Snp 4.4 — Suddhatthaka Sutta: On Purity

English translation by John D. Ireland.

Source: https://www.accesstoinsight.org/tipitaka/kn/snp/snp.4.04.irel.html

Source revision: sha256:7c411108530c04aafcca0ac43267ed12227cbb2653320e8ae0bb686e566bb783

License: Free redistribution with attribution and complete notice — https://www.accesstoinsight.org/tipitaka/kn/snp/snp.4.04.irel.html#F_termsOfUse

License URL: https://www.accesstoinsight.org/tipitaka/kn/snp/snp.4.04.irel.html#F_termsOfUse

Copyright: ©1983 Buddhist Publication Society.

License notice: You may copy, reformat, reprint, republish, and redistribute this work in any medium whatsoever, provided that: (1) you only make such copies, etc. available free of charge and, in the case of reprinting, only in quantities of no more than 50 copies; (2) you clearly indicate that any derivatives of this work (including translations) are derived from this source document; and (3) you include the full text of this license in any copies or derivatives of this work. Otherwise, all rights reserved. Documents linked from this page may be subject to other restrictions.

Attribution: ©1983 Buddhist Publication Society. You may copy, reformat, reprint, republish, and redistribute this work in any medium whatsoever, provided that: (1) you only make such copies, etc. available free of charge and, in the case of reprinting, only in quantities of no more than 50 copies; (2) you clearly indicate that any derivatives of this work (including translations) are derived from this source document; and (3) you include the full text of this license in any copies or derivatives of this work. Otherwise, all rights reserved. Documents linked from this page may be subject to other restrictions. From The Discourse Collection: Selected Texts from the Sutta Nipata (WH 82), translated by John D. Ireland (Kandy: Buddhist Publication Society, 1983). Copyright © 1983 Buddhist Publication Society. Used with permission. Last revised for Access to Insight on 30 November 2013. How to cite this document (a suggested style): "Suddhatthaka Sutta: On Purity" (Sn 4.4), translated from the Pali by John D. Ireland. Access to Insight (BCBS Edition), 30 November 2013, https://www.accesstoinsight.org/tipitaka/kn/snp/snp.4.04.irel.html .

Changes: Presentation only: original HTML markup reflowed into plain text; wording, numbering and source repetitions retained. No repetitions expanded.

Completeness: UNKNOWN. Entire protected source unit, including notes and verses, preserved; canonical completeness has not been independently established.

Text

"'Here I see one who is pure, entirely free of sickness. By seeing him a man may attain to purity!'

"Convinced of that and thinking it 'the highest,' he believes it to be knowledge when he contemplates 'the pure one.'[1] But if by sights man can gain purification or if through such knowledge he could leave suffering behind, then, one who still has attachments could be purified by another.[2] However, this is merely the opinion of those who so assert.

"The (true) brahmana[3] has said one is not purified by another, nor by what is seen, heard or perceived (by the other senses), nor, by the performance of ritual observances. He (the true brahmana) is not defiled by merit or demerit. Having given up what he had (previously) grasped at, he no longer engages in producing (any kamma). Having left a former (object) they attach themselves to another, dominated by craving they do not go beyond attachment. They reject and seize, like a monkey letting go of a branch to take hold

of another.

"A person having undertaken a ritual act goes this way and that, fettered by his senses. But one with a wide wisdom, having understood and gone into the Dhamma with his experience, does not go this way and that. For a person indifferent towards all conditions, whatever is seen, heard or cognized, he is one who sees it as it really is and lives with clarity (of mind). With what could he be identified in the world?

"They do not speculate nor pursue (any notion), they do not claim perfect purity. Loosening the knot (of clinging) with which they are bound, they do not have longing anywhere in the world. The (true) brahmana who has gone beyond limitations, having understood and seen there is no longer any assumption for him, he is neither disturbed by lust nor agitated by revulsion. For him there is nothing upheld as 'the highest.'"

Notes

1.

This refers to the old Indian belief in "auspicious sights" (dittha-mangala), the belief that by merely beholding something or someone regarded as a holy object or person, purity, or whatever else is desired, may be gained.

2.

By another method, other than that of the Noble Eightfold Path (Comy.); but it could also mean, "by the sight of another person."

3.

I.e., the Buddha.