0.0.1 Bhumija

bhumijasuttaṃ

0. At Savatthi.

sāvatthiyaṃ

1. Then in the evening time, the venerable Bhumija emerged from seclusion and visited with the venerable Sariputta. Upon arrival, he exchanged friendly greetings with the venerable Sariputta. Having exchanged friendly greetings and cordial talk, he sat down to one side. Having sat down to one side, the venerable Bhumija said this to the venerable Sariputta.

atha kho āyasmā bhumijo sāyanhasamayaṃ patisallānā vuṭṭhito yenāyasmā sāriputto tenupasaṅkami. upasaṅkamitvā āyasmatā sārittena saddhiṃ sammodi. sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā bhumijo āyasmantaṃ sāriputtaṃ etadavoca:

2. There are, O friend Sariputta, some samanas and brahmanas, proponents of kamma, who declare that suffering is made by oneself. Yet there are, O friend Sariputta, some samanas and brahmanas, proponents of kamma, who de-

santāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā sayaṃkataṃ sukhadukkhaṃ paññāpenti. santi panāvuso sāriputta, eke samaṇabrāhmaṇā kammavādā paraṃkataṃ

clare that suffering is made by another. Yet there are, O friend Sariputta, some samanas and brahmanas, proponents of kamma, who declare that suffering is made by both oneself and another. Yet there are, O friend Sariputta, some samanas and brahmanas, proponents of kamma, who declare that suffering is made by neither oneself nor another, but has arisen by chance.

sukhadukkhaṃ paññāpenti. santi panāvuso[1] sāriputta eke samaṇabrāhmaṇā kammavādā sayaṃkatañca paraṃkatañña sukhadukkhaṃ paññāpenti. santi panāvuso sāriputta eke samaṇabrāhmaṇā kammavādā asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññāpenti.

3. “Here now, O friend Sariputta, what is the Auspicious One’s doctrine [on this]? What does he declare? How answering would we [say] just what has been said by the Auspicious One, and not misrepresent the Auspicious One with what is falsehood, and how should we answer in truth in accordance with the Dhamma, so

idha no āvuso sāriputta bhagavā kiṃ vādī? kimakkhāyī? kathaṃ vyākaramānā ca mayaṃ vuttavādino ceva bhagavato assāma? na ca bhagavantaṃ abhūtena abbhācikkheyyāma? dhammassa cānudhammaṃ byākarey-

[1] santāvuso - machasaṃ, syā

that whoever is a Dhamma companion, will not arrive at a reason to blame these assertions?"

yāma? na ca ko ci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyyāti?

4. The Auspicious One, O friend, has said pleasure and pain are dependently arisen. In dependence on what? In dependence on contact. Speaking thus, you would [speak] just what has been said by the Auspicious One, and not misrepresent the Auspicious One with what is falsehood, and you would answer in truth in accordance with the Dhamma, so that whoever is a Dhamma companion, will not arrive at a reason to blame these assertions.

paṭiccasamuppannaṃ kho āvuso sukhadukkhaṃ vuttaṃ bhagavatā. kiṃ paṭicca? phassaṃ paṭicca. iti vadaṃ vuttavādī ceva. bhagavato assa, na ca bhagavantaṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca ko ci sahadhammiko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya.

5. Therein, O friend, those samanas and brahmanas, proponents of kamma, who declare that suffering is made by oneself, that too is due

tatrā'vuso ye te samaṇabrāhmaṇā kammavādā sayaṃkataṃ sukhadukkhaṃ paññāpenti, tadapi phas-

to contact. Those samanas and brahmanas, proponents of kamma, who declare that suffering is made by another, that too is due to contact. Those samanas and brahmanas, proponents of kamma, who declare that suffering is made by both oneself and another, that too is due to contact. Those samanas and brahmanas, proponents of kamma, who declare that suffering is made by neither oneself nor another, but has arisen by chance, that too is due to contact.

sapaccayā. yepi te samaṇabrāhmaṇā kammavādā paraṃkataṃ dukkhaṃ paññāpenti, tadapi phassapaccayā. yepi te samaṇabrāhmaṇā kammavādā sayaṃkatañca paraṃkatañca dukkhaṃ paññāpenti, tadapi phassapaccayā. yepi te samaṇabrāhmaṇā kammavādā asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññāpenti, tadapi phassapaccayā.

6. Therein, O friend, those samanas and brahmanas, proponents of kamma, who declare that suffering is made by oneself, “indeed, that they will experience apart from contact,” this possibility is not to be found. Therein those samanas and brah-

tatrā'vuso yepi te samaṇabrāhmaṇā kammavādā sayaṃkataṃ sukhadukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantī'ti netaṃ ṭhānaṃ vijjati. yepi te samaṇabrāhmaṇā kammavādā

manas, proponents of kamma, who declare that suffering is made by another, “indeed, that they will experience apart from contact,” this possibility is not to be found. Therein those samanas and brahmanas, proponents of kamma, who declare that suffering is made by both oneself and another, “indeed, that they will experience apart from contact,” this possibility is not to be found. Therein those samanas and brahmanas, proponents of kamma, who declare that suffering is made by neither oneself nor another, but has arisen by chance, “indeed, that they will experience apart from contact,” this possibility is not to be found.

paraṃkataṃ dukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantī'ti netaṃ ṭhānaṃ vijjati. yepi te samaṇabrāhmaṇā kammavādā sayaṃkatañca paraṃkatañca dukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantī'ti netaṃ ṭhānaṃ vijjati. yepi te samaṇabrāhmaṇā kammavādā asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantī'ti netaṃ ṭhānaṃ vijjati.

