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Samaṇa-m-acala Sutta 1

The Discourse on the Unshakable Recluse | A 4.87/2:86-88

also **Putta Sutta** = The Discourse on the Son

or **Samaṇa-m-acala Putta Sutta** The Unshakable Recluse Discourse on the Son

Theme: Four types of noble saints in terms of meditation attainment

Translated by Piya Tan ©2005, 2007

Introduction

The Aṅguttara Nikāya’s Book of Fours (*catukka,nipāta*) contains four suttas entitled **Samaṇa-m-acala**, here listed with their alternative names given in Myanmar and Siamese manuscripts, namely:

- Samaṇa-m-acala Sutta 1 (Putta Sutta) in terms of meditation attainment A 4.87/2:86-88
- Samaṇa-m-acala Sutta 2 (Saṃyojana Sutta) in terms of the path A 4.88/2:88 f
- Samaṇa-m-acala Sutta 3 (Samādhi Sutta) in terms of the tenfold rightness A 4.89/2:89 f
- Samaṇa-m-acala Sutta 4 (Khandha Sutta) in terms of the five aggregates A 4.90/2:90

These four suttas present four basic models of sainthood, thus: the first model is in terms of the saints’ meditation attainment; the second, in terms of the fetters broken, that is, the attainment of the four paths; the third, according to the eightfold path, and its culmination in right knowledge and right liberation; and the fourth, in terms of the five aggregates.

According to the commentary on **the Samaṇa-m-acala Sutta 1**, the first saint [§2] here—the “**unshakable recluse**” (*samaṇa-m-acala*), after whom the Sutta is titled—refers to “learners” (*sekha*), or more fully, “learners of the path” (*sekha pāṭipada*), that is, the first seven types of saints (that is, all of them except the full-fledged arhat) namely:

- | | | |
|-----------------------------------|-------------------------|------------------------------|
| (1) the streamwinner of the path | <i>soṭāpanna magga</i> | the streamwinner-to-be |
| (2) the streamwinner of fruition | <i>soṭāpanna phala</i> | the streamwinner-become |
| (3) the once-returner of the path | <i>sākadāgāmī magga</i> | the once-returner-to-be |
| (4) the once-returner of fruition | <i>sākadāgāmī phala</i> | the once-returner-become; |
| (5) the non-returned of the path | <i>anāgāmī magg</i> | the non-returner-to-be; |
| (6) the non-returner of fruition | <i>anāgāmī phala</i> | the non-returner-become; and |
| (7) the arhat of the path | <i>arahata magga</i> | the arhat-to-be. (AA 3:113) |

These seven are all on the path destined for awakening. The arrangement here is analogous to tertiary education: there is the *undergraduate* who is a student working to become a *graduate* in due course.

The second kind of saint—the “white lotus” recluse—refers to *the arhat* who “dwells *not* touching the eight liberations with the body” [§3]. The second saint is like a lotus with near-perfect petals (*ūna,-sata,pattam saroruham*).¹ Neither the texts nor the Commentaries as now have them tell us much about the lotus similes here. However, we can safely surmise that the “whiteness”² of the *puṇḍarīka* points to the saint’s moral virtue and spiritual quality. Like the lotus, he has risen above the mud of ignorance and the waters of craving to bloom fully in the sunlight of awakening.

The Sutta commentary (following the Mahāvihāra tradition of Sri Lanka) says that this refers to the arhat who is “dry-insight” (*sukkha,vipassaka*), that is, who gains full awakening without any dhyana—an idea alien to the early canon!³ While no dhyana is necessary for the attainment of streamwinning and once-return, it is necessary for the attainment of non-return and arhathood.⁴ The reason is simple: these last two saints have overcome sensual lust, and to fully do so, they need to experience “zest and joy”

¹ Lit “a lotus with nearly a hundred petals” (AA 3:113).

² Cf AA 3:113.

³ See **Dhyana** = SD 8.4 (10-12).

⁴ See **The layman and dhyana** = SD 8.5(9).

