīrapariyesanaṃ caramāno gāviṃ taruṇavacchaṃ
visāṇato āviñjeyya, āsañcepi karitvā gāviṃ taruṇavac-
chaṃ visāṇato āviñjeyya, abhabbo khīrassa adhiga-
māya. anāsañcepi karitvā gāviṃ taruṇavacchaṃ tha-
nato āviñjeyya, abhabbo khīrassa adhigamāya. āsañca
anāsañcepi karitvā gāviṃ taruṇavacchaṃ thanato āviñ-
jeyya, abhabbo khīrassa adhigamāya. nevāsaṃ nānā-
sañcepi karitvā gāviṃ taruṇavacchaṃ visāṇato āviñje-
yaya, abhabbo khīrassa adhigamāya. taṃ kissa hetu:
ayoni hesā bhūmija, khīrassa adhigamāya. evameva
kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā mic-
chādittṭhino micchāsaṅkappā micchāvācā micchākam-
mantā micchāājīvā micchāvāyāmā micchāsati micchā-
samādhino te āsañcepi karitvā brahmacariyaṃ caranti.
abhabbā phalassa adhigamāya. āsañca anāsañcepi
karitvā brahmacariyaṃ caranti, abhabbā phalassa adhi-
gamāya. āsañca anāsañcepi karitvā brahmacariyaṃ
caranti, abhabbā phalassa adhigamāya. nevāsaṃ nā-
nāsañcepi karitvā brahmacariyaṃ caranti, abhabbā
phalassa adhigamāya. taṃ kissa hetu: ayoni hesā
bhūmija, phalassa adhigamāya.

12. seyyathāpi bhūmija, puriso nonītattthiko nonīta³
gavesī nonītapariyesanaṃ caramāno udakaṃ kalase

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

āsiñcitvā manthena⁴ āviñjeyya, āsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. āsañca anāsañcepi karitvā udakaṃ kalase āsiñcitvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā manthena āviñjeyya, abhabbo nonītassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, nonītassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsankappā micchāvācā micchākammantā micchājīvā 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.

13. seyyathāpi bhūmija, puriso aggitthiko⁵ aggigavesī aggipariyesanaṃ caramāno allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya⁶, āsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhi-

⁴matthena-sīmu,majasam,syā,pts. ■

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⁵aggitthiko-sīmu,majasam,syā,pts. ■

⁶abhimattheyya-sīmu,syā,pts. ■

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-

mantheyya, abhabbo aggissa adhigamāya. anāsañcepi karitvā allam katṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. āsañca anāsañcepi karitvā allam katṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. nevāsam nānāsañcepi karitvā allam katṭham sasneham uttarāraṇiṃ ādāya abhimantheyya, abhabbo aggissa adhigamāya. tam kissa hetu: ayoni hesā bhūmija, aggissa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchājīvā 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. tam kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

14. ye ca kho keci⁷ bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhikā 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

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

caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhigamāya.

15. 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 adhigamāya. nevāsaṃ nānāsañcepi karitvā tilapiṭṭhiṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīleyya, 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 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 adhiga-

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.

māya.

16. 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 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. seyyathāpi bhūmija, puriso nonītatthiko nonītagavesī nonītapariyesanaṃ caramāno dadhiṃ kalase āsiñcitvā manthena āviñjeyya, āsañcepi karitvā dadhiṃ kalase āsiñcitvā matthena āviñjeyya, bhabbo nonītassa

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

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 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.

18. seyyathāpi bhūmija, puriso aggitthiko aggigavesī aggipariyesanaṃ caramāno sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa āsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimatteyya, bhabbo aggissa adhigamāya. āsañca anāsañcepi karitvā sukkaṃ kaṭṭhaṃ koḷāpaṃ uttarāraṇiṃ ādāya abhimantheyya, bhabbo aggissa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, aggissa

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

adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brahmaṇā vā sammādiṭṭhino sammāsaṅkappā sam-māvācā 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. ne-vāsaṃ nānāsañcepi karitvā brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. taṃ kissa hetu: yoni hesā bhūmija, phalassa adhigamāya.

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

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

21. idamavoca bhagavā. attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.

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.

