

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 obliterated, who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely obliterated the fetters of being, one who is liberated by right final knowledge, is unable to transgress by five means.

The bhikkhu with asavas obliterated is unable to purposely deprive a living being of life. The bhikkhu with asavas obliterated is unable to take what is not given, [that which] is reckoned as theft. The bhikkhu with asavas obliterated is unable to engage in sexual intercourse. The bhikkhu with asavas obliterated is unable to speak a deliberate lie. The bhikkhu with asavas obliterated 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 paṭiggahītam "yo so sutavā¹ bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhava-saññojano sammadaññā vimutto, abhabbo so pañ-cathānāni ajjhācaritum. abhabbo khīṇāsavo bhikkhu sañcicca pāṇam jīvitā voropetum, abhabbo khīṇāsavo bhikkhu adinnam theyyasaṅkhātam ādātum, abhabbo khīṇāsavo bhikkhu methunam dhammam paṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsitum, abhabbo khīṇāsavo bhikkhu sannidhikāraṇam kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto'ti. " kacci metam bhante, bhagavato sussutam suggahītam suma-

¹sutam 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 obliterated, who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely obliterated the fetters of being, one who is liberated by right final knowledge, is unable to transgress by nine means: The bhikkhu with asavas obliterated is unable to purposely deprive a living being of life. The bhikkhu with asavas obliterated is unable to take what is not given, [that which] is reckoned as theft. The bhikkhu with asavas obliterated is unable to engage in sexual intercourse. The bhikkhu with asavas obliterated is unable to speak a deliberate lie. The bhikkhu with asavas obliterated is unable to store up things to use for enjoyment, as he did formerly while being a householder.”

taggha tetam² sutavā, sussutam suggahītam su-
manasikatam supadhāritam. pubbevāham sutavā,
etarahi ca evam vadāmi. "yo so bhikkhu araham
khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anup-
pattasadattho parikkhīṇabhavaśāññojano samma-
daññāvimutto. abhabbo so navatthānāni ajjhāca-
ritum: abhabbo khīṇāsavo bhikkhu sañcicca pā-

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²te etam machasam.

ṇaṃ jīvitā voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasāṅkhātāṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhi-kārake kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto.

4. The bhikkhu with asavas obliterated is unable to disavow the Buddha. The bhikkhu with asavas obliterated is unable to disavow the Dhamma. The bhikkhu with asavas obliterated is unable to disavow the Sangha. The bhikkhu with asavas obliterated 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 obliterated, who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely obliterated the fetters of being, one who is liberated by right final knowledge, is unable to transgress by these nine means.”

abhabbo khīṇāsavo bhikkhu buddhaṃ paccakkhātum³ abhabbo khīṇāsavo bhikkhu dhammaṃ paccakkhātum⁴ abhabbo khīṇāsavo bhikkhu saṅghaṃ paccakkhātum⁵ abhabbo khīṇāsavo bhikkhu sik-

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³paccācikkhitum, sīmu chandagatiṃ ganatum machasaṃ. ■

⁴paccāvikkhītum, sīmu dosāgatiṃ ganatum machasaṃ. ■

⁵paccāvikkhītum, sīmu mohāgatiṃ ganatum machasaṃ. ■

khaṃ paccakkhātum⁶ pubbevāhaṃ sutavā, etarahi ca evaṃ vadāmi: yo so bhikkhu araham vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññā vimutto. abhabbo so imāni navatṭhānāni ajjhācaritunti.

⁶paccāvikkhitaṃ, sīma bhayāgatiṃ ganatuma machasaṃ. ■
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