

### 0.0.1 Sutava the Wanderer

sutavāparibbājakasuttaṃ

1. Thus was heard by me. At one time the Auspicious One was dwelling at Rajagaha on Mount Vulture Peak. Then, Sutava the wonderer visited with the Auspicious One. Upon arrival, he exchanged friendly greetings with the Auspicious One. Having exchange greetings of friendliness and courtesy, he sat down to one side. Having sat down to one side, Sutava the wonderer said this to the Auspicious One:

evaṃ me sutam, ekaṃ samayaṃ bhagavā rājagahe viharati gijjhakūṭe pabbate. atha kho sutavā paribbājako yena bhagavā tenupasaṅkami, upasaṅkamitvā bhagavatā saddhiṃ sammodi, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekaman-taṃ nisīdi. ekamantaṃ nisinno kho sutavā paribbājako bhagavantam etadavoca:

2. On this one occasion, O Bhante, the Auspicious One was dwelling right here at Rajagaha, the Mountain Fort. There, O Bhante, this was learned by me in the presence of the Auspicious One. “The bhikkhu, O Sutava, who is an arahant, one with asavas destroyed, who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge, is unable to transgress by five means.

The bhikkhu with asavas destroyed is unable to purposely deprive a living being of life. The bhikkhu with asavas destroyed is unable to take what is not given, [that which] is reckoned as theft. The bhikkhu with asavas destroyed is unable to engage in sexual intercourse. The bhikkhu with asavas destroyed is unable to speak a deliberate lie. The bhikkhu with asavas destroyed is unable to store up things to use for enjoyment, as he did formerly while being a householder.” I hope, O Bhante, this was heard well by me from the Auspicious One, well learned, well attended to, well remembered.

ekamidam bhante, samayam bhagavā idheva rā-jagahe viharati giribbaje, tatra me bhante, bhagavato sammukhā paṭiggahītaṃ "yo so sutavā<sup>1</sup> bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava-saññojano sammadaññā vimutto, abhabbo so pañcaṭhānāni ajjhācaritaṃ. abhabbo khīṇāsavo bhikkhu sañcicca pāṇam jīvitā voropetaṃ, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātaṃ, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitaṃ, abhabbo khīṇāsavo bhikkhu sam-pajānamusā bhāsitaṃ, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitaṃ, seyyathāpi pubbe agārikabhūto'ti. " kacci metaṃ bhante, bhagavato sussutaṃ suggahītaṃ suma-

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<sup>1</sup>sutaṃ syā. ■

nasikatam sūpadhāritanti.

3. Certainly, O Sutava, this was heard well by you, well learned, well attended to, well remembered. Formerly, as well as now, O Sutava, I say thus: “The bhikkhu, O Sutava, who is an arahant, one with asavas destroyed, who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge, is unable to transgress by nine means: The bhikkhu with asavas destroyed is unable to purposely deprive a living being of life. The bhikkhu with asavas destroyed is unable to take what is not given, [that which] is reckoned as theft. The bhikkhu with asavas destroyed is unable to engage in sexual intercourse. The bhikkhu with asavas destroyed is unable to speak a deliberate lie. The bhikkhu with asavas destroyed is unable to store up things to use for enjoyment, as he did formerly while being a householder.”

taggha tetam<sup>2</sup> sutavā, sussutam suggahītam su-  
manasikatam supadhāritam. pubbevāham sutavā,  
etarahi ca evam vadāmi. "yo so bhikkhu araham  
khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anup-  
pattasadattho parikkhīṇabhavasaññojano samma-  
daññāvimutto. abhabbo so navatthānāni ajjhāca-  
ritum: abhabbo khīṇāsavo bhikkhu sañcicca pā-

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<sup>2</sup>te etam machasam.

ṇaṃ jīvitā voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikārake kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto.

4. The bhikkhu with asavas destroyed is unable to disavow the Buddha. The bhikkhu with asavas destroyed is unable to disavow the Dhamma. The bhikkhu with asavas destroyed is unable to disavow the Sangha. The bhikkhu with asavas destroyed is unable to disavow the training. Formerly, as well as now, O Sutava, I say thus: “The bhikkhu, O Sutava, who is an arahant, one with asavas destroyed, who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely destroyed the fetters of being, one who is liberated by right final knowledge, is unable to transgress by these nine means.”

abhabbo khīṇāsavo bhikkhu buddhaṃ paccakkhātum<sup>3</sup> abhabbo khīṇāsavo bhikkhu dhammaṃ paccakkhātum<sup>4</sup> abhabbo khīṇāsavo bhikkhu saṅghaṃ paccakkhātum<sup>5</sup> abhabbo khīṇāsavo bhikkhu sik-

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<sup>3</sup>paccācikkhitum, sīmu chandagatiṃ ganatum machasaṃ. ■

<sup>4</sup>paccāvikkhītum, sīmu dosāgatiṃ ganatum machasaṃ. ■

<sup>5</sup>paccāvikkhītum, sīmu mohāgatiṃ ganatum machasaṃ. ■

khaṃ paccakkhātum<sup>6</sup> pubbevāhaṃ sutavā, etarahi ca evaṃ vadāmi: yo so bhikkhu araham vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññā vimutto. abhabbo so imāni navatḥānāni ajjhācaritunti.

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<sup>6</sup>paccāvikkhitaṃ, sīma bhayāgatiṃ ganatuma machasaṃ. ■  
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