

Majjhima Nikāya - The Middle Length Discourses

To Venerable Bhumija (Bhumijasuttam)

I heard thus.

At one time the Blessed One lived in the squirrels' sanctuary in the bamboo grove in Raajagaha. Venerable Bhumija put on robes in the morning, taking bowl and robes approached the home of prince Jayasena and sat on the prepared seat. Then prince Jayasena approached venerable Bhumija, exchanged friendly greetings, sat on a side and said. 'Good Bhumija, there are recluses and brahmins who hold this view and declare it. Leading the holy life with attachment, it is not possible to attain some distinction Leading the holy life without attachment, it is not possible to attain some distinction Leading the holy life with attachment and without attachment, it is not possible to attain some distinction Leading the holy life neither with nor without attachment it is not possible to attain some distinction. What is good Bhumija's teacher's view about this?'

Prince, not that I have heard it from the Blessed One or this was acknowledged by him. Yet there is a possibility that the Blessed One would say it Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction (*1) Without right and true insight leading the holy life without attachment, it is not possible to attain some distinction Without right and true insight leading the holy life with attachment and without attachment, it is not possible to attain some distinction Without right and true insight, leading the holy life neither with nor without attachment it is not possible to attain some distinction. With right and true insight, leading the holy life with attachment, it is possible to attain some distinction With right and true insight leading the holy life without attachment, it is possible to attain some distinction With right and true insight leading the holy life with attachment and without attachment, it is possible to attain some distinction With right and true insight, leading the holy life neither with nor without attachment it is possible to attain some distinction.

‘If good Bhumija’s teacher holds this view and professes it, indeed his teacher presses on the tops of all recluses and brahmins, I think. Then prince Jayasena served venerable Bhumija with his own share of milk rice.

After the alms round and when the meal was over, venerable Bhumija approached the Blessed One, worshipped, sat on a side and said thus. ‘Venerable sir, I put on robes in the morning, taking bowl and robes approached the home of prince Jayasena and sat on the prepared seat. Then prince Jayasena approached me exchanged friendly greetings, sat on a side and said. ‘Good Bhumija, there are recluses and brahmins who hold this view and declare it. Leading the holy life with attachment, it is not possible to attain some distinction Leading the holy life without attachment, it is not possible to attain some distinction Leading the holy life with attachment and without attachment, it is not possible to attain some distinction Leading the holy life neither with nor without attachment it is not possible to attain some distinction. What is good Bhumija’s teacher’s view about this?’ Then I said thus. Prince, not that I have heard it from the Blessed One or this was acknowledged by him. Yet there is a possibility that the Blessed One would say it Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction (*1) Without right and true insight leading the holy life without attachment, it is not possible to attain some distinction Without right and true insight leading the holy life with attachment and without attachment, it is not possible to attain some distinction Without right and true insight, leading the holy life neither with nor without attachment it is not possible to attain some distinction. With right and true insight, leading the holy life with attachment, it is possible to attain some distinction With right and true insight leading the holy life without attachment, it is possible to attain some distinction With right and true insight leading the holy life with attachment and without attachment, it is possible to attain some distinction With right and true insight, leading the holy life neither with nor without attachment it is possible to attain some distinction. Then venerable sir, prince Jayasena said, if good Bhumija’s teacher holds this view and professes it, indeed his teacher presses on the tops of all recluses and brahmins, I think ‘.

‘Venerable sir, when asked thus and when this reply was given, how far was I saying the words of the Blessed One, was I talking according to the Teaching and not blaming the Blessed One?’

‘There, Bhumija, when asked thus and when this reply was given, you said the words of the Blessed One, talking according to the Teaching and not blaming the Blessed One in any way.’

‘Bhumija, whoever recluses and brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in search of oil, was to put some sand in a trough and while sprinkling it with water was to press it for oil. Even if he was to press it with attachment, without attachment, with and without attachment, neither with nor without attachment, he would not obtain oil. What is the reason? Bhumija it is not the right and true method to obtain oil.

