

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

3. The Canon of Higher Teaching (3. Abhidhamma Piṭaka)

01. Compendium of Mental States (01. Dhammasaṅgaṇīpāḷi)

1. The Section on the Arising of Consciousness (1. Cittuppādakaṇḍam)

[Ds 2.1.1-2.1.10, PTS 9-124]



PaliVerse

01. Compendium of Mental States

1. The Section on the Arising of Consciousness

Wholesome of the Sensual-Sphere

Term Analysis

1. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, associated with knowledge, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is joy, there is happiness, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is right view, there is right thought, there is right effort, there is right mindfulness, there is right concentration, there is the power of faith, there is the power of energy, there is the power of mindfulness, there is the power of concentration, there is the power of wisdom, there is the power of shame, there is the power of moral fear, there is non-greed, there is non-hate, there is non-delusion, there is non-covetousness, there is non-anger, there is right view, there is shame, there is moral fear, there is tranquillity of body, there is tranquillity of consciousness, there is lightness of body, there is lightness of consciousness, there is malleability of body, there is malleability of consciousness, there is wieldiness of body, there is wieldiness of consciousness, there is proficiency of body, there is proficiency of consciousness, there is rectitude of body, there is rectitude of consciousness, there is mindfulness, there is full awareness, there is serenity, there is insight, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

2. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

3. What is feeling at that time? Whatever mental comfort, mental happiness, born of contact with the corresponding mind-consciousness element, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is feeling at that time.

4. What is perception at that time? Whatever perception, perceiving, the state of having perceived, born of contact with the corresponding mind-consciousness element at that time - this is perception at that time.

5. What is volition at that time? Whatever volition, willing, the state of intending, born of contact with the corresponding mind-consciousness element at that time - this is volition at that time.

- 6.** What is consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is consciousness at that time.
- 7.** What is applied thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind, right thought - this is applied thought at that time.
- 8.** What is sustained thought at that time? Whatever at that time is moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is sustained thought at that time.
- 9.** What is rapture at that time? Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness at that time - this is rapture at that time.
- 10.** What is happiness at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is happiness at that time.
- 11.** What is unified focus of mind at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is unified focus of mind at that time.
- 12.** What is the faith faculty at that time? Whatever faith, believing, confidence, devotion, faith, faith faculty, power of faith at that time - this is the faith faculty at that time.
- 13.** What is the energy faculty at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort - this is the energy faculty at that time.
- 14.** What is the mindfulness faculty at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness at that time - this is the mindfulness faculty at that time.
- 15.** What is the concentration faculty at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is the concentration faculty at that time.
- 16.** What is the wisdom faculty at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light

of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is the wisdom faculty at that time.

17. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the mind faculty at that time.

18. What is the pleasure faculty at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is the pleasure faculty at that time.

19. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time.

20. What is right view at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is right view at that time.

21. What is right thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind, right thought - this is right thought at that time.

22. What is right effort at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort - this is right effort at that time.

23. What is right mindfulness at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness at that time - this is right mindfulness at that time.

24. What is right concentration at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is right concentration at that time.

25. What is the power of faith at that time? Whatever faith, believing, confidence, devotion, faith, faith faculty, power of faith at that time - this is the power of faith at that time.

26. What is the power of energy at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort -

this is the power of energy at that time.

27. What is the power of mindfulness at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness at that time - this is the power of mindfulness at that time.

28. What is the power of concentration at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is the power of concentration at that time.

29. What is the power of wisdom at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is the power of wisdom at that time.

30. What is the power of shame at that time? Whatever at that time is being ashamed of what should be ashamed of, being ashamed of the attainment of evil unwholesome mental states - this is the power of shame at that time.

31. What is the power of moral fear at that time? Whatever at that time is having moral fear of what should be feared, having moral fear of the attainment of evil unwholesome mental states - this is the power of moral fear at that time.

32. What is non-greed at that time? Whatever at that time is non-greed, non-coveting, the state of not coveting, absence of lust, absence of attachment, the state of being without attachment, non-covetousness, non-greed as a wholesome root - this is non-greed at that time.

33. What is non-hate at that time? Whatever at that time is non-hate, non-hating, the state of not hating, non-anger, non-affliction, non-hate as a wholesome root - this is non-hate at that time.

34. What is non-delusion at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, non-delusion as a wholesome root at that time - this is non-delusion at that time.

35. What is non-covetousness at that time? Whatever at that time is non-greed, non-coveting, the state of not coveting, absence of lust, absence of attachment, the state of being without attachment, non-covetousness, non-greed as a wholesome root - this is non-covetousness at that time.

36. What is non-anger at that time? Whatever at that time is non-hate, non-hating, the state of not hating, non-anger, non-affliction, non-hate as a wholesome root - this is non-anger at that time.

37. What is right view at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is right view at that time.

38. What is shame at that time? Whatever at that time is being ashamed of what should be ashamed of, being ashamed of the attainment of evil unwholesome mental states - this is shame at that time.

39. What is moral fear at that time? Whatever at that time is having moral fear of what should be feared, having moral fear of the attainment of evil unwholesome mental states - this is moral fear at that time.

40. What is tranquillity of (mental) body at that time? Whatever tranquillity, full tranquillity, calming, full calming, the state of being fully calmed of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is tranquillity of (mental) body at that time.

41. What is tranquillity of consciousness at that time? Whatever tranquillity, full tranquillity, calming, full calming, the state of being fully calmed of the aggregate of consciousness at that time - this is tranquillity of consciousness at that time.

42. What is lightness of body at that time? Whatever lightness, quick transformation, non-sluggishness, non-rigidity of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is lightness of body at that time.

43. What is lightness of consciousness at that time? Whatever lightness, quick transformation, non-sluggishness, non-rigidity of the aggregate of consciousness at that time - this is lightness of consciousness at that time.

44. What is malleability of body at that time? Whatever malleability, gentleness, non-hardness, non-rigidity of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is malleability of body at that time.

45. What is malleability of consciousness at that time? Whatever malleability, gentleness, non-hardness, non-rigidity of the aggregate of consciousness at that time - this is malleability of consciousness at that time.

46. What is wieldiness of body at that time? Whatever wieldiness, workableness, the state of being workable of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is wieldiness of body at that time.

47. What is wieldiness of consciousness at that time? Whatever wieldiness, workableness, the state of being workable of the aggregate of consciousness at that time - this is wieldiness of consciousness at that time.

48. What is proficiency of body at that time? Whatever proficiency, proficientness, the state of being proficient of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is proficiency of body at that time.

49. What is proficiency of consciousness at that time? Whatever proficiency, proficientness, the state of being proficient of the aggregate of consciousness at that time - this is proficiency of consciousness at that time.

50. What is rectitude of body at that time? Whatever straightness, rectitude, non-crookedness, non-curvedness, non-tortuousness of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is rectitude of body at that time.

51. What is rectitude of consciousness at that time? Whatever straightness, rectitude, non-crookedness, non-curvedness, non-tortuousness of the aggregate of consciousness at that time - this is rectitude of consciousness at that time.

52. What is mindfulness at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness at that time - this is mindfulness at that time.

53. What is full awareness at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is full awareness at that time.

54. What is serenity at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is serenity at that time.

55. What is insight at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is insight at that time.

56. What is exertion at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden,

taking up the burden, energy, energy faculty, power of energy, right effort - this is exertion at that time.

57. What is non-distraction at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is non-distraction at that time.

Or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

Term Analysis.

First recitation section.

Portion Section

58. Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is fivefold meditative absorption, there is the fivefold path, there are seven powers, there are three roots, there is one contact, there is one feeling, there is one perception, there is one volition, there is one consciousness, there is one aggregate of feeling, there is one aggregate of perception, there is one aggregate of mental activities, there is one aggregate of consciousness, there is one mind sense base, there is one mind faculty, there is one mind-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

59. What are the four aggregates at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness.

60. What is the aggregate of feeling at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is the aggregate of feeling at that time.

61. What is the aggregate of perception at that time? Whatever perception, perceiving, the state of having perceived at that time - this is the aggregate of perception at that time.

62. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, joy, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right thought, right effort, right mindfulness, right concentration, the power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, the power of shame, the power of moral fear, non-greed, non-hate, non-delusion, non-covetousness, non-anger, right view, shame, moral fear, tranquillity of (mental) body, tranquillity of consciousness, lightness of (mental) body, lightness of consciousness, malleability of (mental) body, malleability of consciousness, wieldiness of (mental) body, wieldiness of consciousness, proficiency of (mental) body, proficiency of consciousness, rectitude of (mental) body, rectitude of consciousness, mindfulness, full awareness, serenity, insight, exertion,

non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time.

63. What is the aggregate of consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the aggregate of consciousness at that time.

These are the four aggregates at that time.