(*pīti,sukha*) that are apart from sensual pleasures or something more peaceful than that,”⁵ that is, the non-physical or spiritual pleasures⁶ of dhyana (*jhāna*).⁷

For the attaining of the stages of the streamwinner or the once-returner, it is sufficient to work with some level of wisdom into true reality (especially by way of directly perceiving the rise and fall of phenomena) *without any deep meditation*, that is, without attaining any dhyana.⁸ However, we should at least be able to attain some simple level of mental focus to temporarily keep the mind hindrance-free (*vimutta,citta*).⁹

Aṅguttara ¹⁰	The saint’s attainment ¹¹
The unshakable recluse (<i>samaṇa-m-acala</i>)	“ <u>A learner on the path</u> [who walks the way] (<i>sekha pāṭipada</i>). ¹² He dwells aspiring for the supreme security from the yoke.” [§2]
The white lotus recluse (<i>samaṇa puṇḍarīka</i>)	<u>A wisdom-liberated arhat</u> who “right here and now, having realized for himself through direct knowledge, after attaining, dwells in the influx-free liberation of mind and liberation through wisdom, that are influx-free with the destruction of the mental influxes. Yet he dwells <i>not</i> touching the eight liberations with the body.” [§3] ¹³
The red lotus recluse (<i>samaṇa paduma</i>)	<u>An arhat liberated both ways</u> , who “right here and now, having realized for himself through direct knowledge, after attaining, dwells in the influx-free liberation of mind and liberation through wisdom ¹⁴ that are influx-free with the destruction of the mental influxes. And he dwells <i>touching</i> the eight liberations with the body.” [§4] ¹⁵
The delicate recluse amongst recluses (<i>samaṇesu samaṇa,-sukhumāla</i>)	<u>The Buddha</u> , who “right here and now, having realized for himself through direct knowledge, after attaining, dwells in the liberation of mind and the liberation by wisdom that are influx-free with the destruction of the mental influxes.” [§5] ¹⁶

Table 1. The four kinds of saints (by meditation attainment)

⁵ *Aññatr’eva kāmehi...pīti,sukhaṃ adhigacchati aññañ [vā] tato santatarāṃ.*

⁶ More fully, “feeling that is non-sensual pleasure,” *nirāmisāṃ sukhaṃ vedanaṃ*. Here *nirāmisā* means ‘non-sensual,’ ‘non-carnal’ or ‘spiritual,’ which according to Comy refers to the six joyful feelings connected with the sense-doors, but not dependent on sense-desire (MA 1:279). In **Sal’āyatana,vibhaṅga S** (M 137), *s’āmisā* and *nirāmisā* refer to the household life and to the renounced life respectively. Elsewhere, as in **Suddhika Nirāmisā S** (S 36.29), *nirāmisā pīti*, *nirāmisā sukha* and *nirāmisā upekkhā* are experienced in the dhyanas (S 36.29.8-15/4:236 f). See D 2:298; M 1:59; S 4:235, 236 (x2); A 1:81, 3:4121 Pm 2:233. See also Sue Hamilton, *Identity and Experience*, 1996:43 f.

⁷ On the importance of zest and joy (*pīti,sukha*) in meditation and *jhāna* in general, see esp Brahmavamso, *The Jhānas*, 2003.

⁸ AA 3:113. See **Bhāvanā** = SD 15.1(13); on stream-winning, see **The layman and dhyana** = SD 8.5(2).

⁹ See eg **Kassapa Deva,putta S 2** (S 256/2.2/1:46) & **Dīgha,laṭṭhi S** (S 294/2.13/1:52); cf **Go,datta S** (S 41.7/-4:295-297).

¹⁰ A 4.87/2:86-88 = 4.88/2:88 f = 4.89/89 f = 4.90/90 f.

¹¹ A 4.87/2:86-88.

¹² See §2 n.

¹³ See §3 nn.

¹⁴ “Liberation of mind and liberation through wisdom,” see §4n.

¹⁵ See §4 nn.

¹⁶ See §5 nn.

