

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

The Canon of Discourses (Sutta Piṭaka)

5. The Collection of Minor Texts (5. Khuddaka Nikāya)

16. The Great Exposition (16. Mahāniddesapāḷi)

4. Exposition of the Discourse on the Octet About Purity
(4. Suddhaṭṭhakasuttaniddeso)

[Mnd 4, PTS 84-101]



PaliVerse

5. The Collection of Minor Texts

16. The Great Exposition

4. Exposition of the Discourse on the Octet About Purity

Now he will explain the Suddhaṭṭhakasutta Exposition -

- 23.** "I see the pure, the supreme, the healthy; by what is seen, purity of a man comes to be."
Thus directly knowing, having known it as "supreme", contemplating purity, he falls back on knowledge.

"I see the pure, the supreme, the healthy" means: "I see the pure" means I see the pure, I discern the pure, I look at the pure, I reflect upon the pure, I examine the pure. "The supreme, the healthy" means one who has attained the supreme health, attained shelter, attained a rock cell, attained refuge, attained fearlessness, attained the imperishable state, attained the deathless, attained Nibbāna - "I see the pure, the supreme, the healthy."

"By what is seen, purity of a man comes to be" means: By eye-consciousness through seeing of material form, there is purity, purification, complete purity of a man, freedom, liberation, complete liberation comes to be, a man becomes pure, becomes purified, becomes completely pure, becomes free, becomes liberated, becomes completely liberated - "by what is seen, purity of a man comes to be."

"Thus directly knowing, having known it as 'supreme'" means: Thus directly knowing, understanding, cognising, recognising, penetrating. "This is supreme, highest, foremost, distinguished, eminent, best, excellent" - having known, having understood, having weighed, having determined, having made clear, having made manifest - "thus directly knowing, having known it as 'supreme'."

"Contemplating purity, he falls back on knowledge" means: Whoever sees the pure, he is one contemplating purity, "he falls back on knowledge" means he falls back on eye-consciousness through seeing of material form as knowledge, he falls back on it as the path, he falls back on it as the way, he falls back on it as the means of deliverance - "contemplating purity, he falls back on knowledge."

Therefore the Blessed One said -

"I see the pure, the supreme, the healthy; by what is seen, purity of a man comes to be;
Thus directly knowing, having known it as 'supreme', contemplating purity, he falls back on knowledge."

- 24.** If purity of a man comes to be by what is seen, or if by knowledge he abandons suffering;
He is purified by another while still with clinging, for view reveals him thus speaking.

"If purity of a man comes to be by what is seen" means: If by eye-consciousness through seeing of material form, there is purity, purification, complete purity of a man, freedom, liberation, complete liberation comes to be, a man becomes pure, becomes purified, becomes completely pure, becomes free, becomes liberated, becomes completely liberated - if purity of a man comes to be by what is seen.

"Or if by knowledge he abandons suffering" means if by eye-consciousness through seeing of material form a man abandons the suffering of birth, abandons the suffering of ageing, abandons the suffering of illness, abandons the suffering of death, abandons the suffering of sorrow, lamentation, suffering, displeasure and anguish - or if by knowledge he abandons suffering.

"He is purified by another while still with clinging" means: By another, by a path of impurity, by wrong practice, by a path not leading to liberation, apart from the establishments of mindfulness, apart from the right strivings, apart from the bases for spiritual power, apart from the faculties, apart from the powers, apart from the factors of enlightenment, apart from the noble eightfold path, a man becomes pure, becomes purified, becomes completely pure, becomes free, becomes liberated, becomes completely liberated. "With clinging" means with lust, with hate, with delusion, with conceit, with craving, with wrong view, with mental defilement, with clinging - he is purified by another while still with clinging.

"For view reveals him thus speaking" means: That very view reveals that person - thus this person holds wrong views, has perverted vision. "Thus speaking" means thus speaking, saying, declaring, explaining, expressing. "The world is eternal, only this is the truth, anything else is vain" - thus speaking, saying, declaring, explaining, expressing. "The world is non-eternal, etc. the world is finite... the world is infinite... the soul is the same as the body... the soul is one thing and the body another... the Truth-finder exists after death... the Truth-finder does not exist after death... the Truth-finder both exists and does not exist after death... "The Truth-finder neither exists nor does not exist after death, only this is the truth, anything else is vain" - thus speaking, saying, declaring, explaining, expressing - for view reveals him thus speaking.

