

0.0.1 Sutava the Wanderer

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:

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 Su-

sutavāparibbājakasuttaṃ

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

ekamidaṃ bhante, samayaṃ bhagavā idheva rājagahe viharati giribbaje, tatra me bhante, bhagavato sammukhā paṭiggahītaṃ "yo so

tava, 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,

sutavā¹ bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppat-tasadattho parikkhīṇabhavasañño-jano sammadañña vimutto, abhabbo so pañcaṭhānāni ajjhācaritum. abhabbo khīṇāsavo bhikkhu sañcicca paṇaṃ jīvitā voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agārika-bhūto'ti. " kacci me-

¹sutaṃ syā. ■

well learned, well attended to, well remembered.

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

taṃ bhante, bhagavato sussutaṃ sugahitaṃ sumanasikataṃ sūpadhāritanti.

taggha tetam² sutavā, sussutaṃ sugahitaṃ sumanasikataṃ supadhāritaṃ. pubbevāhaṃ sutavā, etarahi ca evaṃ vadāmi. “yo so bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññāvimutto. abhabbo so navatṭhānāni ajjhācaritum: abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitā voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātāṃ ādātum, abhabbo

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²te etaṃ machasaṃ.

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.”

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

khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto.

abhabbo khīṇāsavo bhikkhu buddhaṃ paccakkhātum³ abhabbo khīṇāsavo bhikkhu dhammaṃ paccakkhātum⁴ abhabbo khīṇāsavo bhikkhu saṅghaṃ paccakkhātum⁵ abhabbo khīṇāsavo bhikkhu sikkhaṃ paccakkhā-

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³paccācikkhitum, sīmu chandagatiṃ ganatūṃ machasaṃ. ■

⁴paccāvikkhitum, sīmu dosāgatiṃ ganatūṃ machasaṃ. ■

⁵paccāvikkhitum, sīmu mohāgatiṃ ganatūṃ machasaṃ. ■

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.”

tum⁶ pubbevāhaṃ
sutavā, etarahi ca
evaṃ vadāmi: yo so
bhikkhu araham vu-
sitavā katakaraṇīyo
ohitabhāro anuppat-
tasadattho parik-
khīṇabhavasañño-
jano sammadaññā
vimutto. abhabbo so
imāni navaṭṭhānāni
ajjhācaritunti.

⁶paccāvikkhitaṃ, sīmu bhayāga-
tiṃ ganatūṃ machasaṃ. ■
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