AN 3.121 — Dutiya Soceyya Sutta (On Purity – Part 2)

English translation by Bhikkhu Candana.

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Text

120. Dutiya Soceyya Sutta (On Purity – Part 2) Bhikkhus, these are the three purities. What three?

Bodily purity; verbal purity; and mental purity.

Now, Bhikkhus, what is bodily purity?

Here, Bhikkhus, a certain person abstains from destroying or harming living beings, abstains from taking what is not freely given, and abstains from engaging in sexual misconduct.

This is bodily purity.

And what, Bhikkhus, is verbal purity?

Here, Bhikkhus, a certain person abstains from telling lies, from slandering, from using harsh or mean words, and from talking frivolously or using idle chatter.

Bhikkhus, this is verbal purity.

And what, Bhikkhus, is mental purity?

Here, Bhikkhus, when there is the slightest sensual desire, the Bhikkhu knows, ‘there is sensual desire in me,’ and when there isn’t even the slightest sensual desire in him, the Bhikkhu knows, ‘there isn’t the slightest sensual desire in me.’ The Bhikkhu also knows how the non-arisen sensual desire arises; how arisen sensual desire is relinquished; and how the relinquished sensual desire would not arise again.

Similarly, Bhikkhus, when there is the slightest anger, the Bhikkhu knows, ‘there is anger in me,’ and when there isn’t even the slightest anger in him, the Bhikkhu knows, ‘there isn’t the slightest anger in me.’ The Bhikkhu also knows how the non-arisen anger arises; how arisen anger is relinquished; and how the relinquished anger would not arise again.

Similarly, Bhikkhus, when there are sloth and torpor in him, the Bhikkhu knows, ‘there are sloth and torpor in me,’ and when there isn’t even the slightest sloth or torpor in him, the Bhikkhu knows, ‘there isn’t the slightest sloth or torpor in me.’ The Bhikkhu also knows how the non-arisen sloth and torpor arise; how arisen sloth and torpor are relinquished; and how the relinquished sloth and torpor would not arise again.

Similarly, Bhikkhus, when there is agitation or worry in him, the Bhikkhu knows, ‘there is agitation or worry in me,’ and when there isn’t even the slightest agitation or worry in him, the Bhikkhu knows, ‘there isn’t the slightest agitation or worry in me.’ The Bhikkhu also knows how

the non-arisen agitation or worry arises; how arisen agitation or worry is relinquished; and how the relinquished agitation or worry would not arise again.

Also, Bhikkhus, when there is the slightest doubt, the Bhikkhu knows, ‘there is doubt in me,’ and when there isn’t even the slightest doubt in him, the Bhikkhu knows, ‘there isn’t the slightest doubt in me.’ The Bhikkhu also knows how the non-arisen doubt arises; how arisen doubt is relinquished; and how the relinquished doubt would not arise again.

These, Bhikkhus, are the three purities.

‘Living in purity with body, speech, and mind, One stands without any contaminants left in the heart. No wonder it is of Him they speak, by declaring: “A Pure One indeed, he is; Truly accomplished in his purity; The One who has washed all evil away.”