Therefore the Blessed One said -

"If purity of a man comes to be by what is seen, or if by knowledge he abandons suffering;
He is purified by another while still with clinging, for view reveals him thus speaking."

- 25.** The brahmin does not speak of purity from another, in what is seen, heard, in morality and observances, or in what is sensed;
Untainted by merit and evil, having abandoned self, not producing anything here.

"The brahmin does not speak of purity from another, in what is seen, heard, in morality and observances, or in what is sensed": "Not" is a rejection. "Brahmin": through having warded off seven qualities, one is a brahmin - identity view has been warded off, sceptical doubt has been warded off, adherence to moral rules and

austerities has been warded off, lust has been warded off, hate has been warded off, delusion has been warded off, conceit has been warded off. For him evil unwholesome mental states have been warded off, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

"Having expelled all evil deeds," (thus spoke the Blessed One to Sabhiya)
"Spotless, well concentrated, of established self;
Having passed beyond the round of rebirths, a consummate one, unattached,
such a one is called a Brahmā."

"The brahmin does not speak of purity from another":The brahmin does not speak, does not say, does not declare, does not explain, does not express purity, purification, complete purity, freedom, liberation, complete liberation by another, by a path of impurity, by wrong practice, by a path not leading to liberation, apart from the establishments of mindfulness, apart from the right strivings, apart from the bases for spiritual power, apart from the faculties, apart from the powers, apart from the factors of enlightenment, apart from the noble eightfold path - the brahmin does not speak of purity from another.

"In what is seen, heard, in morality and observances, or in what is sensed":There are some ascetics and brahmins who believe in purity through what is seen. They regard the seeing of certain forms as a blessing, they regard the seeing of certain forms as a non-blessing. The seeing of which forms do they regard as a blessing?Having risen early, they see forms that are associated with blessings - they see a cāṭaka bird, they see a young bamboo shoot born under the Phussa constellation, they see a pregnant woman, they see one going with a boy placed on the shoulder, they see a full pot, they see a red fish, they see a thoroughbred horse, they see a chariot with thoroughbreds, they see a bull, they see a tawny cow. The seeing of such forms they regard as a blessing. The seeing of which forms do they regard as a non-blessing? They see a heap of straw, they see a pot of buttermilk, they see an empty pot, they see a dancer, they see a naked ascetic, they see a donkey, they see a donkey-cart, they see a vehicle yoked with one animal, they see a one-eyed person, they see a cripple, they see a lame person, they see a paralytic, they see an old person, they see a sick person. The seeing of such forms they regard as a non-blessing. These are those ascetics and brahmins who believe in purity through what is seen. They seek purity, purification, complete purity, freedom, liberation, complete liberation through what is seen.

There are some ascetics and brahmins who believe in purity through what is heard. They regard the hearing of certain sounds as a blessing, they regard the hearing of certain sounds as a non-blessing. The hearing of which sounds do they regard as a blessing? Having risen early, they hear sounds that are associated with blessings - "Vaḍḍhā" or "Vaḍḍhamānā" or "Puṇṇā" or "Phussā" or "Asokā" or "Sumanā" or "Sunakkhattā" or "Sumaṅgalā" or "Sirī" or "Sirīvaḍḍhā". The hearing of such sounds they regard as a blessing. The hearing of which sounds do they regard as a non-blessing? "One-eyed" or "cripple" or "lame" or "paralytic" or "old" or "sick" or "dead" or "they cut" or "they break" or "burnt" or "lost" or "there is not". The hearing of such

sounds they regard as a non-blessing. These are those ascetics and brahmins who believe in purity through what is heard. They seek purity, purification, complete purity, freedom, liberation, complete liberation through what is heard.

There are some ascetics and brahmins who believe in purification through morality. They seek purity, purification, complete purity, freedom, liberation, complete liberation through mere morality, mere self-control, mere restraint, mere non-transgression. Samañamaññikāputta said thus - "I, householder, declare a person endowed with four qualities to be accomplished in the wholesome, supreme in the wholesome, an ascetic who has attained the highest attainment, unconquerable. Which four? Here, householder, one does not commit evil action with the body, does not speak evil speech, does not think evil thoughts, does not pursue an evil livelihood. With these four qualities, householder, I declare a person to be accomplished in the wholesome, supreme in the wholesome, an ascetic who has attained the highest attainment, unconquerable." Just so there are some ascetics and brahmins who believe in purification through morality, they seek purity, purification, complete purity, freedom, liberation, complete liberation through mere morality, mere self-control, mere restraint, mere non-transgression.