64. What are the two sense bases at that time? The mind sense base, the mind-object sense base.

65. What is the mind sense base at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the mind sense base at that time.

66. What is the mind-object sense base at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities - this is the mind-object sense base at that time.

These are the two sense bases at that time.

67. What are the two elements at that time? Mind-consciousness element, element of phenomena.

68. What is the mind-consciousness element at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the mind-consciousness element at that time.

69. What is the element of phenomena at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities - this is the element of phenomena at that time.

These are the two elements at that time.

70. What are the three nutriments at that time? Contact as nutriment, mental volition as nutriment, consciousness as nutriment.

71. What is contact as nutriment at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact as nutriment at that time.

72. What is mental volition as nutriment at that time? Whatever volition, willing, the state of intending at that time - this is mental volition as nutriment at that time.

73. What is consciousness as nutriment at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is consciousness as nutriment at that time.

These are the three nutriments at that time.

74. What are the eight faculties at that time? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the mind faculty, the pleasure faculty, the life faculty.

75. What is the faith faculty at that time? Whatever faith, believing, confidence, devotion, faith, faith faculty, power of faith at that time - this is the faith faculty at that time.

76. What is the energy faculty at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort - this is the energy faculty at that time.

77. What is the mindfulness faculty at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness at that time - this is the mindfulness faculty at that time.

78. What is the concentration faculty at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is the concentration faculty at that time.

79. What is the wisdom faculty at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is the wisdom faculty at that time.

80. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the mind faculty at that time.

81. What is the pleasure faculty at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is the pleasure faculty at that time.

82. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time.

These are the eight faculties at that time.

83. What is fivefold meditative absorption at that time? Applied thought, sustained thought, joy, happiness, unified focus of mind.

84. What is applied thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind, right thought - this is applied thought at that time.

85. What is sustained thought at that time? Whatever at that time is moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is sustained thought at that time.

86. What is rapture at that time? Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness at that time - this is rapture at that time.

87. What is happiness at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is happiness at that time.

88. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is unified focus of mind at that time.

This is fivefold meditative absorption at that time.

89. What is the fivefold path at that time? Right view, right thought, right effort, right mindfulness, right concentration.

90. What is right view at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is right view at that time.

91. What is right thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind, right thought - this is right thought at that time.

92. What is right effort at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort - this is right effort at that time.

93. What is right mindfulness at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness at that time - this is right mindfulness at that time.

94. What is right concentration at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of

concentration, right concentration - this is right concentration at that time.

This is the fivefold path at that time.

95. What are the seven powers at that time? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, the power of shame, the power of moral fear.

96. What is the power of faith at that time? Whatever faith, believing, confidence, devotion, faith, faith faculty, power of faith at that time - this is the power of faith at that time.

97. What is the power of energy at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort - this is the power of energy at that time.

98. What is the power of mindfulness at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness at that time - this is the power of mindfulness at that time.

99. What is the power of concentration at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration - this is the power of concentration at that time.

100. What is the power of wisdom at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view at that time - this is the power of wisdom at that time.

101. What is the power of shame at that time? Whatever at that time is being ashamed of what should be ashamed of, being ashamed of the attainment of evil unwholesome mental states - this is the power of shame at that time.

102. What is the power of moral fear at that time? Whatever at that time is having moral fear of what should be feared, having moral fear of the attainment of evil unwholesome mental states - this is the power of moral fear at that time.

These are the seven powers at that time.

103. What are the three roots at that time? Non-greed, non-hate, non-delusion.

104. What is non-greed at that time? Whatever at that time is non-greed, non-coveting, the state of not coveting, absence of lust, absence of attachment, the state of being without attachment, non-covetousness, non-greed as a wholesome root - this

is non-greed at that time.

105. What is non-hate at that time? Whatever at that time is non-hate, non-hating, the state of not hating, non-anger, non-affliction, non-hate as a wholesome root - this is non-hate at that time.

106. What is non-delusion at that time? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is non-delusion at that time.

These are the three roots at that time.

107. What is the one contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is the one contact at that time.

108. What is the one feeling at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is the one feeling at that time.

109. What is the one perception at that time? Whatever perception, perceiving, the state of having perceived at that time - this is the one perception at that time.

110. What is the one volition at that time? Whatever volition, willing, the state of intending at that time - this is the one volition at that time.

111. What is one consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is one consciousness at that time.

112. What is the one aggregate of feeling at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is the one aggregate of feeling at that time.

113. What is the one aggregate of perception at that time? Whatever perception, perceiving, the state of having perceived at that time - this is the one aggregate of perception at that time.

114. What is the one aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, joy, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right thought, right effort, right mindfulness, right concentration, the power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, the power of shame, the power of moral fear, non-greed, non-hate, non-delusion, non-covetousness, non-anger, right view, shame, moral fear, tranquillity of (mental) body, tranquillity of consciousness, lightness of (mental) body, lightness of consciousness, malleability of (mental) body, malleability of consciousness, wieldiness of (mental) body, wieldiness of consciousness, proficiency of (mental) body, proficiency of consciousness, rectitude of (mental) body, rectitude of consciousness, mindfulness, full awareness, serenity, insight, exertion, non-distraction; or whatever other dependently arisen immaterial

mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the one aggregate of mental activities at that time.

115. What is the one aggregate of consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the one aggregate of consciousness at that time.

116. What is one mind sense base at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is one mind sense base at that time.

117. What is one mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is one mind faculty at that time.

118. What is the one mind-consciousness element at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the one mind-consciousness element at that time.

119. What is one mind-object sense base at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities - this is one mind-object sense base at that time.

120. What is the one element of phenomena at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities - this is the one element of phenomena at that time.

Or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

Portion Section.

Section on Emptiness

121. Now at that time there are mental states, there are aggregates, there are sense bases, there are elements, there are nutriments, there are faculties, there is meditative absorption, there is the path, there are powers, there are roots, there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is the aggregate of feeling, there is the aggregate of perception, there is the aggregate of mental activities, there is the aggregate of consciousness, there is the mind sense base, there is the mind faculty, there is the mind-consciousness element, there is the mind-object sense base, there is the element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

122. What are the mental states at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness - these are the mental states at that time.

123. What are the aggregates at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness - these are the aggregates at that time.

124. What are the sense bases at that time? The mind sense base, the mind-object sense base - these are the sense bases at that time.

125. What are the elements at that time? Mind-consciousness element, element of phenomena - these are the elements at that time.

126. What are the nutriments at that time? Contact as nutriment, mental volition as nutriment, consciousness as nutriment - these are the nutriments at that time.

127. What are the faculties at that time? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the mind faculty, the pleasure faculty, the life faculty - these are the faculties at that time.

128. What is meditative absorption at that time? Applied thought, sustained thought, joy, happiness, unified focus of mind - this is meditative absorption at that time.

129. What is the path at that time? Right view, right thought, right effort, right mindfulness, right concentration - this is the path at that time.

130. What are the powers at that time? The power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, the power of shame, the power of moral fear - these are the powers at that time.

131. What are the roots at that time? Non-greed, non-hate, non-delusion - these are the roots at that time.

132. What is contact at that time? Etc. this is contact at that time.

133. What is feeling at that time? Etc. this is feeling at that time.

134. What is perception at that time? Etc. this is perception at that time.

135. What is volition at that time? Etc. This is volition at that time.

136. What is consciousness at that time? Etc. this is consciousness at that time.

137. What is the aggregate of feeling at that time? Etc. this is the aggregate of feeling at that time.

138. What is the aggregate of perception at that time? Etc. this is the aggregate of perception at that time.

139. What is the aggregate of mental activities at that time? Etc. this is the aggregate of mental activities at that time.

140. What is the aggregate of consciousness at that time? Etc. this is the aggregate of consciousness at that time.

141. What is the mind sense base at that time? Etc. this is the mind sense base at that time.

142. What is the mind faculty at that time? Etc. this is the mind faculty at that time.

143. What is the mind-consciousness element at that time? Etc. this is the mind-consciousness element at that time.

144. What is the mind-object sense base at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities - this is the mind-object sense base at that time.

145. What is the element of phenomena at that time? The aggregate of feeling, the aggregate of perception, the aggregate of mental activities - this is the element of phenomena at that time.

Or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

Section on emptiness.

First consciousness.

146. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, associated with knowledge, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Second consciousness.

147. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, dissociated from knowledge, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is joy, there is happiness, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is right thought, there is right effort, there is right mindfulness, there is right concentration, there is the power of faith, there is the power of energy, there is the power of mindfulness, there is the power of concentration, there is the power of shame, there is the power of moral fear, there is non-greed, there is non-hate, there is non-covetousness, there is non-anger, there is shame, there is moral fear, there is tranquillity of (mental) body, there is tranquillity of consciousness, there is lightness of (mental) body, there is lightness of consciousness, there is malleability of (mental) body, there is malleability of consciousness, there is wieldiness of (mental) body, there is wieldiness of consciousness, there is proficiency of (mental) body, there is proficiency of consciousness, there is rectitude of (mental) body, there is rectitude of consciousness, there is mindfulness, there is serenity, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are seven faculties, there is fivefold meditative absorption, there is the fourfold path, there are six powers, there are two roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

148. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, joy, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the life faculty, right thought, right effort, right mindfulness, right concentration, the power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of shame, the power of moral fear, non-greed, non-hate, non-covetousness, non-anger, shame, moral fear, tranquillity of (mental) body, tranquillity of consciousness, lightness of (mental) body, lightness of consciousness, malleability of (mental) body, malleability of consciousness, wieldiness of (mental) body, wieldiness of consciousness, proficiency of (mental) body, proficiency of consciousness, rectitude of (mental) body, rectitude of consciousness, mindfulness, serenity, exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

Third consciousness.

149. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, dissociated from knowledge, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Fourth consciousness.

150. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by equanimity, associated with knowledge, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty, there is right view, there is right thought, there is right effort, there is right mindfulness, there is right concentration, there is the power of faith, there is the power of energy, there is the power of mindfulness, there is the power of concentration, there is the power of wisdom, there is the power of shame, there is the power of moral fear, there is non-greed, there is non-hate, there is non-delusion, there is non-covetousness, there is non-anger, there is right view, there is shame, there is moral fear, there is tranquillity of body, there is tranquillity of consciousness,

there is lightness of body, there is lightness of consciousness, there is malleability of body, there is malleability of consciousness, there is wieldiness of body, there is wieldiness of consciousness, there is proficiency of body, there is proficiency of consciousness, there is rectitude of body, there is rectitude of consciousness, there is mindfulness, there is full awareness, there is serenity, there is insight, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

151. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

152. What is feeling at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of contact with the corresponding mind-consciousness element, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is feeling at that time. Etc.

153. What is equanimity at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is equanimity at that time, etc.

154. What is the equanimity faculty at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is the equanimity faculty at that time. Etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is fourfold meditative absorption, there is the fivefold path, there are seven powers, there are three roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

155. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right thought, right effort, right mindfulness, right concentration, the power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, the power of shame, the power of moral fear, non-greed, non-hate, non-delusion, non-covetousness, non-anger, right view, shame, moral fear, tranquillity of (mental) body, tranquillity of consciousness, lightness of (mental) body, lightness of consciousness, malleability of (mental) body, malleability of consciousness, wieldiness of (mental) body, wieldiness of consciousness, proficiency of (mental) body, proficiency of consciousness, rectitude of (mental) body, rectitude of consciousness, mindfulness, full awareness, serenity, insight, exertion, non-distraction.

Or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

Fifth consciousness.

156. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by equanimity, associated with knowledge, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Sixth consciousness.

157. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by equanimity, dissociated from knowledge, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty, there is right thought, there is right effort, there is right mindfulness, there is right concentration, there is the power of faith, there is the power of energy, there is the power of mindfulness, there is the power of concentration, there is the power of shame, there is the power of moral fear, there is non-greed, there is non-hate, there is non-covetousness, there is non-anger, there is shame, there is moral fear, there is tranquillity of (mental) body, there is tranquillity of consciousness, there is lightness of (mental) body, there is lightness of consciousness, there is malleability of (mental) body, there is malleability of consciousness, there is wieldiness of (mental) body, there is wieldiness of consciousness, there is proficiency of (mental) body, there is proficiency of consciousness, there is rectitude of (mental) body, there is rectitude of consciousness, there is mindfulness, there is serenity, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are seven faculties, there is fourfold meditative absorption, there is the fourfold path, there are six powers, there are two roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

158. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the life faculty, right thought, right effort, right mindfulness, right concentration, the power of faith,

the power of energy, the power of mindfulness, the power of concentration, the power of shame, the power of moral fear, non-greed, non-hate, non-covetousness, non-anger, shame, moral fear, tranquillity of (mental) body, tranquillity of consciousness, lightness of (mental) body, lightness of consciousness, malleability of (mental) body, malleability of consciousness, wieldiness of (mental) body, wieldiness of consciousness, proficiency of (mental) body, proficiency of consciousness, rectitude of (mental) body, rectitude of consciousness, mindfulness, serenity, exertion, non-distraction.

Or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

Seventh consciousness.

159. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by equanimity, dissociated from knowledge, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Eighth consciousness.

Eight great wholesome consciousnesses of the sensual sphere.

Second recitation section.

Wholesome of the Fine-Material Sphere

Fourfold Method

160. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, secluded from unwholesome mental states, one enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

161. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, with internal confidence and unification of mind, without applied thought and without sustained thought, one enters and dwells in the second meditative absorption, with rapture and happiness born of concentration, the earth kasiṇa, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is joy, there is happiness, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is right view, there is right effort, etc. there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is threefold meditative absorption, there is the fourfold path, there are seven powers, there are three roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

162. What is the aggregate of mental activities at that time? Contact, volition, joy, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right effort, etc. exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

163. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the fading away of rapture, one dwells equanimous, mindful and fully aware, and experiences happiness with the body, that which the noble ones declare - "One who is equanimous and mindful, one who dwells in happiness" - one enters and dwells in the third meditative absorption, the earth kasiṇa, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is happiness, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is right view, there is right effort, etc. there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is twofold meditative absorption, there is the fourfold path, there are seven powers, there are three roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

164. What is the aggregate of mental activities at that time? Contact, volition, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right effort, etc. exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

165. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, one enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of

mindfulness due to equanimity, the earth kasiṇa, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is equanimity, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty, there is right view, there is right effort, etc. there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is twofold meditative absorption, there is the fourfold path, there are seven powers, there are three roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

166. What is the aggregate of mental activities at that time? Contact, volition, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right effort, etc. exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

Fourfold method.

Fivefold Method

167. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, the earth kasiṇa - at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

168. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, without applied thought but with sustained thought only, one enters and dwells in the second meditative absorption, with rapture and happiness born of concentration, the earth kasiṇa, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is sustained thought, there is joy, there is happiness, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is right view, there is right effort, etc. there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is fourfold meditative absorption, there is the fourfold path, there are seven powers, there are

three roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

169. What is the aggregate of mental activities at that time? Contact, volition, sustained thought, joy, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right effort, etc. exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

170. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. one enters and dwells in the third meditative absorption, the earth kasiṇa, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is joy, there is happiness, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is right view, there is right effort, etc. there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is threefold meditative absorption, there is the fourfold path, there are seven powers, there are three roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

171. What is the aggregate of mental activities at that time? Contact, volition, joy, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right effort, etc. exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

172. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the fading away of rapture, etc. one enters and dwells in the fourth meditative absorption, the earth kasiṇa, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is happiness, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the pleasure

faculty, there is the life faculty, there is right view, there is right effort, etc. there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is twofold meditative absorption, there is the fourfold path, there are seven powers, there are three roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

173. What is the aggregate of mental activities at that time? Contact, volition, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right effort, etc. exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

174. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the abandoning of pleasure, etc. one enters and dwells in the fifth meditative absorption, the earth kasiṇa, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is equanimity, there is unified focus of mind, there is the faith faculty, there is the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty, there is right view, there is right effort, etc. there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are eight faculties, there is twofold meditative absorption, there is the fourfold path, there are seven powers, there are three roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

175. What is the aggregate of mental activities at that time? Contact, volition, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, right view, right effort, etc. exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

Fivefold method.

Four practices

176. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

177. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

178. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

179. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. Etc.

180. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, the earth kasiṇa, etc. which is of difficult practice and quick direct knowledge, the earth kasiṇa, etc. which is of easy practice and sluggish direct knowledge, the earth kasiṇa, etc. which is of easy practice and quick direct knowledge, the earth kasiṇa - at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Four practices.

Four objects

181. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is limited, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

182. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is limited, with a limitless object, the earth kasiṇa - at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

183. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is immeasurable, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

184. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is immeasurable, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

185. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is limited, with a limited object, the earth kasiṇa, etc. which is limited, with a limitless object, the earth kasiṇa, etc. which is immeasurable, with a limited object, the earth kasiṇa, etc. which is immeasurable, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Four objects.

