SN 12.25 — With Bhūmija

English translation by Bhikkhu Sujato.
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Text

Linked Discourses 12.25

3. The Ten Powers

With Bhūmija

At Sāvatthī.

Then in the late afternoon, Venerable Bhūmija came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

“Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them assert that pleasure and pain are made by oneself. Some of them assert that pleasure and pain are made by another. Some of them assert that pleasure and pain are made by both oneself and another. Some of them assert that pleasure and pain arise anomalously, not made by oneself or another. What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuttal and criticism?”

“Reverend, the Buddha has said that pleasure and pain are dependently originated. Dependent on what? Dependent on contact. In speaking like this, you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuttal and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that pleasure and pain are made by oneself, that’s dependent on contact. … In the case of those who assert that pleasure and pain arise anomalously, not made by oneself or another, that’s also dependent on contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that pleasure and pain are made by oneself, it’s impossible that they will experience that without contact. … In the case of those who assert that pleasure and pain arise anomalously, not made by oneself or another, it’s impossible that they will experience that without contact.”

Venerable Ānanda heard this discussion between Venerable Sāriputta and Venerable Bhūmija. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Good, good, Ānanda! It’s just as Sāriputta has so rightly explained. I have said that pleasure and pain are dependently originated. Dependent on what? Dependent on contact. In speaking like this, you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuttal and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that pleasure and pain are made by oneself, that’s dependent on contact. … In the case of those who assert that pleasure and pain arise anomalously, not made by oneself or another, that’s also dependent on contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who assert that pleasure and pain are made by oneself, it’s impossible that they will experience that without contact. … In the case of those who assert that pleasure and pain arise anomalously, not made by oneself or another, it’s impossible that they will experience that without contact.

Ānanda, as long as there’s a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself. As long as there’s a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself. As long as there’s a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But this is only when dependent on ignorance.

By oneself one instigates the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself. Or else others instigate the choice … One instigates the choice after deliberation … Or else one instigates the choice without deliberation …

Ignorance is included in all these things. But when ignorance fades away and ceases with no residue left behind, that body, that voice, and that mind no longer exist dependent on which that pleasure and pain arise in oneself. That field does not exist, that ground does not exist, that dimension does not exist, that foundation does not exist, dependent on which that pleasure and pain arise in oneself.”