There are some ascetics and brahmins who believe in purification through ascetic practices. They are elephant-practice observers, or horse-practice observers, or cow-practice observers, or dog-practice observers, or crow-practice observers, or Vāsudeva-practice observers, or Baladeva-practice observers, or Puṇṇabhadda-practice observers, or Mañibhadda-practice observers, or fire-practice observers, or nāga-practice observers, or supaṇṇa-practice observers, or yakkha-practice observers, or asura-practice observers, or gandhabba-practice observers, or great king-practice observers, or moon-practice observers, or sun-practice observers, or Indra-practice observers, or Brahmā-practice observers, or deva-practice observers, or direction-practice observers. These are those ascetics and brahmins who believe in purification through ascetic practices. They seek purity, purification, complete purity, freedom, liberation, complete liberation through ascetic practice.

There are some ascetics and brahmins who believe in purification through what is sensed. They, having risen early, touch the earth, touch green vegetation, touch cow-dung, touch a tortoise, step on a ploughshare, touch a cartload of sesame, eat auspicious sesame, anoint with auspicious oil, chew an auspicious toothbrush, bathe with auspicious clay, wear an auspicious cloth, wrap an auspicious turban. These are those ascetics and brahmins who believe in purification through what is sensed. They seek purity, purification, complete purity, freedom, liberation, complete liberation through what is sensed. The brahmin does not speak of purity from another.

"In what is seen, heard, in morality and observances, or in what is sensed": The brahmin does not speak of purity through purification by what is seen, does not speak of purity through purification by what is heard, does not speak of purity through purification by morality, does not speak of purity through purification by ascetic practices, does not speak of purity through purification by what is sensed - he does not say, does not speak, does not explain, does not express - the brahmin does not speak of purity from another, in what is seen, heard, in morality and observances, or in what is sensed.

Untainted by merit and evil. Merit is called whatever wholesome volitional activity in the three realms, demerit is called all that is unwholesome. When meritorious volitional activity and demeritorious volitional activity and imperturbable volitional activity have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future; to that extent one does not cling to merit and evil, does not cling closely, does not cling thoroughly, untainted, not closely tainted, not thoroughly tainted, gone out, escaped, free, unbound, he dwells with a mind rid of barriers - untainted by merit and evil.

Having abandoned self, not producing anything here. "Having abandoned self" means having abandoned the view of self. "Having abandoned self" means having abandoned grasping. "Having abandoned self" means what has been grasped, adhered to, attached to, clung to, inclined to through the influence of craving and through the influence of views - all that has been given up, rejected, released, abandoned, relinquished. "Not producing anything here" means not doing, not generating, not producing, not bringing forth, not fully bringing forth meritorious volitional activity or demeritorious volitional activity or imperturbable volitional activity - having abandoned self, not producing anything here.

Therefore the Blessed One said -

"The brahmin does not speak of purity from another, in what is seen, heard, in morality and observances, or in what is sensed;
Untainted by merit and evil, having abandoned self, not producing anything here."

- 26.** Having abandoned the former, they cling to the latter, followed by craving, they do not cross over attachment;
They grasp and let go, like a monkey releasing a branch and seizing another.

"Having abandoned the former, they cling to the latter" means: Having abandoned the former teacher, they are dependent on another teacher; having abandoned the former preaching of the teaching, they are dependent on another preaching of the teaching; having abandoned the former group, they are dependent on another group; having abandoned the former view, they are dependent on another view; having abandoned the former practice, they are dependent on another practice; having abandoned the former path, they are dependent on another path, connected with, clinging, approached, attached, inclined - "having abandoned the former, they cling to the latter."

"Followed by craving, they do not cross over attachment" means: Craving is called longing. Whatever lust, passion, etc. covetousness, greed, unwholesome root.

"Followed by craving" means followed by craving, gone after craving, spread by craving, fallen into craving, dropped, overpowered, with mind consumed. "They do not cross over attachment" means the attachment of lust, the attachment of hate, the attachment of delusion, the attachment of conceit, the attachment of views, the attachment of mental defilements, the attachment of misconduct - they do not cross, do not go over, do not pass over, do not transcend, do not pass beyond - "followed by craving, they do not cross over attachment."