7. The venerable Ananda heard this friendly conversation between the venerable Sariputta and the venerable Bhumija. Then the venera-

assosi kho āyasmā ānando āyasmato sāriputtassa āyasmatā bhūmijena saddhiṃ imaṃ kathāsallāpaṃ. atha kho āyasmā

ble Ananda visited with the Auspicious One. Upon arrival, having bowed down, he sat down to one side. Having sat down to one side, the venerable Ananda informed the Auspicious One the extent of the friendly conversation between the venerable Sariputta and the venerable Bhumija.

ānando yena bhagavā tenupasaṅkami. upasaṅkamitvā bhagavantaṃ abhivādetvā emantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā ānando yāvatako āyasmato sāriputtassa āyasmatā bhūmijena saddhiṃ ahosi kathāsallāpo, taṃ sabbaṃ bhagavato ārocesi.

8. Good, good, O Ananda. Rightly declaring, one would declare just as Sariputta [has declared]. Pleasure and pain, O Ananda, have been said by me to be dependently arisen. In dependence on what? In dependence on contact. Declaring thus, one would speak just what is said by me, and not misrepresent me with what is falsehood, and would answer in truth in accordance with the Dhamma, so that whoever is a Dhamma

sādhu sādhu ānanda, yathā taṃ sāriputto ca sammā vyākaramāno vyākareyya. paṭiccasamuppannaṃ kho ānanda, sukhadukkhaṃ vuttaṃ mayā, kiṃ paṭicca? phassaṃ paṭicca. iti vadaṃ vuttavādī ceva me assa na ca maṃ abhūtena abbhācikkheyya, dhammassa cānudhammaṃ byākareyya, na ca ko ci sahadham-

companion will not arrive at a reason to blame these assertions.

9. Therein, O Ananda, those samanas and brahmanas, proponents of kamma, who declare that suffering is made by oneself, that too is due to contact. Those samanas and brahmanas, proponents of kamma, who declare that suffering is made by another, that too is due to contact. Those samanas and brahmanas, proponents of kamma, who declare that suffering is made by both oneself and another, that too is due to contact. Those samanas and brahmanas, proponents of kamma, who declare that suffering is made by neither oneself nor another, but has arisen by chance, that too is due to contact.

miko vādānupāto gārayhaṃ ṭhānaṃ āgaccheyya.

tatrānanda ye te samaṇabrāhmaṇā kammavādā sayaṃkataṃ sukhadukkhaṃ paññāpenti, tadapi phassapaccayā. yepi te samaṇabrāhmaṇā kammavādā paraṃkataṃ dukkhaṃ paññāpenti, tadapi phassapaccayā. yepi te samaṇabrāhmaṇā kammavādā sayaṃkatañca paraṃkatañca dukkhaṃ paññāpenti, tadapi phassapaccayā. yepi te samaṇabrāhmaṇā kammavādā asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññāpenti, tadapi phassapaccayā.

tatrānanda ye te sa-

10. Therein, O Ananda, those samanas and brahmanas, proponents of kamma, who declare that suffering is made by oneself, “indeed, that they will experience apart from contact,” this possibility is not to be found. Therein those samanas and brahmanas, proponents of kamma, who declare that suffering is made by another, “indeed, that they will experience apart from contact,” this possibility is not to be found. Therein those samanas and brahmanas, proponents of kamma, who declare that suffering is made by both oneself and another, “indeed, that they will experience apart from contact,” this possibility is not to be found. Therein those samanas and brahmanas, proponents of kamma, who declare that suffering is made by neither oneself nor another, but has arisen by chance, “indeed, that they will experience

maṇabrāhmaṇā kammavādā sayaṃkataṃ sukhadukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantī'ti netaṃ ṭhānaṃ vijjati. yepi te samaṇabrāhmaṇā kammavādā paraṃkataṃ dukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantī'ti netaṃ ṭhānaṃ vijjati. yepi te samaṇabrāhmaṇā kammavādā sayaṃkatañca paraṃkatañca dukkhaṃ paññāpenti, te vata aññatra phassā paṭisaṃvedissantī'ti netaṃ ṭhānaṃ vijjati. yepi te samaṇabrāhmaṇā kammavādā asayaṃkāraṃ aparaṃkāraṃ adhiccasamuppannaṃ sukhadukkhaṃ paññāpenti, te vata aññatra phassā paṭi-

apart from contact," this possibility is not to be found.

saṃvedissantī'ti netaṃ ṭhānaṃ vijjati.

