# SN 12.25 — Bhumija Sutta: To Bhumija

English translation by Thanissaro Bhikkhu.

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Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: ABBREVIATED. Every source-unit character is preserved, including introductions, notes and verse structure. Thanissaro's collection-level note explicitly states that repetitions were cut: https://www.dhammatalks.org/suttas/about.html. This is evidence about the translation method, not an assertion that every individual unit contains an omission; no repetitions reconstructed.

## Text

Staying at Savatthi. Then Ven. Bhumija, arising from his seclusion in the late afternoon, went to Ven. Sariputta. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he sat to one side. As he was sitting there, he said to Ven. Sariputta, "Friend Sariputta, there are some brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made. There are other brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are other-made. Then there are other brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made & other-made. And then there are still other brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are neither self-made nor other-made, but arise spontaneously. In this case, friend Sariputta, what is the Blessed One's doctrine? What does he teach? Answering in what way will I speak in line with what the Blessed One has said, not misrepresent the Blessed One with what is unfactual, and answer in line with the Dhamma so that no one whose thinking is in line with the Dhamma will have grounds for criticism?"

"The Blessed One, my friend, has said that pleasure & pain are dependently co-arisen. Dependent on what? Dependent on contact. One speaking in this way would be speaking in line with what the Blessed One has said, would not be misrepresenting the Blessed One

with what is unfactual, and would be answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma would have grounds for criticism.

"Whatever brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made, even that is dependent on contact. Whatever brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are other-made, even that is dependent on contact. Whatever brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made & other-made, even that is dependent on contact. Whatever brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are neither self-made nor other-made, but arise spontaneously, even that is dependent on contact.

"That any brahmans & contemplatives — teachers of kamma who declare that pleasure & pain are self-made — would be sensitive to pleasure & pain otherwise than through contact: that isn't possible. That any brahmans & contemplatives — teachers of kamma who declare that pleasure & pain are other-made... self-made & other-made... who declare that pleasure & pain are neither self-made nor other-made, but arise spontaneously — would be sensitive to pleasure & pain otherwise than through contact: that isn't possible."

Now it so happened that Ven. Ananda overheard this conversation between Ven. Sariputta & Ven. Bhumija. Then he went to the Blessed One and, on arrival, having bowed down to him, sat to one side. As he was sitting there he reported the entire conversation to the Blessed One.

[The Blessed One said:] "Excellent, Ananda. Excellent. One rightly answering would answer as Ven. Sariputta has done.

"I have said, Ananda, that pleasure & pain are dependently co-arisen. Dependent on what? Dependent on contact. One speaking in this way would be speaking in line with what I have said, would not be misrepresenting me with what is unfactual, and would be answering in line with the Dhamma so that no one whose thinking is in line with the Dhamma would have grounds for criticism.

"Whatever brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are self-made, even that is dependent on contact. Whatever brahmans & contemplatives, teachers of kamma, who declare that pleasure & pain are other-made... self-made & other-made... neither self-made nor other-made, but arise spontaneously, even that is dependent on contact.

"That any brahmans & contemplatives — teachers of kamma who declare that pleasure & pain are self-made — would be sensitive to pleasure & pain otherwise than through contact: that isn't possible. That any brahmans & contemplatives — teachers of kamma who declare that pleasure & pain are other-made... self-made & other-made... neither self-made nor other-made, but arise spontaneously — would be sensitive to pleasure & pain otherwise than through contact: that isn't possible.

"When there is a body, pleasure & pain arise internally with bodily intention as the cause; or when there is speech, pleasure & pain arise internally with verbal intention as the cause; or when there is intellect, pleasure & pain arise internally with intellectual intention as the cause.

"From ignorance as a requisite condition, then either of one's own accord one fabricates bodily fabrication on account of which that pleasure & pain arise internally, or because of others one fabricates bodily fabrication on account of which that pleasure & pain arise internally. Either alert one fabricates bodily fabrication on account of which that pleasure & pain arise internally, or unalert one fabricates bodily fabrication on account of which that pleasure & pain arise internally. (Similarly with verbal & intellectual fabrications.)

"Now, ignorance is bound up in these things. From the remainderless fading & cessation of that very ignorance, there no longer exists [the sense of] the body on account of which that pleasure & pain internally arise. There no longer exists the speech... the intellect on account of which that pleasure & pain internally arise. There no longer exists the field, the site, the dimension, or the issue on account of which that pleasure & pain internally arise."