The third kind of saint, according to the Samaṇa-m-acala Sutta 1, is the **“red lotus” recluse**—that is, the arhat who is “liberated both ways” (*ubhato, bhāga, vimutta*).¹⁷ This refers to one who attains the form dhyanas or the formless attainments, that is, *both of them* “dwell having touched it [a dhyana or an attainment] with the body and knows it by wisdom.”¹⁸ Here, a special expression is used to show that the saint who experiences dhyana **“dwells touching the eight liberations with the body”** (*aṭṭha vimokhe kāyena phassitvā viharati*) [§§3-4]. The term *paññā, vimutta* is used to refer to one who attains any of the four dhyanas or four formless attainments, and who “knows by wisdom.”¹⁹

In terms of the manner of liberation, there are **two kinds of arhat** [§5]: the wisdom liberated (*paññā, vimutta*) and the one liberated both ways (*ubhato, bhāga, vimutta*). **The Samaṇa-m-acala Sutta** (A 4.87) clearly shows that these twin liberations—“the liberation of mind, liberation by wisdom” (*ceto, vimutti paññā, vimutti*)—apply to both types of arhats, that is, the one liberated both ways (“the white lotus recluse”) and the wisdom-liberated (“the red lotus recluse”).²⁰

The arhat is one fully liberated, like the Buddha himself, that is, the fourth kind of saint: the “delicate recluse” amongst recluses. All the arhats, through being liberated from suffering, enjoy great happiness even here and now. With such liberation and happiness, they easily and always show great compassion to the world. The only difference is that the Buddha has supreme wisdom, and incomparable skills in teaching Dharma and helping other beings—and he has the five benefits of an arhat, well-treated by other saints and followers; he may be physically ill but his mind is unaffected; and he has destroyed all mental defilements [§§5-6].

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The First Discourse on the Unshakable Recluse

A 4.87/2:86-88

- 1 Bhikshus, there are these four persons existing in the world. What are the four?²¹
- | | |
|-------------------------------------------|------------------------------------|
| (1) The unshakable recluse | <i>samaṇa-m-acala.</i> |
| (2) The white lotus recluse | <i>samaṇa, puṇḍarīka.</i> |
| (3) The red lotus recluse | <i>samaṇa, paduma.</i> |
| (4) The delicate recluse amongst recluses | <i>samaṇesu samaṇa, sukhumāla.</i> |

(1) The unshakable recluse

2 And how, bhikshus, is a person **an unshakable recluse** (*samaṇa-m-acala*)?

THE 7 LEARNERS. Here, bhikshus, a monk is a learner on the path [a learner who walks the way] (*sekha paṭipada*).²² He dwells aspiring for the supreme security from the yoke.²³

¹⁷ All arhats are perfectly liberated in the same way from ignorance and suffering, but are distinguished into 2 types on the basis of *their proficiency in concentration*. Those who can attain the eight liberations (*aṭṭha, vimokkha*) [see §3n], which incl the 4 formless attainments and the attainment of cessation, are called **“liberated both ways,”** ie, liberated from the physical body by means of the formless dhyana, and from all defilements by the path of arhat-hood. See **Pacalā S** (A 7.58) = SD 4.11 (2).

¹⁸ *Kāyena phusitvā viharati, paññāya ca naṃ pajānāti* (A 9.45/4:453). See Gethin 2001:135 f.

¹⁹ *Paññāya ca naṃ pajānāti* (A 4:453).

²⁰ See **Kiṭṭhā, giri S** (M 70) = SD 11.1 (5.2.1).

²¹ The lotus colours are given by Comy (AA 2:236).

²² Comy says he is a streamwinner (AA 3:116). *Bhikkhu sekho hoti paṭipado* (A 4.87/2:86), where Comy glosses *paṭipado* as *paṭipannako* (AA 3:112), but as Woodward here notes, “we have *paṭipado* at M 1:354 [M 53]; It 79,

Bhikshus, just as [87] the kshatriya rajah's head-anointed eldest son, not yet consecrated and confirmed—even so, bhikshus, is the monk who is a learner, one of the supreme way, who dwells aspiring for the supreme security from the yoke.²⁴

In this way, bhikshus, is a person an unshakable recluse.