11. Indeed when there is body, O Ananda, then with bodily intention as cause, there arises internal pleasure and pain. When there is speech, O Ananda, then with verbal intention as cause, there arises internal pleasure and pain. When there is mind, O Ananda, then with mental intention as cause, there arises internal pleasure and pain, only in dependence on ignorance.

kāye vā hānanda sati kāyasañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ, vācāya[2] vā hānanda sati vacīsañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ, mane vā hānanda sati manosañcetanāhetu uppajjati ajjhattaṃ sukhadukkhaṃ avijjāpaccayā ca[3].

12. Either one's self, O Ananda, activates that bodily activity, conditioned by which there arises that internal pleasure and pain. Or else others, O Ananda, activate for one that bodily activity, conditioned by which there arises that internal pleasure and pain. Either with contemplation, O Ananda,

sāmaṃ vā taṃ ānanda kāyasaṅkhāraṃ abhisaṅkhāroti yampaccayāssa[4] taṃ uppajjati ajjhattaṃ sukhadukkhaṃ, parevāssa [5] taṃ ānanda kāya-

[2]vācāyaṃ - syā
[3]avijjāpaccayā ca - sī, mu, syā
[4]yampaccayāya - syā
[5]parevāya taṃ - syā; parevātaṃ - machasaṃ

one activates that bodily activity, conditioned by which there arises that internal pleasure and pain. Or else without contemplation, O Ananda, one activates that bodily activity, conditioned by which there arises that internal pleasure and pain.

saṅkhāraṃ abhisaṅkhāronti[6], yampaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. sampajāno vā taṃ ānanda kāyasaṅkhāraṃ abhisaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. asampajāno vā taṃ ānanda kāyasaṅkhāraṃ abhisaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

13. Either one's self, O Ananda, activates that verbal activity, conditioned by which there arises that internal pleasure and pain. Or else others, O Ananda, activate for one that verbal activity, conditioned by which there arises that internal pleasure and pain. Either with contemplation, O Ananda, one activates that verbal ac-

sāmaṃ vā taṃ ānanda vacīsaṅkhāraṃ abhisaṅkhāroti. yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ[7], parevāssa taṃ ānanda vacīsaṅkhāraṃ abhisaṅkhāronti, yaṃ paccayāssa taṃ up-

[6] abhiṃsakaroti - syā
[7] sukhadukkhaṃ -pe- sī, mu

tivity, conditioned by which there arises that internal pleasure and pain. Or else without contemplation, O Ananda, one activates that verbal activity, conditioned by which there arises that internal pleasure and pain.

paṭjjati ajjhattaṃ sukhadukkhaṃ. sampajāno vā taṃ ānanda vacīsaṅkhāraṃ abhisaṅkhāroti, yampaccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. asampajāno vā taṃ ānanda vacīsaṅkhāraṃ abhisaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

14. Either one's self, O Ananda, activates that mental activity, conditioned by which there arises that internal pleasure and pain. Or else others, O Ananda, activate for one that mental activity, conditioned by which there arises that internal pleasure and pain. Either with contemplation, O Ananda, one activates that mental activity, conditioned by which there arises that internal plea-

sāmaṃ vā taṃ ānanda manosaṅkhāraṃ abhisaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. parevāssa taṃ ānanda manosaṅkhāraṃ abhisaṅkhāronti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ, sampajāno vā taṃ ānanda manosaṅkhāraṃ abhisaṅkhāroti, yam-

sure and pain. Or else without contemplation, O Ananda, one activates that mental activity, conditioned by which there arises that internal pleasure and pain.

paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. asampajāno vā taṃ ānanda manosaṅkhāraṃ abhisaṅkhāroti, yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ.

15. Immersion in ignorance, O Ananda, is the nature of these [activities]. But with the remainderless fading away and cessation of that very ignorance, O Ananda, there is not that body, conditioned by which there arises that internal pleasure and pain. There is not that speech, conditioned by which there arises that internal pleasure and pain. There is not that mind, conditioned by which there arises that internal pleasure and pain. There is not that field, there is not that ground, there is not that domain, there is not that lo-

imesu ānanda dhammesu avijjā anupatitā. avijjāyatveva ānanda asesavirāganirodhā so kāyo na hoti. yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. sā vācā na hoti. yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. so mano na hoti. yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. khettaṃ taṃ [8] na hoti. yaṃ pacca-

[8] khettaṃ vā - syā

cation conditioned by which there arises that internal pleasure and pain.

yāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. vatthu taṃ [9] na hoti yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. āyatanaṃ taṃ[10] na hoti yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhaṃ. adhikaraṇaṃ taṃ[11] na hoti yaṃ paccayāssa taṃ uppajjati ajjhattaṃ sukhadukkhanti.

[9] vatthuṃ vā, - syā
[10] āyatanaṃ vā - syā
[11] adhikaraṇaṃ vā - syā