"They grasp and let go" means they take a teacher, and having released that, they take another teacher; they take a preaching of the teaching, and having released that, they take another preaching of the teaching; they take a group, and having released that, they take another group; they take a view, and having released that, they take another view; they take a practice, and having released that, they take another practice; they take a path, and having released that, they take another path; they take and release and grasp and let go - "they grasp and let go."

"Like a monkey releasing a branch and seizing another" means: Just as a monkey roaming through the forest wilds seizes a branch, and having released that, seizes another branch. Just so, various ascetics and brahmins take and release and grasp and let go various wrong views - "like a monkey releasing a branch and seizing another."

Therefore the Blessed One said -

"Having abandoned the former, they cling to the latter, followed by craving, they do not cross over attachment;
They grasp and let go, like a monkey releasing a branch and seizing another."

- 27.** A creature, having accepted rites by oneself, goes high and low, attached to perception;
But the wise one, having understood the Teaching through the knowledges, the one of extensive wisdom does not go high and low.

"A creature, having accepted rites by oneself": "Having accepted by oneself" means having accepted oneself. "Rites" means the elephant rite, or the horse rite, or the ox rite, or the dog rite, or the crow rite, or the Vāsudeva rite, or the Baladeva rite, or the Puṇṇabhadda rite, or the Maṇibhadda rite, or the fire rite, or the serpent rite, or the supaṇṇa rite, or the demon rite, or the titan rite, etc. or the direction rite, having taken, having accepted, having taken up, having undertaken, having grasped, having adhered to, having clung to. "Creature" means a being, a man, etc. a human being - a creature, having accepted rites by oneself.

"Goes high and low, attached to perception": one goes from teacher to teacher; one goes from preaching of the teaching to preaching of the teaching; one goes from group to group; one goes from view to view; one goes from practice to practice; one goes from path to path. "Attached to perception" means attached, strongly attached, clinging, stuck, fastened, obstructed to the perception of sensuality, to the perception of anger, to the perception of violence, to the perception of view. Just as goods stuck on a wall peg or on an ivory peg, attached, strongly attached, clinging, stuck, fastened, obstructed, just so attached, strongly attached, clinging, stuck, fastened, obstructed to the perception of sensuality, to the perception of anger, to the perception of violence, to the perception of view - goes high and low, attached to perception.

"And the wise one, having understood the Teaching through the knowledges": "Wise one" means the wise one, gone to true knowledge, one with knowledge, discerning, sagacious. "Through the knowledges": knowledges are called the knowledge of the four paths, wisdom, wisdom faculty, power of wisdom, enlightenment factor of

investigation of phenomena, investigation, insight, right view. Through those knowledges, one has gone to the end of birth, ageing and death, attained the end; gone to the summit, attained the summit; gone to the limit, attained the limit; gone to the conclusion, attained the conclusion; gone to shelter, attained shelter; gone to the rock cell, attained the rock cell; gone to refuge, attained refuge; gone to fearlessness, attained fearlessness; gone to the imperishable, attained the imperishable; gone to the Deathless, attained the Deathless; gone to Nibbāna, attained Nibbāna. Or one who has gone to the end of the knowledges is one who has attained the highest knowledge; or one who has gone to the end through the knowledges is one who has attained the highest knowledge; or because of having known the seven phenomena, one is one who has attained the highest knowledge. Identity view is known, sceptical doubt is known, adherence to moral rules and austerities is known, lust is known, hate is known, delusion is known, conceit is known; for him evil unwholesome mental states are known, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death.

"Having investigated all the vedas," (thus spoke the Blessed One to Sabhiya)
 "Whatever are here of ascetics and brahmins;
 Without lust regarding all feelings, having overcome all knowledge, he is one
 who has attained the highest knowledge."

