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 extincted, who has lived [the life of purity], done what must be done, laid down the burden, attained the true advantage, completely extincted the fetters of being, one who is liberated by right final knowledge, is unable to transgress by five means. The bhikkhu with asavas extincted is unable to purposely deprive a living being of life. The bhikkhu with asavas extincted is unable to take what is not given, [that which] is reckoned as theft. The bhikkhu with asavas extincted is unable to engage in sexual intercourse. The bhikkhu with asavas extincted is unable to speak a deliberate lie. The bhikkhu with asavas extincted 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 sutaṃ, 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 etadavoca:

2. ekamidaṃ bhante, samayaṃ bhagavā idheva rājagahe viharati giribbaje, tatra me bhante, bhagavato sammukhā paṭiggahītaṃ "yo so sutavā[1] bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññā vimutto, abhabbo so pañcaṭhānāni ajjhācarituṃ. abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitā voropetuṃ, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātaṃ ādātuṃ, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevituṃ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṃ, abhabbo khīṇāsavo bhikkhu sannidhikārakaṃ kāme paribhuñjituṃ, seyyathāpi pubbe agārikabhūto'ti. " kacci metaṃ bhante, bhagavato sussutaṃ suggahītaṃ sumanasikataṃ sūpadhāritanti.

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

4. The bhikkhu with asavas extincted is unable to disadvow the Buddha. The bhikkhu with asavas extincted is unable to disadvow the Dhamma. The bhikkhu with asavas extincted is unable to disadvow the Sangha. The bhikkhu with asavas extincted is unable to disadvow the training. Formerly, as well as now, O Sutava, I say thus: "The bhikkhu, O Sutava, who is an arahant, one with asavas extincted, who has lived [the life of purity], done what must be done, laid down the burden, attained the

3. taggha tetaṃ[2] sutavā, sussutaṃ suggahītaṃ sumanasikataṃ supadhāritaṃ. pubbevāhaṃ sutavā, etarahi ca evaṃ vadāmi. "yo so bhikkhu arahaṃ khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññāvimutto. abhabbo so navaṭhānāni ajjhācarituṃ: abhabbo khīṇāsavo bhikkhu sañcicca pāṇaṃ jīvitā voropetuṃ, abhabbo khīṇāsavo bhikkhu adinnaṃ theyyasaṅkhātaṃ ādātuṃ, abhabbo khīṇāsavo bhikkhu methunaṃ dhammaṃ paṭisevituṃ, abhabbo khīṇāsavo bhikkhu sampajānamusā bhāsituṃ, abhabbo khīṇāsavo bhikkhu sannidhikārake kāme paribhuñjituṃ, seyyathāpi pubbe agārikabhūto.

4. abhabbo khīṇāsavo bhikkhu buddhaṃ paccakkhātuṃ[3] abhabbo khīṇāsavo bhikkhu dhammaṃ paccakkhātuṃ[4] abhabbo khīṇāsavo bhikkhu saṅghaṃ paccakkhātuṃ[5] abhabbo khīṇāsavo bhikkhu sikkhaṃ paccakkhātuṃ[6] pubbevāhaṃ sutavā, etarahi ca evaṃ vadāmi: yo so bhikkhu arahaṃ vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasaññojano sammadaññā vimutto. abhabbo so imāni navaṭhānāni ajjhācaritunti.

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[2] te etaṃ machasaṃ.
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[3] paccācikkhituṃ, sīmu chandagatiṃ ganatuṃ machasaṃ.
[4] paccāvikkhituṃ, sīmu dosāgatiṃ ganatuṃ machasaṃ.
[5] paccāvikkhituṃ, sīmu mohāgatiṃ ganatuṃ machasaṃ.
[6] paccāvikkhituṃ, sīmu bhayāgatiṃ ganatuṃ machasaṃ.
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true advantage, completely extincted the fetters of being, one who is liberated by right final knowledge, is unable to transgress by these nine means."