Sixteenfold

186. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, limited, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

187. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, limited, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

188. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, immeasurable, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

189. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and

sluggish direct knowledge, immeasurable, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

190. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, limited, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

191. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, limited, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

192. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, immeasurable, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

193. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, immeasurable, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

194. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, limited, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

195. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, limited, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

196. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, immeasurable, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

197. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one

enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, immeasurable, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

198. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, limited, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

199. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, limited, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

200. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, immeasurable, with a limited object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

201. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, immeasurable, with a limitless object, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

202. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, limited, with a limited object, the earth kasiṇa, etc. which is of difficult practice and sluggish direct knowledge, limited, with a limitless object, the earth kasiṇa, etc. which is of difficult practice and sluggish direct knowledge, immeasurable, with a limited object, the earth kasiṇa, etc. which is of difficult practice and sluggish direct knowledge, immeasurable, with a limitless object, the earth kasiṇa, etc. which is of difficult practice and quick direct knowledge, limited, with a limited object, the earth kasiṇa, etc. which is of difficult practice and quick direct knowledge, limited, with a limitless object, the earth kasiṇa, etc. which is of difficult practice and quick direct knowledge, immeasurable, with a limited object, the earth kasiṇa, etc. which is of difficult practice and quick direct knowledge, immeasurable, with a limitless object, the earth kasiṇa, etc. which is of easy practice and sluggish direct knowledge, limited, with a limited object, the earth kasiṇa, etc. which is of easy practice and sluggish direct knowledge, limited, with a limitless object, the earth kasiṇa, etc. which is of easy practice and sluggish direct knowledge, immeasurable,

with a limited object, the earth kasiṇa, etc. which is of easy practice and sluggish direct knowledge, immeasurable, with a limitless object, the earth kasiṇa, etc. which is of easy practice and quick direct knowledge, limited, with a limited object, the earth kasiṇa, etc. which is of easy practice and quick direct knowledge, limited, with a limitless object, the earth kasiṇa, etc. which is of easy practice and quick direct knowledge, immeasurable, with a limited object, the earth kasiṇa, etc. which is of easy practice and quick direct knowledge, immeasurable, with a limitless object, the earth kasiṇa - at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Sixteenfold.

Eight kasiṇas sixteenfold

203. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, the water kasina, etc. the fire kasina, etc. the air kasina, etc. the blue kasina, etc. the yellow kasina, etc. the red kasina, etc. the white kasina, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Eight kasiṇas sixteenfold.

Bases of overcoming, limited

204. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

205. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Four practices

206. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

207. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

208. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

209. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

210. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, etc. of difficult practice and quick direct knowledge, etc. easy practice and sluggish direct knowledge, etc. easy practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Four practices.

Two objects

211. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is limited, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

212. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is immeasurable, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

213. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is limited, with a limited object, etc. which is immeasurable, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Two objects.

Eightfold

214. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, limited, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

215. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, immeasurable, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

216. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, limited, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

217. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, immeasurable, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

218. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption,

which is of easy practice and sluggish direct knowledge, limited, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

219. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, immeasurable, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

220. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, limited, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

221. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, immeasurable, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

222. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, limited, with a limited object, etc. which is of difficult practice and sluggish direct knowledge, immeasurable, with a limited object, etc. which is of difficult practice and quick direct knowledge, limited, with a limited object, etc. which is of difficult practice and quick direct knowledge, immeasurable, with a limited object, etc. which is of easy practice and sluggish direct knowledge, limited, with a limited object, etc. which is of easy practice and sluggish direct knowledge, immeasurable, with a limited object, etc. which is of easy practice and quick direct knowledge, limited, with a limited object, etc. which is of easy practice and quick direct knowledge, immeasurable, with a limited object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Eightfold.

This too is eightfold

223. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, beautiful or ugly, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

224. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, limited, beautiful or ugly, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

This too is eightfold.

Immeasurable

225. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

226. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Four practices

227. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

228. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

229. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

230. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

231. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, etc. difficult practice and quick direct knowledge, etc. easy practice and sluggish direct knowledge, etc. easy practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Four practices.

Two objects

232. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is limited, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

233. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is immeasurable, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

234. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative

absorption, which is limited, with a limitless object, etc. which is immeasurable, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Two objects.

Another eightfold

235. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, limited, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

236. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, immeasurable, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

237. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, limited, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

238. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, immeasurable, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

239. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, limited, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

240. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite

secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, immeasurable, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

241. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, limited, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

242. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, immeasurable, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

243. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, limited, with a limitless object, etc. of difficult practice and sluggish direct knowledge, immeasurable, with a limitless object, etc. of difficult practice and quick direct knowledge, limited, with a limitless object, etc. of difficult practice and quick direct knowledge, immeasurable, with a limitless object, etc. of easy practice and sluggish direct knowledge, limited, with a limitless object, etc. of easy practice and sluggish direct knowledge, immeasurable, with a limitless object, etc. of easy practice and quick direct knowledge, limited, with a limitless object, etc. of easy practice and quick direct knowledge, immeasurable, with a limitless object, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Another eightfold.

This too is eightfold

244. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

245. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, immeasurable, beautiful or ugly, having overcome them, "I know, I see," with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

This too is eightfold.

246. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, blue, of blue colour, of blue appearance, of blue lustre, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

247. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, yellow, of yellow colour, of yellow appearance, of yellow lustre, etc. red, of red colour, of red appearance, of red lustre, etc. white, of white colour, of white appearance, of white lustre, having overcome them, "I know, I see," quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

These bases of overcoming too are sixteenfold.

Three deliverances sixteenfold

248. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, one who is material sees forms, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

249. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, not perceiving material forms internally, one sees forms externally, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

250. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, perceiving beauty, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

These three deliverances too are sixteenfold.

Four divine abiding meditative absorptions sixteenfold

251. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption accompanied by friendliness, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

252. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. one enters and dwells in the second meditative absorption accompanied by friendliness, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

253. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the fading away of rapture, etc. one enters and dwells in the third meditative absorption accompanied by friendliness, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

254. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption accompanied by friendliness, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

255. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, without applied thought but with sustained thought only, one enters and dwells in the second meditative absorption, with rapture and happiness born of concentration, accompanied by friendliness, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

256. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. one enters and dwells in the third meditative absorption accompanied by friendliness, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

257. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the fading away of rapture, etc. one enters and dwells in the fourth meditative absorption accompanied by friendliness, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

258. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, accompanied by compassion, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

259. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption...

etc. the first meditative absorption, etc. one enters and dwells in the fourth meditative absorption, accompanied by compassion, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

260. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption accompanied by altruistic joy, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

261. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fourth meditative absorption accompanied by altruistic joy, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

262. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, which is accompanied by equanimity, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Four divine abiding meditative absorptions are sixteenfold.

Meditative absorption on foulness sixteenfold

263. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, accompanied by perception of the bloated, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

264. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, accompanied by the perception of a bluish corpse, etc. accompanied by the perception of a festering corpse, etc. accompanied by the perception of a fissured corpse, etc. accompanied by the perception of a gnawed corpse, etc. accompanied by the perception of a scattered corpse, etc. accompanied by the perception of a hacked and scattered corpse, etc. accompanied by the perception of a bloody corpse, etc. accompanied by the perception of worm-infested, etc. accompanied by the perception of a skeleton, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Meditative absorption on foulness is sixteenfold.

Wholesome of the fine-material sphere.

Wholesome of the immaterial-sphere of existence

Four immaterial meditative absorptions sixteenfold

265. What mental states are wholesome? At whatever time one develops the path for rebirth in the immaterial world, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, accompanied by perception of the plane of infinite space, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, which is accompanied by equanimity, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

266. What mental states are wholesome? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of infinite space, accompanied by perception of the plane of infinite consciousness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, which is accompanied by equanimity, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

267. What mental states are wholesome? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of infinite consciousness, accompanied by perception of the plane of nothingness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, which is accompanied by equanimity, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

268. What mental states are wholesome? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of nothingness, accompanied by perception of the plane of neither-perception-nor-non-perception, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, which is accompanied by equanimity, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Four immaterial meditative absorptions, sixteenfold.

Wholesome of the immaterial-sphere of existence.

Wholesome of the three planes

Wholesome of the Sensual-Sphere

269. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, associated with knowledge, inferior, etc. middling, etc. superior, etc. desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, etc. desire-predominant, inferior, etc. middling, etc. superior, etc. energy-predominant, inferior, etc. middling, etc. superior, etc. mind-predominant, inferior, etc. middling, etc. superior, etc. investigation-predominant, inferior, etc. middling, etc. superior, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

270. What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, associated with knowledge, with prompting, etc. accompanied by pleasure, dissociated from knowledge, etc. accompanied by pleasure, dissociated from knowledge, with prompting, etc. accompanied by equanimity, associated with knowledge, etc.

accompanied by equanimity, associated with knowledge, with prompting, etc. accompanied by equanimity, dissociated from knowledge, etc. accompanied by equanimity, dissociated from knowledge, with prompting, inferior, etc. middling, etc. superior, etc. desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. desire-predominant, inferior, etc. middling, etc. superior, etc. energy-predominant, inferior, etc. middling, etc. superior, etc. mind-predominant, inferior, etc. middling, etc. superior, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Wholesome of the sensual-sphere of existence.

