0.0.1 Bhumija

bhūmijasuttaṃ

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

evaṃ me sutaṃ: ekaṃ samayaṃ bhagavā rājagahe viharati veḷuvane kalandakanivāpe, atha kho āyasmā bhūmijo pubbanhasamayaṃ nivāsetvā pattacīvaramādāya yena jayasenassa rājakumārassa nivesanaṃ, tenupasaṅkami. upasaṅkamitvā paññattena āsane nisīdi.

2. Then, Prince Jayasena went to the venerable Bhumija. Upon arrival, he exchanged friendly greetings with the venerable Bhumija. Having exchanged friendly greetings and cordial 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

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

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?”

āyasmantaṃ bhūmijaṃ 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 bhoto bhūmijassa satthā kiṃvādī kimakkhāyī'ti?

3. “Prince, this has not been heard by me in the presence

na kho metaṃ rājakumāra, bhagavato sammukhā sutaṃ,

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

sammukhā paṭiggahitaṃ. ṭhānañca kho etaṃ vijjati yaṃ bhagavā evaṃ vyākareyya: āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. nevāsaṃ nānāsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. anāsañcepi karitvā yoniso brahmacariyaṃ caranti, bhabbā

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. 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 sutaṃ, sammukhā paṭiggahitaṃ, ṭhānañca kho etaṃ vijjati, yaṃ bhagavā evaṃ vyākareyyā'ti.

4. "If thus is Master Bhumija's Teacher's doctrine, thus is what he declares, then

sace kho bhoto bhūmijassa satthā evaṃ-

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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.

vādī 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 almsfood 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 morn-

atha kho āyasmā bhūmijo pacchābhattaṃ piṇḍapātapaṭikkanto yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhūmijo bhagavantaṃ etadavoca: 'idhāhaṃ bhante pubbanhasamayaṃ nivāsetvā pattacīvaramādāya

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ing, 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, he exchanged friendly greetings with me. Having exchanged friendly greetings and cordial 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

yena jayasenassa rājakumārassa nivesanaṃ, tenupasaṅkamiṃ. upasaṅkamitvā paññatte āsane nisīdiṃ. atha kho bhante jayaseno rājakumāro yenāhaṃ, tenupasaṅkami. upasaṅkamitvā mama saddhiṃ[1] 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 pha-

[1] mayā saddhiṃ-majasaṃ,syā.

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?"

lassa 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. 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

evaṃ vutte ahaṃ bhante, jayasenaṃ rājakumāraṃ etadavocaṃ: 'na kho metaṃ rājakumāra, bhagavato sammukhā sutaṃ sammukhā paṭiggahitaṃ. ṭhānaṃ ca kho etaṃ vijjati, yaṃ bhagavā evaṃ vyākareyya: 'āsañcepi karitvā ayoniso brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi

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.

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.

pable 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."

na kho metaṃ rājakumāra, bhagavato sammukhā sutaṃ 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 misrepresent the Auspicious One

kacci bhante, evaṃ puṭṭho evaṃ vyākaramāno vuttavādī ceva bhagavato homi, na ca bhagavantaṃ abhūtena abbhācikkhāmī. dhammassa

with what is falsehood, and that I answered in truth in accordance with the Dhamma, so that whoever is a Dhamma companion will not arrive at a reason to blame these assertions.

cānudhammaṃ 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 misrepresent me with what is falsehood, and you answered in truth in accordance with the Dhamma, so that whoever is a Dhamma companion will not arrive at a reason to blame these assertions.

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,

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

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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.

micchāsati micchā-samādhino, te āsañ-cepi karitvā brah-macariyaṃ caranti, abhabbā phalassa adhigamāya. anā-sañcepi karitvā brah-macariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā brahmacariyaṃ ca-ranti, abhabbā pha-lassa adhigamāya. nevāsaṃ nānāsañ-cepi karitvā brah-macariyaṃ caranti, abhabbā phalassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, pha-lassa adhigamāya.

10. Just as, O Bhumija, a man desirous of sesame oil, a seeker of sesame oil, wandering in search of sesame oil, having heaped up sand in a tub, having sprinkle it

seyyathāpi bhūmija, puriso telatthiko te-lagavesī telapariye-sanaṃ caramāno vā-likaṃ doṇiyā ākiritvā

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, having made both 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

udakena paripphosakaṃ paripphosakaṃ pīḷeyya, āsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya. anāsañcepi karitvā vālikaṃ doṇiyā ākaritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya. āsañca anāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya. nevāsaṃ nānāsañcepi karitvā vālikaṃ doṇiyā ākiritvā udakena paripphosakaṃ paripphosakaṃ pīḷeyya, abhabbo telassa adhigamāya. taṃ kissa hetu: ayoni

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.

hesā[2] 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

[2] ayoniso hesā-majasaṃ,sīmu.