"And the wise one, having understood the Teaching through the knowledges": Having understood, having fully realised the Teaching. "All activities are impermanent" - having understood, having fully realised the Teaching; "all activities are suffering" - having understood, having fully realised the Teaching; "all phenomena are non-self" - having understood, having fully realised the Teaching; "ignorance is the condition for activities" - having understood, having fully realised the Teaching; "activities are the condition for consciousness" - having understood, having fully realised the Teaching; "consciousness is the condition for mentality-materiality" - etc. 'Mentality-materiality is the condition for the six sense bases,' 'The six sense bases are the condition for contact,' 'Contact is the condition for feeling,' 'Feeling is the condition for craving,' 'Craving is the condition for clinging,' 'Clinging is the condition for existence,' 'existence is the condition for birth' - "birth is the condition for ageing and death" - having understood, having fully realised the Teaching; "from the cessation of ignorance comes the cessation of activities" - having understood, having fully realised the Teaching; "from the cessation of activities comes the cessation of consciousness" - having understood, having fully realised the Teaching; 'From the cessation of consciousness comes the cessation of mentality-materiality,' 'From the cessation of mentality-materiality comes the cessation of the six sense bases,' 'From the cessation of the six sense bases comes the cessation of contact,' 'From the cessation of contact comes the cessation of feeling,' 'From the cessation of feeling comes the cessation of craving,' 'From the cessation of craving comes the cessation of clinging,' 'From the cessation of clinging comes the cessation of existence,' "from the cessation of existence comes the cessation of birth" - "from the cessation of birth comes the cessation of ageing and death" - having understood, having fully realised the Teaching; "this is suffering" - having understood, having fully realised the Teaching; "this is the origin of suffering" - "this is the cessation of suffering" - "this is the practice leading to the cessation of suffering" - having understood, having fully

realised the Teaching; "these are the mental corruptions" - having understood, having fully realised the Teaching; "this is the origin of mental corruptions" - "this is the cessation of mental corruptions" - "this is the practice leading to the cessation of mental corruptions" - having understood, having fully realised the Teaching; "these phenomena are to be directly known" - having understood, having fully realised the Teaching; "these phenomena are to be fully understood" - "these phenomena are to be abandoned" - "these phenomena are to be developed" - "these phenomena are to be realised" - having understood, having fully realised the Teaching. The origin, passing away, gratification, danger, and escape of the six sense bases of contact - having understood, having fully realised the Teaching. The origin, passing away, gratification, danger, and escape of the five aggregates of clinging - having understood, having fully realised the Teaching. The origin, passing away, gratification, danger, and escape of the four primary elements - having understood, having fully realised the Teaching. "Whatever has the nature of arising, all that has the nature of cessation" - having understood, having fully realised the Teaching - and the wise one, having understood the Teaching through the knowledges.

"The one of extensive wisdom does not go high and low" means he does not go from teacher to teacher, does not go from preaching of the teaching to preaching of the teaching, does not go from group to group, does not go from view to view, does not go from practice to practice, does not go from path to path. "Of extensive wisdom" means one of extensive wisdom, of great wisdom, of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom. "Bhūri" is called the earth. Being endowed with that wisdom like the earth, extensive and widespread -the one of extensive wisdom does not go high and low.

Therefore the Blessed One said -

"A creature, having accepted rites by oneself, goes high and low, attached to perception;

But the wise one, having understood the Teaching through the knowledges, the one of extensive wisdom does not go high and low."

- 28.** He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed;
That very seer, walking unveiled, by what could one here in the world assign him?

"He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed": "Army" is called Māra's army. Bodily misconduct is Māra's army, verbal misconduct is Māra's army, mental misconduct is Māra's army, lust is Māra's army, hate is Māra's army, delusion is Māra's army, wrath is Māra's army, hostility, etc. All unwholesome volitional activities are Māra's army.

For this was said by the Blessed One -

"Sensual pleasures are your first army, discontent is called the second;
Hunger and thirst are your third, craving is called the fourth.

"Sloth and torpor are your fifth, fear is called the sixth;
Sceptical doubt is your seventh, contempt and obstinacy are your eighth.

"Material gain, praise, honour, and whatever fame wrongly obtained;
Whoever exalts oneself, and despises others.

"This, Namuci, is your army, the Dark One's striking force;
A non-hero does not conquer it, but having conquered one obtains happiness."

When by the four noble paths all of Māra's army and all the opposing mental defilements have been conquered and defeated, broken, destroyed, and turned away, he is called one who has become free from the army. He has become free from the army regarding the seen, free from the army regarding the heard, free from the army regarding the sensed, free from the army regarding the cognised - he who has become free from the army regarding all phenomena, whatever is seen or heard or sensed.