Wholesome of the Fine-Material Sphere

271. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, the earth kasiṇa, inferior, etc. middling, etc. superior, etc. desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, etc. desire-predominant, inferior, etc. middling, etc. superior, etc. energy-predominant, inferior, etc. middling, etc. superior, etc. mind-predominant, inferior, etc. middling, etc. superior, etc. investigation-predominant, inferior, etc. middling, etc. superior, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

272. What mental states are wholesome? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, the earth kasiṇa, inferior, etc. middling, etc. superior, etc. desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, etc. desire-predominant, inferior, etc. middling, etc. superior, etc. energy-predominant, inferior, etc. middling, etc. superior, etc. mind-predominant, inferior, etc. middling, etc. superior, etc. investigation-predominant, inferior, etc. middling, etc. superior, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Wholesome of the fine-material sphere.

Wholesome of the immaterial-sphere of existence

273. What mental states are wholesome? At whatever time one develops the path for rebirth in the immaterial world, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, accompanied by perception of the plane of infinite space, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, inferior, etc. middling, etc. superior, etc. desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, etc. desire-predominant, inferior, etc. middling, etc. superior, etc. energy-predominant, inferior, etc. middling, etc. superior, etc. mind-predominant, inferior, etc. middling, etc. superior, etc. investigation-predominant, inferior, etc. middling, etc. superior, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

274. What mental states are wholesome? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of infinite space, accompanied by perception of the plane of infinite consciousness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, inferior, etc. middling, etc. superior, etc. desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, etc. desire-predominant, inferior, etc. middling, etc. superior, etc. energy-predominant, inferior, etc. middling, etc. superior, etc. mind-predominant, inferior, etc. middling, etc. superior, etc. investigation-predominant, inferior, etc. middling, etc. superior, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

275. What mental states are wholesome? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of infinite consciousness, accompanied by perception of the plane of nothingness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, inferior, etc. middling, etc. superior, etc. desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, etc. desire-predominant, inferior, etc. middling, etc. superior, etc. energy-predominant, inferior, etc. middling, etc. superior, etc. mind-predominant, inferior, etc. middling, etc. superior, etc. investigation-predominant, inferior, etc. middling, etc. superior, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

276. What mental states are wholesome? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of nothingness, accompanied by perception of the plane of neither-perception-nor-non-perception, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, inferior, etc. middling, etc. superior, etc. desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, etc. desire-predominant, inferior, etc. middling, etc. superior, etc. energy-predominant, inferior, etc. middling, etc. superior, etc. mind-predominant, inferior, etc. middling, etc. superior, etc. investigation-predominant, inferior, etc. middling, etc. superior, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Wholesome of the immaterial-sphere of existence.

Supramundane wholesome

Pure practice

277. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is joy, there is happiness, there is unified focus of mind, there is the faith faculty, there is

the energy faculty, there is the mindfulness faculty, there is the concentration faculty, there is the wisdom faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is the faculty of "I shall know the unknown", there is right view, there is right thought, there is right speech, there is right action, there is right livelihood, there is right effort, there is right mindfulness, there is right concentration, there is the power of faith, there is the power of energy, there is the power of mindfulness, there is the power of concentration, there is the power of wisdom, there is the power of shame, there is the power of moral fear, there is non-greed, there is non-hate, there is non-delusion, there is non-covetousness, there is non-anger, there is right view, there is shame, there is moral fear, there is tranquillity of (mental) body, there is tranquillity of consciousness, there is lightness of (mental) body, there is lightness of consciousness, there is malleability of (mental) body, there is malleability of consciousness, there is wieldiness of (mental) body, there is wieldiness of consciousness, there is proficiency of (mental) body, there is proficiency of consciousness, there is rectitude of (mental) body, there is rectitude of consciousness, there is mindfulness, there is full awareness, there is serenity, there is insight, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

278. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

279. What is feeling at that time? Whatever mental comfort, mental happiness, born of contact with the corresponding mind-consciousness element, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is feeling at that time.

280. What is perception at that time? Whatever perception, perceiving, the state of having perceived, born of contact with the corresponding mind-consciousness element at that time - this is perception at that time.

281. What is volition at that time? Whatever volition, willing, the state of intending, born of contact with the corresponding mind-consciousness element at that time - this is volition at that time.

282. What is consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is consciousness at that time.

283. What is applied thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind, right thought, path factor, included in the path - this is applied thought at that time.

284. What is sustained thought at that time? Whatever at that time is moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is sustained thought at that time.

285. What is rapture at that time? Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness at that time, the enlightenment factor of rapture - this is rapture at that time.

286. What is happiness at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is happiness at that time.

287. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration, the enlightenment factor of concentration, path factor, included in the path - this is unified focus of mind at that time.

288. What is the faith faculty at that time? Whatever faith, believing, confidence, devotion, faith, faith faculty, power of faith at that time - this is the faith faculty at that time.

289. What is the energy faculty at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort, enlightenment factor of energy, path factor, included in the path - this is the energy faculty at that time.

290. What is the mindfulness faculty at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is the mindfulness faculty at that time.

291. What is the concentration faculty at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration, the enlightenment factor of concentration, path factor, included in the path - this is the concentration faculty at that time.

292. What is the wisdom faculty at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path at that time - this is the wisdom faculty at that time.

293. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the mind faculty at that time.

294. What is the pleasure faculty at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is the pleasure faculty at that time.

295. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time.

296. What is the faculty of "I shall know the unknown" at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path for the realisation of those phenomena that are unknown, unseen, unattained, unascertained, unrealised - this is the faculty of "I shall know the unknown" at that time.

297. What is right view at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path at that time - this is right view at that time.

298. What is right thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind, right thought, path factor, included in the path - this is right thought at that time.

299. What is right speech at that time? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from the four kinds of verbal misconduct at that time, right speech, path factor, included in the path - this is right speech at that time.

300. What is right action at that time? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from the three kinds of bodily misconduct at that time, right action, path factor, included in the path - this is right action at that time.

301. What is right livelihood at that time? Whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from wrong livelihood at that time, right livelihood, path factor, included in the path - this is right livelihood at that time.

302. What is right effort at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort, enlightenment factor of energy, path factor, included in the path - this is right effort at that time.

303. What is right mindfulness at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is right mindfulness at that time.

304. What is right concentration at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration, the enlightenment factor of concentration, path factor, included in the path - this is right concentration at that time.

305. What is the power of faith at that time? Whatever faith, believing, confidence, devotion, faith, faith faculty, power of faith at that time - this is the power of faith at that time.

306. What is the power of energy at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort, enlightenment factor of energy, path factor, included in the path - this is the power of energy at that time.

307. What is the power of mindfulness at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is the power of mindfulness at that time.

308. What is the power of concentration at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration, the enlightenment factor of concentration, path factor, included in the path - this is the power of concentration at that time.

309. What is the power of wisdom at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion,

investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path at that time - this is the power of wisdom at that time.

310. What is the power of shame at that time? Whatever at that time is being ashamed of what should be ashamed of, being ashamed of the attainment of evil unwholesome mental states - this is the power of shame at that time.

311. What is the power of moral fear at that time? Whatever at that time is having moral fear of what should be feared, having moral fear of the attainment of evil unwholesome mental states - this is the power of moral fear at that time.

312. What is non-greed at that time? Whatever at that time is non-greed, non-coveting, the state of not coveting, absence of lust, absence of attachment, the state of being without attachment, non-covetousness, non-greed as a wholesome root - this is non-greed at that time.

313. What is non-hate at that time? Whatever at that time is non-hate, non-hating, the state of not hating, non-anger, non-affliction, non-hate as a wholesome root - this is non-hate at that time.

314. What is non-delusion at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path at that time - this is non-delusion at that time.

315. What is non-covetousness at that time? Whatever at that time is non-greed, non-coveting, the state of not coveting, absence of lust, absence of attachment, the state of being without attachment, non-covetousness, non-greed as a wholesome root - this is non-covetousness at that time.

316. What is non-anger at that time? Whatever at that time is non-hate, non-hating, the state of not hating, non-anger, non-affliction, non-hate as a wholesome root - this is non-anger at that time.

317. What is right view at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path at that time - this is right view at that time.

318. What is shame at that time? Whatever at that time is being ashamed of what should be ashamed of, being ashamed of the attainment of evil unwholesome mental states - this is shame at that time.

319. What is moral fear at that time? Whatever at that time is having moral fear of what should be feared, having moral fear of the attainment of evil unwholesome mental states - this is moral fear at that time.

320. What is tranquillity of (mental) body at that time? Whatever tranquillity, full tranquillity, calming, full calming, the state of being fully calmed, the enlightenment factor of tranquillity of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is tranquillity of (mental) body at that time.