(2) The white lotus recluse

3 And how, bhikshus, is a person a **white lotus recluse** (*samaṇa, puṇḍarīka*)?

THE WISDOM-LIBERATED ARHAT. Here, bhikshus, a monk, right here and now, having realized for himself through direct knowledge, after attaining, dwells in the influx-free liberation of mind and liberation through wisdom, that are influx-free with the destruction of the mental influxes.²⁵ Yet he dwells *not* touching the eight liberations²⁶ with the body.²⁷

which seems the more correct form” (A:W 2:96 n2): cf *sāvako...pāṭipado pi sekho* (It 80). See **Sekha S** (M 53.5/-1:354) = SD 21.14 (2.1).

²³ *Anuttaram yoga-k, khemam patthayamāno viharati*. The “yoke” (*yoga*) here is an allusion to the mental influxes (*āsava*): see below. In other words, the learner (*sekha*) is heading for arhathood.

²⁴ In **Sekha S** (M 53), the streamwinner is compared to a hatchling (M 53.19/1:367) = SD 21.14.

²⁵ “**Mental influxes**,” *āsava*. The term *āsava* (lit “influxes”) comes from *ā-savati* “flows in or towards” (ie either “into” or “out” towards the observer). It has been variously tr as “cankers,” “taints” (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untr. The Abhidhamma lists 4 *āsava*: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) wrong views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*oghā*) and “yokes” (*yogā*). The list of 3 influxes (omitting the canker of views) is probably older and is found more frequently in the Suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). The destruction of these *āsava* is equivalent to arhathood. See BDict under *āsava*. The same term, “by the destruction of mental influxes” (*āsavānam khayā*), is used here as in regards to the non-returner [§4] and the arhat [§5]. However, here, as in the case of the non-returner [§4], the destruction of the influxes is only partial (in terms of the 10 fetters): see **Samaṇa-m-acala S 2** (A 4.88) = SD 20.14 Intro.

²⁶ “**The eight liberations**” (*aṭṭha, vimokha*, Skt *aṣṭa, vimokṣā*, D 2:70 f, 111 f, 3:262, 288; A 4:306, 349). The first 3 liberations are *kaṣiṇa* meditations, explained in some detail in **Mahā Sakul’udāyi S** (M 77.23/2:13), but a more detailed exposition is found in **Paṭisambhidā, magga** (Pm 2:38-40). Comy on **Mahā Sakuludāyi S** (M 77.22/2:13) says that these liberations (*vimokkhā*) are the mind’s full (but temporary) release from the opposing states and its full (but temporary) release by delighting in the object (MA 3:255, cf 255-259).

Liberations 1-3 have to do with *kaṣiṇa* practice to win the “bases for mastery” (*abhibhāyatana*, D 16.3.24-32) through dhyana; liberations 4-7 are the formless dhyanas; and the last is the cessation of perception and feeling (*nirodha, samāpatti*). The 8 liberations are as follows:

(1) **The 1st liberation**, ie, one with physical form sees physical forms (*rūpī rūpāni passati*), ie the 4 dhyanas using a *kaṣiṇa* (meditation device) derived from a coloured object on one’s own body. Perceiving form in one’s own body, one sees forms externally.

(2) **The 2nd liberation**, ie, one who does not see physical form internally, but sees physical forms externally (*ajjhataṃ arūpa, saññī bahiddhā rūpāni passati*), ie, dhyana using a *kaṣiṇa* derived from an external object and the arising of the concentration sign externally.

