SN 12.25 — SN 12:25 To Bhūmija | Bhūmija Sutta

English translation by Ṭhānissaro Bhikkhu.

Source: https://www.dhammatalks.org/suttas/SN/SN12_25.html

Source revision: sha256:06db98f11dbe5b66e3b290b0f8bcaa44ec5f2fe3d1e1b74062fcf0baea044036

License: CC-BY-NC-4.0 — https://creativecommons.org/licenses/by-nc/4.0/

License URL: https://creativecommons.org/licenses/by-nc/4.0/

Copyright: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017

License notice: Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

Attribution: From Handful of Leaves, Ṭhānissaro Bhikkhu; https://www.dhammatalks.org/Archive/Writings/Ebooks/SuttaPitaka_251113.epub. Copyright 2014 Ṭhānissaro Bhikkhu, Revised edition 2017 This work is licensed under the Creative Commons Attribution-NonCommercial 4.0 Unported. To see a copy of this license visit http://creativecommons.org/licenses/by-nc/4.0/. “Commercial” shall mean any sale, whether for commercial or non-profit purposes or entities. Questions about this book may be addressed to Metta Forest Monastery Valley Center, CA 92082-1409 U.S.A. Additional resources More Dhamma talks, books and translations by Ṭhānissaro Bhikkhu are available to download in digital audio and various ebook formats at dhammatalks.org. Printed copy A paperback copy of this book is available free of charge. To request one, write to: Book Request, Metta Forest Monastery, PO Box 1409, Valley Center, CA 92082 USA.

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

To Bhūmija

Bhūmija Sutta (SN 12:25)

Staying near Sāvatthī … Then Ven. Bhūmija, emerging from his seclusion in the evening, went to Ven. Sāriputta. 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. Sāriputta, “Friend Sāriputta, there are some contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made. There are other contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are other-made. Then there are other contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made & other-made. And then there are still other contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain,

without self-making or other-making, are spontaneously arisen. In this case, friend Sāriputta, 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 contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made, even that is dependent on contact. Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are other-made, even that is dependent on contact. Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made & other-made, even that is dependent on contact. Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain, without self-making or other-making, are spontaneously arisen, even that is dependent on contact.

"That any contemplatives & brahmans—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 contemplatives & brahmans—teachers of kamma who declare that pleasure & pain are other-made… self-made & other-made… who declare that pleasure & pain, without self-making or other-making, are spontaneously arisen—would be sensitive to pleasure & pain otherwise than through contact: That isn't possible."

Now it so happened that Ven. Ānanda overheard this conversation between Ven. Sāriputta & Ven. Bhūmija. 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, Ānanda. Excellent. One rightly answering would answer as Ven. Sāriputta has done.

"I have said, Ānanda, 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 contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are self-made, even that is dependent on contact. Whatever contemplatives & brahmans, teachers of kamma, who declare that pleasure & pain are other-made… self-made & other-made… without self-making or other-making, are spontaneously arisen,

even that is dependent on contact.

“That any contemplatives & brahmans—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 contemplatives & brahmans—teachers of kamma who declare that pleasure & pain are other-made… self-made & other-made… without self-making or other-making, are spontaneously arisen —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 the bodily fabrication on account of which that pleasure & pain arise internally, or because of others one fabricates the bodily fabrication on account of which that pleasure & pain arise internally. Either one fabricates alert the bodily fabrication on account of which that pleasure & pain arise internally, or one fabricates unalert the 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.”

Publisher references (not part of the sutta)

See also: MN 109; MN 126; SN 12:17–18; SN 12:46; SN 12:67