"That very seer, walking unveiled": That very one of pure seeing, of purified seeing, of completely purified seeing, of bright seeing, of very bright seeing. Or else, pure vision, purified vision, completely purified vision, bright vision, very bright vision. "Unveiled" means the covering of craving, the covering of wrong view, the covering of mental defilements, the covering of misconduct, the covering of ignorance. Those coverings are unveiled, demolished, removed, completely removed, abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge. "Walking" means walking, wandering, dwelling, moving, conducting, protecting, sustaining, sustaining oneself - that very seer, walking unveiled.

"By what could one here in the world assign him?": "Assign" - there are two kinds of assigning - assigning through craving and assigning through wrong view, etc. This is assigning through craving, etc. This is assigning through wrong view. For him, assigning through craving has been abandoned, assigning through wrong view has been relinquished. Because assigning through craving has been abandoned, because assigning through wrong view has been relinquished, by what lust would he assign, by what hate would he assign, by what delusion would he assign, by what conceit would he assign, by what wrong view would he assign, by what restlessness would he assign, by what sceptical doubt would he assign, by what underlying tendencies would he assign - as "lustful" or "corrupted" or "deluded" or "bound" or "adhered to" or "gone to distraction" or "gone to the undesirable" or "gone to strength"? Those volitional activities have been abandoned. Because volitional activities have been abandoned, by what would he assign the destinations - as "doomed to Niraya Hell" or "of the animal realm" or "of the ghost realm" or "human" or "god" or "material" or "immaterial" or "percipient" or "non-percipient" or "neither percipient nor non-percipient"? That cause does not exist, that condition does not exist, that reason does not exist, by which he would assign, would consider, would put forward a consideration. "In the world" means in the realm of misery, in the human world, in the heavenly world, in the world of aggregates, in the world of elements, in the world of sense bases - by what could one here in the world assign him?

Therefore the Blessed One said -

"He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed;

That very seer, walking unveiled, by what could one here in the world assign him?"

- 29.** They do not form views nor do they hold anything as foremost, they do not speak of "absolute purity";
Having released the knot of grasping that was bound, they do not make hope anywhere in the world.

"They do not form views nor do they hold anything as foremost": "Assign" - there are two kinds of assigning - assigning through craving and assigning through wrong view, etc. This is assigning through craving, etc. This is assigning through wrong view. For them, assigning through craving has been abandoned, assigning through wrong view has been relinquished. Because assigning through craving has been abandoned, because assigning through wrong view has been relinquished, they do not assign assigning through craving or assigning through wrong view, they do not generate, they do not produce, they do not bring forth, they do not bring into existence - "they do not form views." "Nor do they hold anything as foremost": "Putting in front" - there are two kinds of putting in front - putting craving in front and putting wrong view in front, etc. this is putting craving in front, etc. this is putting wrong view in front. For them, putting craving in front has been abandoned, putting wrong view in front has been relinquished. Because putting craving in front has been abandoned, because putting wrong view in front has been relinquished, they do not walk about having put craving or wrong view in front, they are not with craving as their flag, not with craving as their banner, not with craving as their authority, not with wrong view as their flag, not with wrong view as their banner, not with wrong view as their authority, they do not walk about surrounded by craving or wrong view - "they do not form views nor do they hold anything as foremost."

"They do not speak of 'absolute purity'": they do not speak, they do not say, they do not declare, they do not explain, they do not express absolute purity, purification through the round of rebirths, the view of the inefficacy of action, the doctrine of eternalism - "they do not speak of 'absolute purity.'"

"Having released the knot of grasping that was bound": "Knots" - there are four knots - covetousness is a bodily knot, anger is a bodily knot, adherence to moral rules and austerities is a bodily knot, dogmatic belief that 'This alone is the truth' is a bodily knot. Lust for one's own view is covetousness, a bodily knot; resentment and displeasure towards the doctrines of others is anger, a bodily knot; because they adhere to their own morality or ascetic practice or moral rules and austerities, this is adherence to moral rules and austerities, a bodily knot; one's own view is dogmatic belief that "This alone is the truth," a bodily knot. Why is it called the knot of grasping? Through those knots they take up, they cling to, they grasp, they adhere to, they hold firmly to material form; feeling... etc. perception... activities... consciousness... destination... rebirth... conception... existence... they take up, they cling to, they grasp, they adhere to, they hold firmly to the round of rebirths. For that reason it is called the knot of grasping. "Having released" means having relinquished the knots, or - having released. Or else, having broken apart the knots that are bound, tied, fettered, strongly fettered, completely fettered, stuck, attached, obstructed, in bondage - having released. Just as they dismantle and break apart a

vehicle or a chariot or a cart or a palanquin that is harnessed; just so, having relinquished the knots - having released. Or else, having broken apart the knots that are bound, tied, fettered, strongly fettered, completely fettered, stuck, attached, obstructed, in bondage, "having released" - "having released the knot of grasping that was bound."

