

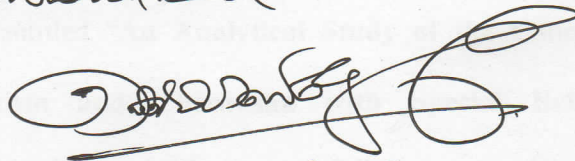
POSTGRADUATE INSTITUTE OF PĀLI AND BUDDHIST STUDIES

**AN ANALYTICAL STUDY OF THE CONCEPT OF  
PURIFICATION IN EARLY BUDDHISM AND THERAVĀDA  
WITH SPECIAL REFERENCE TO SATTAVISUDDHI**

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*Recommended*



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## Abstract

As the research title indicates this study is concerned about “An analytical study of the concept of purification in Early Buddhism and Theravāda with special reference to *sattavisuddhi*”. To make a holistic study of the concept of purification, this study focuses on tracing the early beginning of this concept in Indus Civilization, and examining how it gradually developed through different phases of *Brāhmaṇa* tradition, spanning from early Vedic times to Upaniṣads. While doing this it has been shown how external (*bahiddhā*) purification attained by ritualistic bathing in the holy waters gradually shifted its focus to internal purification as reflected in the Upaniṣads.

From this point, in which the focus purification was soul (*ātman*), it has been shown how Buddhism emphatically established the point that purification should be focused on the mind. The study also very clearly shows with textual evidence, how the Buddha rejected spiritual bathing in Holy Rivers and advocated a totally new practice of “Water-less bathing” (*anodaka-sināna*) in the stream (*sota*), that is the Noble Eightfold Path, and purifying an individual taking an “inner-bath” (*antara-sināna*). This Buddhist concept of purification has been very elaborately and analytically presented in this study.

Special attention has been directed to examine and evaluate the “*satta-visuddhi*” (seven-purification) concept which cause the *Visuddhimagga* presents it as an indispensable aspect of the practice of the Path leading to liberation.

To make the study more comprehensive a number of aspect, such as the “*sattavisuddhi*”, its development, Ven. Buddhaghosa’s laborious but ingenious attempt to fuse it into the Buddhist practice of the Path, as well as the complementary nature of *visuddhi* (purification) and *vimutti* (liberation) as accepted in Buddhism have all been critically examined and evaluated.