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

adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, phalassa adhigamāya.

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

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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

taruṇavacchaṃ visāṇato āviñjeyaya, 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 nānāsañ-

that? Because, O Bhumija, this is not the root cause for the attainment of fruit.

cepi 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

seyyathāpi bhūmija, puriso nonītatthiko nonīta[3] gavesī nonītapariyesanaṃ caramāno udakaṃ kalase āsiñcitvā manthena[4] 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 āsiñ-

[3] navanīta-sīmu,majasaṃ.
[4] matthena-sīmu,majasaṃ,syā,pts.

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.

citvā matthena āviñjeyya, abhabbo nonītassa adhigamāya. nevāsaṃ nānāsañcepi karitvā udakaṃ kalase āsiñcitvā manthena āviñjeyya, abhabbo nonītassa adhigamāya. taṃ kissa hetu: ayoni hesā bhūmija, nonītassa adhigamāya. evameva kho bhūmija, ye hi keci samaṇā vā brāhmaṇā vā micchādiṭṭhino micchāsaṅkappā micchāvācā micchākammantā micchāājīvā micchāvāyāmā micchāsati micchāsamādhino. te āsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. anāsañcepi karitvā brahmacariyaṃ caranti, abhabbā phalassa adhigamāya. āsañca anāsañcepi karitvā

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.

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

13. Just as, O Bhumija, a man desirous of fire, a seeker of fire, wandering in search of fire, having taken an upper kindling stick might rub it against a wet sappy piece of wood. If, having made an aspiration, having taken an upper kindling stick might rub it against a wet sappy piece of wood, he is incapable of attaining any fire. Also if, having made no aspiration, having taken an upper kindling stick might rub it

seyyathāpi bhūmija, puriso aggitthiko [5] aggigavesī aggipariyesanaṃ caramāno allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya[6], āsañcepi karitvā allaṃ kaṭṭhaṃ sasnehaṃ uttarāraṇiṃ ādāya abhimantheyya, abhabbo ag-

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[5] aggitthiko-sīmu,majasaṃ,syā,pts.

[6] abhimattheyya-simu,syā,pts.

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,

gissa adhigamāya.
anāsañcepi karitvā
allaṃ kaṭṭhaṃ sa-
snehaṃ uttarāra-
ṇiṃ ādāya abhiman-
theyya, abhabbo ag-
gissa adhigamāya.
āsañca anāsañcepi
karitvā allaṃ kaṭ-
ṭhaṃ sasnehaṃ utta-
rāraṇiṃ ādāya abhi-
mantheyya, abhabbo
aggissa adhigamāya.
nevāsaṃ nānāsañ-
cepi karitvā allaṃ
kaṭṭhaṃ sasnehaṃ
uttarāraṇiṃ ādāya
abhimantheyya, abhabbo
aggissa adhigamāya.
taṃ kissa hetu: ayoni
hesā bhūmija, ag-
gissa adhigamāya.
evameva kho bhū-
mija, ye hi keci sa-
maṇā vā brahmaṇā
vā micchādiṭṭhino
micchāsaṅkappā
micchāvācā micchā-
kammantā micchāā-
jīvā micchāvāyāmā

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.

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.

14. Indeed, O Bhumija, whichever samanas or brahmanas [possess] right view, right thought, right speech, right action, right livelihood, right effort, right mindful-

ye ca kho keci[7] bhūmija, samaṇā vā brāhmaṇā vā sammādiṭṭhikā sammāsaṅ-

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[7] yehi keci-sīmu,majasaṃ,pts.

ness, 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.

kappā 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.

15. Just as, O Bhumija, a man desirous of sesame oil, a seeker of sesame oil, wan-

seyyathāpi bhūmija, puriso telatthiko te-

dering 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, having made both 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

lagavesī 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 paripphosa-

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

kaṃ 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 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 brah-

fruit.

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

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.

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,

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.

this is the root cause for the attainment of fruit.

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

seyyathāpi bhūmija, puriso nonītatthiko nonītagavesī 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 nonī-

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 capa-

tassa 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 pha-

ble 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.

lassa 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 aspira-

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 abhimat-

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tion, 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,

teyya, 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

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.

brahmacariyaṃ caranti, bhabbā phalassa adhigamāya. nevāsaṃ nānāsaññcepi 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[8], 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

kuto pana maṃ bhante, jayasenassa rājakumārassa imā catasso upamā paṭibhāsis-

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[8] sace kho bhūmija-syā,pts.

unheard before.

santi. anacchariyā pubbe assutapubbā, seyyathāpi bhagavantanti.

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

idamavoca bhagavā. attamano āyasmā bhūmijo bhagavato bhāsitaṃ abhinandīti.