"They do not make hope anywhere in the world." Hope is called craving, whatever lust, passion, etc. covetousness, greed, unwholesome root. "They do not make hope" means they do not make hope, do not generate, do not produce, do not bring forth, do not bring into existence. "Anywhere" means anywhere, in anything, in any place, internally or externally or internally-externally. "In the world" means in the realm of misery, etc. in the world of sense bases - they do not make hope anywhere in the world.

Therefore the Blessed One said -

"They do not form views nor do they hold anything as foremost, they do not speak of 'absolute purity';
Having released the knot of grasping that was bound, they do not make hope anywhere in the world."

- 30.** The brahmin who has gone beyond boundaries, for him there is not, whether by knowing or by seeing, anything grasped;
Not lustful with lust, not attached to dispassion, for him here there is not anything else grasped.

"The brahmin who has gone beyond boundaries, for him there is not, whether by knowing or by seeing, anything grasped": "Boundary" means four boundaries - identity view, sceptical doubt, adherence to moral rules and austerities, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, and the co-existent mental defilements - this is the first boundary. The gross mental fetter of sensual lust, the mental fetter of aversion, the gross underlying tendency to sensual lust, the underlying tendency to aversion, and the co-existent mental defilements - this is the second boundary. The residual mental fetter of sensual lust, the mental fetter of aversion, the residual underlying tendency to sensual lust, the underlying tendency to aversion, and the co-existent mental defilements - this is the third boundary. Lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance, the underlying tendency to conceit, the underlying tendency to lust for existence, the underlying tendency to ignorance, and the co-existent mental defilements - this is the fourth boundary. When by the four noble paths these four boundaries have been passed over, transcended, gone beyond, he is called one who has gone beyond boundaries. "Brahmin": through having warded off seven qualities, one is a brahmin - identity view has been warded off, sceptical doubt has been warded off, adherence to moral rules and austerities has been warded off, etc. Unattached, such a one is called a Brahmā. "For him" means for the Worthy One who has eliminated the mental corruptions.

"Having known" means having known through knowledge of others' minds or having known through knowledge of recollecting past lives. "Having seen" means having seen with the physical eye or having seen with the divine eye. "The brahmin who has

gone beyond boundaries, for him there is not, whether by knowing or by seeing, anything grasped": For him there is not "this is supreme, highest, foremost, distinguished, eminent, best, excellent" - grasped, adhered to, attached to, clung to, inclined to - it does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - the brahmin who has gone beyond boundaries, for him there is not, whether by knowing or by seeing, anything grasped.

"Not lustful with lust, not attached to dispassion": Those infatuated with lust are called those who are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding the five types of sensual pleasure. Those attached to dispassion are called those who are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding the fine-material-sphere and immaterial-sphere attainments. "Not lustful with lust, not attached to dispassion": when sensual lust and lust for fine-material existence and lust for immaterial existence have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future. To that extent, not lustful with lust, not attached to dispassion.

"For him here there is not anything else grasped": "For him" means for the Worthy One who has eliminated the mental corruptions. For him there is not "this is supreme, highest, foremost, distinguished, eminent, best, excellent" - grasped, adhered to, attached to, clung to, inclined to - it does not exist, is not present, is not found, is not obtained - abandoned, cut off, appeased, tranquillised, incapable of arising, burnt by the fire of knowledge - for him here there is not anything else grasped.

Therefore the Blessed One said -

"The brahmin who has gone beyond boundaries, for him there is not, whether by knowing or by seeing, anything grasped;
Not lustful with lust, not attached to dispassion, for him here there is not anything else grasped."

The Exposition of the Suddhaṭṭhaka Discourse is fourth.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. The Canon of Discourses. 5. The Collection of Minor Texts. 16. The Great Exposition. 4. Exposition of the Discourse on the Octet About Purity Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org