In the same manner Bhumija, whoever recluses and brahmins with wrong view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in search of milk, come to a young cow with calf milking the cow from the horn, it is not possible to obtain milk. Milking the cow, with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain milk from the horn. What is the reason? Bhumija it is not the right and true method to obtain milk..

In the same manner Bhumija, whoever recluses and brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in want of fresh butter was to put some water in a pot and churn it. Churning it with attachment, without attachment, with and without attachment, neither with nor without attachment it is not possible to obtain fresh butter. What is the reason? Bhumija it is not the right and true method to obtain butter.

In the same manner Bhumija, whoever recluses and brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

Bhumija, it is like a man in want of fire was to come with an overcover to a wet sappy log. Rubbing it with attachment, without attachment, with and without attachment, neither with nor without

attachment it is not possible to obtain fire. What is the reason? Bhummija it is not the right and true method to obtain fire.

In the same manner Bhummija, whoever recluses and brahmins with wrong, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is not possible to attain some distinction. Were to lead the holy life without attachment, it is not possible to attain some distinction. Were to lead the holy life with and without attachment, it is not possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is not possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction without right and true insight.

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Bhummija, it is like a man in search of oil, was to put some sesame flour in a trough and while sprinkling it with water was to press it for oil. Even if he was to press it with attachment, without attachment, with and without attachment, neither with nor without attachment, he would obtain oil. What is the reason? Bhummija it is the right and true method to obtain oil.

In the same manner Bhummija, whoever recluses and brahmins with right, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is

possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhumija, it is like a man in search of milk, come to a young cow with calf milking the cow from the nipple. It is possible to obtain milk from the nipple. Milking the cow, with attachment, without attachment, with and without attachment, neither with nor without attachment it is possible to obtain milk from the nipple. What is the reason? Bhumija it is the right and true method to obtain milk..

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Bhumija, it is like a man in want of fresh butter was to put some curd in a pot and churn it. Churning it with attachment, without attachment, with and without attachment, neither with nor without attachment it is possible to obtain fresh butter. What is the reason? Bhumija it is the right and true method to obtain butter.

In the same manner Bhumija, whoever recluses and brahmins with right, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it

is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight.

Bhumija, it is like a man in want of fire was to come with an overcover to a dry sapless log. Rubbing it with attachment, without attachment, with and without attachment, neither with nor without attachment it is possible to obtain fire. What is the reason? Bhumija it is the right and true method to obtain fire.

In the same manner Bhumija, whoever recluses and brahmins with right, view, thoughts, speech, actions, livelihood, endeavour, mindfulness and concentration were to lead the holy life with attachment, it is possible to attain some distinction. Were to lead the holy life without attachment, it is possible to attain some distinction. Were to lead the holy life with and without attachment, it is possible to attain some distinction. Were to lead the holy life neither with nor without attachment it is possible to attain some distinction. What is the reason? Because it is for the attainment of some distinction with right and true insight..

Aggivessana, if you had explained these two wonderful similes to prince Jayasena, undoubtedly he would have been pleased, and would have expressed his pleasure.

‘Venerable sir, how could I explain these two similes to prince Jayasena, I have never heard before, until I heard it from the Blessed One.’

The Blessed One said thus and venerable Bhumija was delighted in the words of the Blessed One.

Notes.

1. Without right and true insight, leading the holy life with attachment, it is not possible to attain some distinction. 'Aasa~n ce pi karitvaa ayoniso brahmacariya.m carati, abhabbo phalassa adhigamaaya.' The complete sutta tells us that leading the holy life should be with right and true insight. ie The one leading the holy life should know for what purpose he is doing so. He should correctly understand the acutely unsatisfactory nature of life, and so make an effort to achieve a distinction above human. So then he should arouse effort to attain that distinction not yet attained.

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