321. What is tranquillity of consciousness at that time? Whatever tranquillity, full tranquillity, calming, full calming, the state of being fully calmed, the enlightenment factor of tranquillity of the aggregate of consciousness at that time - this is tranquillity of consciousness at that time.

322. What is lightness of body at that time? Whatever lightness, quick transformation, non-sluggishness, non-rigidity of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is lightness of body at that time.

323. What is lightness of consciousness at that time? Whatever lightness, quick transformation, non-sluggishness, non-rigidity of the aggregate of consciousness at that time - this is lightness of consciousness at that time.

324. What is malleability of body at that time? Whatever malleability, gentleness, non-hardness, non-rigidity of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is malleability of body at that time.

325. What is malleability of consciousness at that time? Whatever malleability, gentleness, non-hardness, non-rigidity of the aggregate of consciousness at that time - this is malleability of consciousness at that time.

326. What is wieldiness of body at that time? Whatever wieldiness, workableness, the state of being workable of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is wieldiness of body at that time.

327. What is wieldiness of consciousness at that time? Whatever wieldiness, workableness, the state of being workable of the aggregate of consciousness at that time - this is wieldiness of consciousness at that time.

328. What is proficiency of body at that time? Whatever proficiency, proficientness, the state of being proficient of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is proficiency of body at that time.

329. What is proficiency of consciousness at that time? Whatever proficiency, proficientness, the state of being proficient of the aggregate of consciousness at that time - this is proficiency of consciousness at that time.

330. What is rectitude of body at that time? Whatever straightness, rectitude, non-crookedness, non-curvedness, non-tortuousness of the aggregate of feeling, of the aggregate of perception, of the aggregate of mental activities at that time - this is rectitude of body at that time.

331. What is rectitude of consciousness at that time? Whatever straightness, rectitude, non-crookedness, non-curvedness, non-tortuousness of the aggregate of consciousness at that time - this is rectitude of consciousness at that time.

332. What is mindfulness at that time? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness, enlightenment factor of mindfulness, path factor, included in the path at that time - this is mindfulness at that time.

333. What is full awareness at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path at that time - this is full awareness at that time.

334. What is serenity at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration, the enlightenment factor of concentration, path factor, included in the path - this is serenity at that time.

335. What is insight at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path at that time - this is insight at that time.

336. What is exertion at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort, enlightenment factor of energy, path factor, included in the path - this is exertion at that time.

337. What is non-distraction at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, right concentration, the enlightenment factor of concentration, path factor, included in the path - this is non-distraction at that time; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are nine faculties, there is fivefold meditative absorption, there is the eightfold path, there are seven powers, there are three roots, there is one contact, there is one feeling, there is one perception, there is one volition, there is one consciousness, there is one aggregate of feeling, there is one aggregate of perception, there is one aggregate of mental activities, there is one aggregate of consciousness, there is one mind sense base, there is one mind faculty, there is one mind-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome. Etc.

338. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, joy, unified focus of mind, the faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty, the life faculty, the faculty of "I shall know the unknown", right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, the power of faith, the power of energy, the power of mindfulness, the power of concentration, the power of wisdom, the power of shame, the power of moral fear, non-greed, non-hate, non-delusion, non-covetousness, non-anger, right view, shame, moral fear, tranquillity of (mental) body, tranquillity of consciousness, lightness of (mental) body, lightness of consciousness, malleability of (mental) body, malleability of consciousness, wieldiness of (mental) body, wieldiness of consciousness, proficiency of (mental) body, proficiency of consciousness, rectitude of (mental) body, rectitude of consciousness, mindfulness, full awareness, serenity, insight, exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are wholesome.

339. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

340. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first

meditative absorption, which is of easy practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

341. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

342. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, etc. difficult practice and quick direct knowledge, etc. easy practice and sluggish direct knowledge, etc. easy practice and quick direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Pure practice.

Emptiness

343. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

344. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Emptiness.

Practice rooted in emptiness

345. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first

meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

346. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

347. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

348. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

349. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, etc. of difficult practice and quick direct knowledge, empty, etc. of easy practice and sluggish direct knowledge, empty, etc. of easy practice and quick direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Practice rooted in emptiness.

Undirected

350. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

351. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Undirected.

Practice rooted in the undirected

352. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

353. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

354. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and sluggish direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

355. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of easy practice and quick direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

356. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and

dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, etc. of difficult practice and quick direct knowledge, undirected, etc. of easy practice and sluggish direct knowledge, undirected, etc. of easy practice and quick direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Practice rooted in the undirected.

Twenty great methods

357. What mental states are wholesome? At whatever time one develops the supramundane path, etc. one develops the supramundane establishment of mindfulness, etc. one develops the supramundane right striving, etc. one develops the supramundane basis for spiritual power, etc. one develops the supramundane faculty, etc. one develops the supramundane power, etc. one develops the supramundane factor of enlightenment, etc. one develops the supramundane truth, etc. one develops the supramundane serenity, etc. one develops the supramundane mental state, etc. one develops the supramundane aggregate, etc. one develops the supramundane sense base, etc. one develops the supramundane element, etc. one develops the supramundane nutriment, etc. one develops the supramundane contact, etc. one develops the supramundane feeling, etc. one develops the supramundane perception, etc. one develops the supramundane volition, etc. one develops the supramundane consciousness, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Twenty great methods.

Predominance

358. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

359. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption... etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

360. What mental states are wholesome? At whatever time one develops the supramundane path, etc. one develops the supramundane establishment of mindfulness, etc. one develops the supramundane right striving, etc. one develops the supramundane basis for spiritual power, etc. one develops the supramundane faculty, etc. one develops the supramundane power, etc. one develops the supramundane factor of enlightenment, etc. one develops the supramundane truth, etc. one develops the supramundane serenity, etc. one develops the supramundane mental state, etc. one develops the supramundane aggregate, etc. one develops the supramundane sense base, etc. one develops the supramundane element, etc. one develops the supramundane nutriment, etc. one develops the supramundane contact, etc. one develops the supramundane feeling, etc. one develops the supramundane perception, etc. one develops the supramundane volition, etc. one develops the supramundane consciousness, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome.

Predominance.

The first path.

361. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the diminution of sensual lust and anger, for the attainment of the second plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is the faculty of final knowledge, etc. there is non-distraction, etc. these mental states are wholesome.

The second path.

362. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the complete abandoning of sensual lust and anger, for the attainment of the third plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is the faculty of final knowledge, etc. there is non-distraction, etc. these mental states are wholesome.

The third path.

363. What mental states are wholesome? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the complete abandoning of lust for fine-material existence, lust for immaterial existence, conceit, restlessness and ignorance, for the attainment of the fourth plane, quite secluded from sensual pleasures, etc. one enters and dwells in the

first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is the faculty of final knowledge, etc. there is non-distraction, etc. these mental states are wholesome. Etc.

364. What is the faculty of final knowledge at that time? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path for the realisation of those phenomena that are known, seen, attained, ascertained, realised - this is the faculty of final knowledge at that time, etc. there is non-distraction, etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are wholesome.

The fourth path.

Supramundane consciousness.

Twelve unwholesomes

365. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by pleasure, associated with wrong view, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is joy, there is happiness, there is unified focus of mind, there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is wrong view, there is wrong thought, there is wrong effort, there is wrong concentration, there is the power of energy, there is the power of concentration, there is the power of shamelessness, there is the power of moral fearlessness, there is greed, there is delusion, there is covetousness, there is wrong view, there is shamelessness, there is moral fearlessness, there is serenity, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

366. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

367. What is feeling at that time? Whatever mental comfort, mental happiness, born of contact with the corresponding mind-consciousness element, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is feeling at that time.

368. What is perception at that time? Whatever perception, perceiving, the state of having perceived, born of contact with the corresponding mind-consciousness element at that time - this is perception at that time.

369. What is volition at that time? Whatever volition, willing, the state of intending, born of contact with the corresponding mind-consciousness element at that time - this is volition at that time.

370. What is consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is consciousness at that time.

371. What is applied thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind, wrong thought - this is applied thought at that time.

372. What is sustained thought at that time? Whatever at that time is moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is sustained thought at that time.

373. What is rapture at that time? Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness at that time - this is rapture at that time.

374. What is happiness at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is happiness at that time.

375. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, wrong concentration - this is unified focus of mind at that time.

376. What is the energy faculty at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, wrong effort - this is the energy faculty at that time.

377. What is the concentration faculty at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, wrong concentration - this is the concentration faculty at that time.

378. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the mind faculty at that time.

379. What is the pleasure faculty at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is the pleasure faculty at that time.

380. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time.

381. What is wrong view at that time? Whatever view, wrong view, thicket of views, wilderness of views, wriggling of views, writhing of views, mental fetter of wrong view, grasping, support-grasping, adherence, adherence, wrong path, wrong path, wrong course, sphere of sectarian doctrines, perverted grasp at that time - this is wrong view at that time.

