

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 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

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 parikkhīṇabhavasaññojano 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. ■
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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 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.”

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

3. taggha tetam² 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 jīvita voropetum, abhabbo
 khīṇāsavo bhikkhu adinnam theyyasaṅkhātam ādātum,
 abhabbo khīṇāsavo bhikkhu methunam dhammam pa-
 ṭisevitum, abhabbo khīṇāsavo bhikkhu sampajānamusā
 bhāsitum, abhabbo khīṇāsavo bhikkhu sannidhikārake
 kāme paribhuñjitum, seyyathāpi pubbe agārikabhūto.

4. abhabbo khīṇāsavo bhikkhu buddham paccakkhā-
 tum³ abhabbo khīṇāsavo bhikkhu dhammam paccak-
 khātum⁴ abhabbo khīṇāsavo bhikkhu saṅgham pac-
 cakkhātum⁵ abhabbo khīṇāsavo bhikkhu sikkham pac-
 cakkhātum⁶ 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.

²te etam machasam. ■

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³paccācikkhitum, simu chandagatiṃ ganatum machasam. ■

⁴paccāvikkhitum, simu dosāgatiṃ ganatum machasam. ■

⁵paccāvikkhitum, simu mohāgatiṃ ganatum machasam. ■

⁶paccāvikkhitum, simu bhayāgatiṃ ganatum machasam. ■

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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.”

