

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, by which [way led to] the Auspicious One, by that way Sutava, the wonderer, approached. Having approached, 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, ever 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 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

0.0.1 sutavāparibbājakasuttaṃ

1. 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 ekamantaṃ nisīdi. ekamantaṃ nisinno kho sutavā paribbājako bhagavantaṃ etada-voca:

2. ekamidaṃ bhante, samayaṃ bhagavā idheva rājagahe viharati giribbaje, tatra me bhante, bhagavato sammukhā paṭiggahītaṃ "yo so sutavā¹ bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anupattasadattho parikkhīṇabhavaśāññojano sammadañña vimutto, abhabbo so pañcaṭṭhānāni ajjhācaritum. abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātaṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto'ti. " kacci metaṃ bhante, bhagavato sussutaṃ suggahītaṃ sumanasikataṃ sūpadhāritanti.

¹sutam syā. ■
pts page 370 ■

well by me from the Auspicious One, 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 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],

3. taggha tetam² sutavā, sussutam suggahītam sumanasikatam supadhāritam. pubbevāham sutavā, etarahi ca evam vadāmi. "yo so bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññāvimutto. abhabbo so navaṭhānāni ajjhācaritum: abhabbo khīṇāsavo bhikkhu sañcicca paṇam jīvita voropetum, abhabbo khīṇāsavo bhikkhu adinnam theyyasaṅkhātam ādātum, abhabbo khīṇāsavo bhikkhu methunam dhammam paṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikāra ke kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto.

4. abhabbo khīṇāsavo bhikkhu buddham paccakkhātum³ abhabbo khīṇāsavo bhikkhu dhammam paccakkhātum⁴ abhabbo khīṇāsavo bhikkhu saṅgham paccakkhātum⁵ abhabbo khīṇāsavo bhikkhu sikkham paccakkhātum⁶ pubbevāham sutavā, etarahi ca evam vadāmi: yo so bhikkhu araham vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññā vimutto. abhabbo so imāni navaṭhānāni ajjhācaritunti.

²te etam machasam. ■

bjt page 398 ■

³paccācikkhitum, simu chandagatiṃ ganatum machasam. ■

⁴paccāvikkhitum, simu dosāgatiṃ ganatum machasam. ■

⁵paccāvikkhitum, simu mohāgatiṃ ganatum machasam. ■

⁶paccāvikkhitum, simu bhayāgatiṃ ganatum machasam. ■

pts page 371 ■

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.”