(3) **The 3rd liberation**, ie, one liberated after contemplating the idea of the beautiful (*‘subhan’ t’eva adhimutto hoti*). *Subha* (“beautiful”) here refers to the perception of either a very pure and beautiful coloured *kaṣiṇa* or the 4 *brahma, vihārā*. This is said in reference to form absorption (*rūpa jhāna*) by means of concentrating the mind on very pure, bright and beautiful colours as the *kaṣiṇa*-object. **Paṭisambhidā, magga** says that this mental state is also produced through the cultivation of the divine abodes (*brahma, vihāra*), as a result of which all beings appear perfectly pure and glorious, and thus the mind turns to the beautiful (Pm 5.20/2:39).

The next four (4-7) are the formless attainments (*arūpa samāpatti*):

(4) **The 4th liberation**: the sphere of the infinity of space.

(5) **The 5th liberation**: the sphere of the infinity of consciousness.

(6) **The 6th liberation**: the sphere of nothingness.

(7) **The 7th liberation**: the sphere of neither-perception-nor-non-perception.

In this way, bhikshus, is a person a white lotus recluse.

(3) The red lotus recluse

4 And how, monks, is a person a **red lotus recluse** (*samaṇa, paduma*)?

THE ARHAT LIBERATED BOTH WAYS. Here, bhikshus, a monk, right here and now, having realized for himself through direct knowledge, after attaining, dwells in the influx-free liberation of mind and liberation through wisdom,²⁸ that are influx-free with the destruction of the mental influxes. And he dwells touching the eight liberations with the body.

In this way, bhikshus, is a person a red lotus recluse.

(4) The delicate recluse amongst recluses

5 And how, bhikshus, is a person a **delicate recluse amongst recluses** (*samaṇesu samaṇa, sukhumāla*)?²⁹

THE ARHAT'S FIVE BENEFITS.

- (1) Here, bhikshus, a monk,
 - is often asked to enjoy robes, not seldom asked;
 - is often asked to enjoy almsfood, not seldom asked;
 - is often asked to enjoy a lodging, not seldom asked;
 - is often asked to enjoy medication and support for the sick, not seldom asked.
- (2) Furthermore, whichever fellow brahmacari he stays with,
 - they often conduct themselves pleasantly³⁰ towards him through deeds, seldom unpleasantly;
 - they often conduct themselves pleasantly towards him through speech, seldom unpleasantly;
 - they often conduct themselves pleasantly towards him through thoughts, seldom unpleasantly.
- (3) Further, whatever feelings³¹ that arise³²

(8) **The 8th liberation:** the cessation of perception and feeling. This last stage requires both concentration and insight, and can be attained only by non-returners and arhats who have mastered the formless attainments. See Bodhi, *The Great Discourse on Causation* [Mahā, nidāna Sutta tr & exegeses]. Kandy: BPS, 1984:47-51.

See D 16.3.33 = SD 9 n & **Maha Nidāna S** (D 15.35/2:70 f) = SD 5.17 (10).

²⁷ “Having touched... with the body,” *kayena phassitvā*, ie, through personal or direct experience, ie “by way of the path and fruition through the body door” (*kāya, dvārena magga, phalehi*, ItA 2:4; MA 2:329), or “concurrently through body and mind” (*sahajāta, nāma, kāyena*, DA 3:1023; PugA 177; *nāma, kāyena*, AA 3:121); here, *nāma, kāya* is evidently a dvandva, although. For an overview, see SD 29.6a (2.2) Working with the body.

²⁸ “**Liberation of mind and liberation through wisdom**,” respectively, *ceto, vimutti* (or, liberation by concentration, ie through destruction of the mental hindrances) and *paññā, vimutti* (liberation through insight) (A 1:60). One who is *liberated by wisdom* “may not have reached the 8 deliverances (*vimokkha = jhāna*) in his own body, but through seeing with wisdom, his mental influxes are destroyed” (M 70.16/1:478). All arhats are perfectly liberated in the same way from ignorance and suffering, but are distinguished into two types on the basis of their proficiency in concentration. Those who can attain **the 8 deliverances** (*aṭṭha, vimokkha*), which include the four formless attainments and the attainment of cessation, are called *liberated both ways*, that is, liberated from the physical body by means of the formless dhyanas, and from all defilements by the path of arhathood. Saḷha, like the arhats Sāriputta and Moggallāna, is “liberated both ways” (*ubhato, bhāga, vimutta*). The differences between the two types of liberation are given in **Mahā, nidāna S** (D 2:70 f) and **Kiṭṭagiri S** (M 1:477 f). For full list of the 8 deliverances, see **Mahā Nidāna S** (D 15.35/2:70 f). For full list of the 8 deliverances, see **Mahā Nidāna S** (D 15.35/2:70 f) = SD 5.17.35. See also D 3:262, 228; **Vimokkha S**, A 8.66/4:306; also M 120.37/3:103 = SD 3.4.37.