382. What is wrong thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind, wrong thought - this is wrong thought at that time.

383. What is wrong effort at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, wrong effort - this is wrong effort at that time.

384. What is wrong concentration at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, wrong concentration - this is wrong concentration at that time.

385. What is the power of energy at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, wrong effort - this is the power of energy at that time.

386. What is the power of concentration at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, wrong concentration - this is the power of concentration at that time.

387. What is the power of shamelessness at that time? Whatever at that time is not being ashamed of what should be ashamed of, not being ashamed of the attainment of evil unwholesome mental states - this is the power of shamelessness at that time.

388. What is the power of moral fearlessness at that time? Whatever at that time is not having moral fear of what should be feared, not having moral fear of the attainment of evil unwholesome mental states - this is the power of moral fearlessness at that time.

389. What is greed at that time? Whatever at that time is greed, being greedy, the state of being greedy, passion, attachment, the state of being attached, covetousness, greed, unwholesome root - this is greed at that time.

390. What is delusion at that time? Whatever at that time is not knowing, non-seeing, non-full realisation, non-understanding, non-highest enlightenment, non-penetration, non-inclusion, non-thorough investigation, non-equal observation, non-reviewing, non-realisation, dullness, folly, lack of full awareness, delusion, bewilderment, confusion, ignorance, mental flood of ignorance, mental bond of ignorance, underlying tendency to ignorance, prepossession by ignorance, bar of ignorance, delusion, unwholesome root - this is delusion at that time.

391. What is covetousness at that time? Whatever at that time is greed, being greedy, the state of being greedy, passion, attachment, the state of being attached, covetousness, greed, unwholesome root - this is covetousness at that time.

392. What is wrong view at that time? Whatever view, wrong view, thicket of views, wilderness of views, wriggling of views, writhing of views, mental fetter of wrong view, grasping, support-grasping, adherence, adherence, wrong path, wrong path, wrong course, sphere of sectarian doctrines, perverted grasp at that time - this is wrong view at that time.

393. What is shamelessness at that time? Whatever at that time is not being ashamed of what should be ashamed of, not being ashamed of the attainment of evil unwholesome mental states - this is shamelessness at that time.

394. What is moral fearlessness at that time? Whatever at that time is not having moral fear of what should be feared, not having moral fear of the attainment of evil unwholesome mental states - this is moral fearlessness at that time.

395. What is serenity at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, wrong concentration - this is serenity at that time.

396. What is exertion at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, wrong effort - this is exertion at that time.

397. What is non-distraction at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration, wrong concentration - this is non-distraction at that time; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are five faculties, there is fivefold meditative absorption, there is the fourfold path, there are four powers, there are two roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

398. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, joy, unified focus of mind, the energy faculty, the concentration faculty, the life faculty, wrong view, wrong thought, wrong effort, wrong concentration, the power of energy, the power of concentration, the power of shamelessness, the power of moral fearlessness, greed, delusion, covetousness, wrong view, shamelessness, moral fearlessness, serenity, exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are unwholesome.

399. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by pleasure, associated with wrong view, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are unwholesome.

400. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by pleasure, dissociated from wrong view, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is joy, there is happiness, there is unified focus of mind, there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty, there is wrong thought, there is wrong effort, there is wrong concentration, there is the power of energy, there is the power of concentration, there is the power of shamelessness, there is the power of moral fearlessness, there is greed, there is delusion, there is covetousness, there is shamelessness, there is moral fearlessness, there is serenity, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are five faculties, there is fivefold meditative absorption, there is the threefold path, there are four powers, there are two roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

401. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, joy, unified focus of mind, the energy faculty, the concentration faculty, the life faculty, wrong thought, wrong effort, wrong concentration, the power of energy, the power of concentration, the power of shamelessness, the power of moral fearlessness, greed, delusion, covetousness, shamelessness, moral fearlessness, serenity, exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at

that time. Etc. these mental states are unwholesome.

402. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by pleasure, dissociated from wrong view, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are unwholesome.

403. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by equanimity, associated with wrong view, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty, there is wrong view, there is wrong thought, there is wrong effort, there is wrong concentration, there is the power of energy, there is the power of concentration, there is the power of shamelessness, there is the power of moral fearlessness, there is greed, there is delusion, there is covetousness, there is wrong view, there is shamelessness, there is moral fearlessness, there is serenity, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

404. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

405. What is feeling at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of contact with the corresponding mind-consciousness element, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is feeling at that time. Etc.

406. What is equanimity at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is equanimity at that time, etc.

407. What is the equanimity faculty at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is the equanimity faculty at that time. Etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are five faculties, there is fourfold meditative absorption, there is the fourfold path, there are four powers, there are two

roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

408. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the energy faculty, the concentration faculty, the life faculty, wrong view, wrong thought, wrong effort, wrong concentration, the power of energy, the power of concentration, the power of shamelessness, the power of moral fearlessness, greed, delusion, covetousness, wrong view, shamelessness, moral fearlessness, serenity, exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are unwholesome.

409. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by equanimity, associated with wrong view, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are unwholesome.

410. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by equanimity, dissociated from wrong view, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty, there is wrong thought, there is wrong effort, there is wrong concentration, there is the power of energy, there is the power of concentration, there is the power of shamelessness, there is the power of moral fearlessness, there is greed, there is delusion, there is covetousness, there is shamelessness, there is moral fearlessness, there is serenity, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are five faculties, there is fourfold meditative absorption, there is the threefold path, there are four powers, there are two roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

411. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the energy faculty, the concentration faculty, the life faculty, wrong thought, wrong effort, wrong concentration, the power of energy, the power of concentration, the power of shamelessness, the power of moral fearlessness, greed, delusion, covetousness,

shamelessness, moral fearlessness, serenity, exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are unwholesome.

412. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by equanimity, dissociated from wrong view, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are unwholesome.

413. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by displeasure, associated with aversion, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is pain, there is unified focus of mind, there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the displeasure faculty, there is the life faculty, there is wrong thought, there is wrong effort, there is wrong concentration, there is the power of energy, there is the power of concentration, there is the power of shamelessness, there is the power of moral fearlessness, there is hate, there is delusion, there is anger, there is shamelessness, there is moral fearlessness, there is serenity, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

414. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

415. What is feeling at that time? Whatever mental discomfort, mental pain, born of contact with the corresponding mind-consciousness element, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is feeling at that time. Etc.

416. What is pain at that time? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is pain at that time. Etc.

417. What is the faculty of displeasure at that time? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is the faculty of displeasure at that time. Etc.

418. What is hate at that time? Whatever at that time is hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind - this is hate at that time, etc.

419. What is anger at that time? Whatever at that time is hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted,

opposition, hostility, ferocity, harshness, displeasure of the mind - this is anger at that time, etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are five faculties, there is fourfold meditative absorption, there is the threefold path, there are four powers, there are two roots, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

420. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the energy faculty, the concentration faculty, the life faculty, wrong thought, wrong effort, wrong concentration, the power of energy, the power of concentration, the power of shamelessness, the power of moral fearlessness, hate, delusion, anger, shamelessness, moral fearlessness, serenity, exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are unwholesome.

421. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by displeasure, associated with aversion, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are unwholesome.

422. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by equanimity, associated with sceptical doubt, having a visual object, or having a sound as object, or having an odour as object, or having a flavour as object, or having a tangible object as object, or having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the energy faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty, there is wrong thought, there is wrong effort, there is the power of energy, there is the power of shamelessness, there is the power of moral fearlessness, there is sceptical doubt, there is delusion, there is shamelessness, there is moral fearlessness, there is exertion; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

423. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time. Etc.

424. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness - this is unified focus of mind at that time. Etc.

425. What is sceptical doubt at that time? Whatever at that time is uncertainty, the act of being uncertain, the state of being uncertain, doubt, sceptical doubt, uncertainty, crossroad, wavering, lack of definite grasping, trembling, crawling about, non-penetration, state of obstinacy of consciousness, mental perplexity - this is sceptical doubt at that time, etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are four faculties, there is fourfold meditative absorption, there is the twofold path, there are three powers, there is one root, there is one contact, etc. there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

426. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the energy faculty, the life faculty, wrong thought, wrong effort, the power of energy, the power of shamelessness, the power of moral fearlessness, sceptical doubt, delusion, shamelessness, moral fearlessness, exertion; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are unwholesome.

427. What mental states are unwholesome? At whatever time unwholesome consciousness has arisen, accompanied by equanimity, associated with restlessness, having a visual object, or etc. or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty, there is wrong thought, there is wrong effort, there is wrong concentration, there is the power of energy, there is the power of concentration, there is the power of shamelessness, there is the power of moral fearlessness, there is restlessness, there is delusion, there is shamelessness, there is moral fearlessness, there is serenity, there is exertion, there is non-distraction; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

428. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time. Etc.

