

### 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 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

### 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 sutavā<sup>1</sup> bhikkhu ara-haṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anup-pattasadattho parikkhīṇabhavaśāññojano sammadañña vimutto, abhabbo so pañcaṭṭhānāni ajjhācaritum. abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitaṃ voropetum, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhā-taṃ ādātum, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsītum, abhabbo khīṇāsavo bhik-khu sannidhikāraṃ kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto'ti. " kacci metaṃ bhante, bhaga-vato sussutaṃ suggahītaṃ sumanasikataṃ sūpadhā-ritanti.

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<sup>1</sup>sutam syā. ■  
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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], done what must be done, laid down the burden, attained

3. taggha tetam<sup>2</sup> sutavā, sussutam suggahītam su-  
 manasikatam supadhāritam. pubbevāham sutavā, eta-  
 rahi ca evam vadāmi. "yo so bhikkhu araham khīṇā-  
 savo vusitavā katakaraṇīyo ohitabhāro anuppattasa-  
 dattho parikkhīṇabhavasaññojano sammadaññāvimutto.  
 abhabbo so navaṭhānāni ajjhācaritum: abhabbo khī-  
 ṇāsavo bhikkhu sañcicca pāṇam jīvītā voropetum, abhabbo  
 khīṇāsavo bhikkhu adinnam theyyasaṅkhātam ādātum,  
 abhabbo khīṇāsavo bhikkhu methunam dhammam pa-  
 ṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā  
 bhāsītum, abhabbo khīṇāsavo bhikkhu sannidhikārake  
 kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto.

4. abhabbo khīṇāsavo bhikkhu buddham paccakkhā-  
 tum<sup>3</sup> abhabbo khīṇāsavo bhikkhu dhammam paccak-  
 khātum<sup>4</sup> abhabbo khīṇāsavo bhikkhu saṅgham pac-  
 cakkhātum<sup>5</sup> abhabbo khīṇāsavo bhikkhu sikkham pac-  
 cakkhātum<sup>6</sup> pubbevāham sutavā, etarahi ca evam va-  
 dāmi: yo so bhikkhu araham vusitavā katakaraṇīyo  
 ohitabhāro anuppattasadattho parikkhīṇabhavasañño-  
 jano sammadaññā vimutto. abhabbo so imāni nava-  
 ṭhānāni ajjhācaritunti.

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<sup>2</sup>te etam machasam. ■

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

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

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

<sup>6</sup>paccāvikkhītum, sīmu bhayāgatiṃ ganatum machasam. ■

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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.”