²⁹ This whole section onwards reappears as **Samaṇa, sukhumāla S** (A 5.104) where it centres around the arhat's 5 benefits. (A 5.104/3:130-132)

³⁰ “Pleasantly,” *manāpena*, from *manāpa*, which **Vibhaṅga** and Comys gloss with *appeti*, to flow into, or with *appāyati*, to make full, to satisfy (Vbh 9; SA 1:78; AA 3:287). This same expression mutatis mutandis recurs in **Samaṇa, sukhumāla S** (A 5.104.3/3:131,25), in a stock passage reflecting a common behaviour of monks towards the Buddha. Cf this passage in a different context in **Channa S** (S 35.87.14/4:57,23) = SD 11.12.

³¹ “Feelings” refers to a narrow sense of physical pain. Cf **Sivaka S** (S 36.21.5/4:230 f) = SD 5.6 n.

on account of bile,
 or on account of phlegm,³³
 or on account of wind,³⁴
 or on account of a combination of them [imbalance of the three],
 or on account of weather changes [temperature shifts],
 or on account of improper self-care,³⁵
 or on account of assaults [trauma upon oneself caused by outside agencies],³⁶
 or through karmic result—they do not affect him much, he suffers little sickness.

(4) He is one who attains to and happily abides in the four dhyanas, the higher mind, as he wishes, without any difficulty, without any trouble [in abundance].³⁷

(5) Right here and now, having realized for himself through direct knowledge, after attaining, he dwells in the influx-free liberation of mind and [88] the liberation through wisdom,³⁸ that are influx-free with the destruction of the mental influxes.³⁹

Such, bhikshus, is a person a delicate recluse amongst recluses.

(5) The Buddha is a “delicate recluse”

6 Now, bhikshus, if you were to rightly speak of the delicate recluse, you would only be speaking rightly of me.

THE BUDDHA’S FIVE BENEFITS.

(1) For, bhikshus, I

am often asked to enjoy robes, not seldom asked;
 am often asked to enjoy almsfood, not seldom asked;
 am often asked to enjoy a lodging, not seldom asked;
 am often asked to enjoy medication and support for the sick, not seldom asked.

³² The full list of causes of illness and pain is **Samaṇa-m-acala S** (A 4.87/2:87, 88) = **Samaṇa,sukhumāla S** (A 5.104/3:131). On the causes of illness & pain, see **Sivaka S** (S 36.21/4:230); **Giri-m-ānanda S** (A 10.60/5:109 f), **Tikicchaka S** (A 10.108/5:218), **Vamana S** (A 10.109/5:219); Nm 1:13, 17, 2:361, 468; Miln 112.

³³ Symptoms of phlegm disorders include sluggishness and apathy suggesting that one has depression.

³⁴ Symptoms of wind disorders incl hiccup, stitch (brief sharp pain running through the body) and stomach-ache. See Intro (3) above.

³⁵ Causes of this include sitting or standing too long, and being bitten by a snake.

³⁶ *Opakkammikāni*. **Sivaka S** (S 36.21) has *opammikā ābādā* (S 36.21.5/4:230 f) = SD 5.6. The Pali forms *upakkama*, *opakkama*, *opakkamika*, and the Sanskrit *upakrama* (from *upa-* and $\sqrt{\text{KRAM}}$, to stride) have the primary meaning of “attacking suddenly.” As such, Zysk thinks “it therefore could be equivalent to the *āgantū*, or external, category of disease causation in Indian medicine. According to the āyurvedic medical tradition, *āgantū* causes are generally violent and traumatic and involve injury to the body” [Caraka Saṁhita Sūtrasthāna 20.3; Suśruta Saṁhita Sūtrasthāna 1.24 f] (*Asceticism and Healing in Ancient India*, 1998:30). This suffering may arise from being arrested for crime, being attacked by robbers, accidents, etc; the Buddha’s foot being hurt by a piece of rock due to Devadatta’s attempted assassination.

³⁷ *Catunnaṃ jhānānaṃ abhicetasikānaṃ diṭṭha,dhamma,sukha,vihārānaṃ nikāma,lābhī akiccha,lābhī akasira,-lābhī*. Comy glosses *nikāma,lābhī* as “attaining it whenever he desires it” (*yathā,kāma,lābhī*); *akiccha,lābhī* as “attaining it without difficulty” (*adukkha,lābhī*); and *akasira,lābhī* as “attaining it abundantly” (*vipula,lābhī*) (DA 3:897). This is stock: **Sampasādanīya S** (D 28.19/3:113), **Sekha S** (M 53.6+18+19+23/1:354, 356, 357, 358), **Gopaka Moggallāna S** (M 108.17/3:11), **Kāya,gatā,sati S** (M 119.36/3:98), **Navaka Bhikkhu S** (S 21.4/2:278), **Mahā Kappina S** (S 54.7/5:316), **Uruvela S 2** (A 4.22.3/2:23), **Vassa,kāra S** (A 4.35.3/2:36 f), **Putta S** (A 4.87.5/2:87), **Nāgita S** (A 5.30.2/3:31 ×3), **Samaṇa,sukhumāla S** (A 5.31.7/3:33), **Phasu,vihāra S** (A 5:104/3:132), **Asekha S** (A 5.106/3:134), **Catuddisa S** (A 5.109/3:135), **Arañña S** (A 5.110/3:135), **Nāgita S** (A 6.42.2/3:342 ×2), **Yasa S** (A 8.86.2+3+4+5/4:341-343 ×6), **Kosala S 2** (A 10.30.9+10/5:67 f ×4), **Subhūti S** (A 11.15.13/5:341). The words *nikāma,lābhī akiccha,lābhī akasira,lābhī* indirectly refers to dhyana in **Venāga,pura S** (A 3.63/1:181-184 ×9).

³⁸ “Liberation of mind and liberation through wisdom,” see §3n.

³⁹ “Mental influxes,” *āsava*: see §3n. Here, in the case of the arhat, he has fully destroyed all the influxes.

- (2) Further, whichever fellow brahmacari I stay with,
they often conduct themselves pleasantly towards me through deeds, seldom unpleasantly;
they often conduct themselves pleasantly towards me through speech, seldom unpleasantly;
they often conduct themselves pleasantly towards me through thoughts, seldom unpleasantly.
- (3) Further, whatever feelings⁴⁰ that arise
on account of bile,
or on account of phlegm,
or on account of wind,
or on account of a combination of them [imbalance of the three],
or on account of weather changes [temperature shifts],
or on account of improper self-care,
or on account of assaults [trauma upon oneself caused by outside agencies],
or through karmic result—they do not affect me much, I suffer little sickness.
- (4) Here and now, attaining to the four dhyanas, the higher mind, as I wish, without any difficulty,
without any trouble [in abundance], I dwell happily.
- (5) By the destruction of the mental influxes, here and now I dwell in the influx-free liberation of
mind and liberation through wisdom, having touched [realized] them with the body through my own
direct knowledge.
- Bhikshus, if you were to rightly speak of the delicate recluse, you would only be speaking rightly of
me.
- These, bhikshus, there are these four persons existing in the world.

— evaṃ —

060225; 071009; 081228; 090113; 121124

⁴⁰ “Feelings” refers to a narrow sense of physical pain. Cf **Sīvaka S** (S 36.21.5/4:230 f) = SD 5.6 n.