429. What is restlessness at that time? Whatever restlessness of consciousness, non-appeasement, distraction of the mind, turmoil of consciousness - this is restlessness at that time, etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are five faculties, there is fourfold meditative absorption, there is the threefold path, there are four powers, there is one root, there is one contact, etc. there is one mind-object sense base, there is one

element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are unwholesome, etc.

430. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the energy faculty, the concentration faculty, the life faculty, wrong thought, wrong effort, wrong concentration, the power of energy, the power of concentration, the power of shamelessness, the power of moral fearlessness, restlessness, delusion, shamelessness, moral fearlessness, serenity, exertion, non-distraction; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are unwholesome.

Twelve unwholesome consciousnesses.

Indeterminate resultant

Wholesome resultant five sense consciousnesses

431. What mental states are indeterminate? At whatever time resultant eye-consciousness has arisen, accompanied by equanimity, having a visual object, as a result of wholesome action of the sensual sphere having been done and accumulated, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is equanimity, there is unified focus of mind, there is the mind faculty, there is the equanimity faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

432. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

433. What is feeling at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of contact with the corresponding eye-consciousness element, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is feeling at that time.

434. What is perception at that time? Whatever perception, perceiving, the state of having perceived, born of contact with the corresponding eye-consciousness element at that time - this is perception at that time.

435. What is volition at that time? Whatever volition, willing, the state of intending, born of contact with the corresponding eye-consciousness element at that time - this is volition at that time.

436. What is consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding eye-consciousness element - this is consciousness at that time.

437. What is equanimity at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-

pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is equanimity at that time.

438. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness - this is unified focus of mind at that time.

439. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding eye-consciousness element - this is the mind faculty at that time.

440. What is the equanimity faculty at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is the equanimity faculty at that time.

441. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one eye-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

442. What is the aggregate of mental activities at that time? Contact, volition, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

443. What mental states are indeterminate? At whatever time resultant ear-consciousness has arisen, accompanied by equanimity, having a sound as object, as a result of wholesome action of the sensual sphere having been done and accumulated, etc. nose-consciousness has arisen, accompanied by equanimity, having an odour as object, etc. tongue-consciousness has arisen, accompanied by equanimity, having a flavour as object, etc. body-consciousness has arisen, accompanied by pleasure, having a tangible object as object, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is happiness, there is unified focus of mind, there is the mind faculty, there is the faculty of pleasantness, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

444. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

445. What is feeling at that time? Whatever bodily comfort, bodily happiness, born of contact with the corresponding body-consciousness element, comfortable and pleasant feeling born of body-contact, comfortable and pleasant feeling born of body-contact - this is feeling at that time.

446. What is perception at that time? Whatever perception, perceiving, the state of having perceived, born of contact with the corresponding body-consciousness element at that time - this is perception at that time.

447. What is volition at that time? Whatever volition, willing, the state of intending, born of contact with the corresponding body-consciousness element at that time - this is volition at that time.

448. What is consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding body-consciousness element - this is consciousness at that time.

449. What is happiness at that time? Whatever bodily comfort, bodily happiness, comfortable and pleasant feeling born of body-contact, comfortable and pleasant feeling born of body-contact - this is happiness at that time.

450. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness - this is unified focus of mind at that time.

451. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding body-consciousness element - this is the mind faculty at that time.

452. What is the faculty of pleasantness at that time? Whatever bodily comfort, bodily happiness, comfortable and pleasant feeling born of body-contact, comfortable and pleasant feeling born of body-contact - this is the faculty of pleasantness at that time.

453. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one body-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

454. What is the aggregate of mental activities at that time? Contact, volition, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of

feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Five sense consciousnesses that are wholesome resultant.

Wholesome resultant mind-element

455. What mental states are indeterminate? At whatever time resultant mind-element has arisen, accompanied by equanimity, having a visual object, or etc. having a tangible object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the mind faculty, there is the equanimity faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

456. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

457. What is feeling at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of contact with the corresponding mind-element, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is feeling at that time.

458. What is perception at that time? Whatever perception, perceiving, the state of having perceived, born of contact with the corresponding mind-element at that time - this is perception at that time.

459. What is volition at that time? Whatever volition, willing, the state of intending, born of contact with the corresponding mind-element at that time - this is volition at that time.

460. What is consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-element - this is consciousness at that time.

461. What is applied thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind - this is applied thought at that time.

462. What is sustained thought at that time? Whatever at that time is moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is sustained thought at that time.

463. What is equanimity at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is equanimity at that time.

464. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness - this is unified focus of mind at that time.

465. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-element - this is the mind faculty at that time.

466. What is the equanimity faculty at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is the equanimity faculty at that time.

467. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one mind-element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

468. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Wholesome resultant mind-element.

Wholesome resultant mind-consciousness element accompanied by pleasure

469. What mental states are indeterminate? At whatever time resultant mind-consciousness element has arisen, accompanied by pleasure, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is joy, there is happiness, there is unified focus of mind, there is the mind faculty, there is the pleasure faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

470. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

471. What is feeling at that time? Whatever mental comfort, mental happiness, born of contact with the corresponding mind-consciousness element, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is feeling at that time.

472. What is perception at that time? Whatever perception, perceiving, the state of having perceived, born of contact with the corresponding mind-consciousness element at that time - this is perception at that time.

473. What is volition at that time? Whatever volition, willing, the state of intending, born of contact with the corresponding mind-consciousness element at that time - this is volition at that time.

474. What is consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is consciousness at that time.

475. What is applied thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind - this is applied thought at that time.

476. What is sustained thought at that time? Whatever at that time is moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is sustained thought at that time.

477. What is rapture at that time? Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness at that time - this is rapture at that time.

478. What is happiness at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is happiness at that time.

479. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness - this is unified focus of mind at that time.

480. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the mind faculty at that time.

481. What is the pleasure faculty at that time? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is the pleasure faculty at that time.

482. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one mind-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

483. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, joy, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Wholesome resultant mind-consciousness element accompanied by pleasure.

Wholesome resultant mind-consciousness element accompanied by equanimity

484. What mental states are indeterminate? At whatever time resultant mind-consciousness element has arisen, accompanied by equanimity, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the mind faculty, there is the equanimity faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

485. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

486. What is feeling at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of contact with the corresponding mind-consciousness element, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is feeling at that time.

487. What is perception at that time? Whatever perception, perceiving, the state of having perceived, born of contact with the corresponding mind-consciousness element at that time - this is perception at that time.

488. What is volition at that time? Whatever volition, willing, the state of intending, born of contact with the corresponding mind-consciousness element at that time - this is volition at that time.

489. What is consciousness at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is consciousness at that time.

490. What is applied thought at that time? Whatever at that time is reasoning, applied thought, thought, absorption, full absorption, directing of mind - this is applied thought at that time.

491. What is sustained thought at that time? Whatever at that time is moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is sustained thought at that time.

492. What is equanimity at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is equanimity at that time.

493. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness - this is unified focus of mind at that time.

494. What is the mind faculty at that time? Whatever at that time is consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is the mind faculty at that time.

495. What is the equanimity faculty at that time? Whatever mental feeling that is neither comfortable nor uncomfortable, born of mind-contact, neither-unpleasant-nor-pleasant feeling, neither-unpleasant-nor-pleasant feeling born of mind-contact - this is the equanimity faculty at that time.

496. What is the life faculty at that time? Whatever is the life span, duration, sustenance, nourishment, movement, conduct, protection, life, life faculty of those immaterial states - this is the life faculty at that time; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one mind-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

497. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Wholesome resultant mind-consciousness element accompanied by equanimity.

Eight great resultants

498. What mental states are indeterminate? At whatever time resultant mind-consciousness element has arisen, as a result of wholesome action of the sensual sphere having been done and accumulated, accompanied by pleasure, associated with knowledge, etc. accompanied by pleasure, associated with knowledge, with prompting, etc. accompanied by pleasure, dissociated from knowledge, etc. accompanied by pleasure, dissociated from knowledge, with prompting, etc. accompanied by equanimity, associated with knowledge, etc. accompanied by equanimity, associated with knowledge, with prompting, etc. accompanied by equanimity, dissociated from knowledge, etc. accompanied by equanimity, dissociated from knowledge, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact,

etc. there is non-distraction, etc. these mental states are indeterminate, etc. non-greed is an indeterminate root, etc. non-hate is an indeterminate root, etc. these mental states are indeterminate.

Eight great resultants.

Fine-material-sphere resultants

499. What mental states are indeterminate? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very wholesome action of the fine-material-sphere having been done and accumulated, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

500. What mental states are indeterminate? At whatever time one develops the path for rebirth in the fine-material realm, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very wholesome action of the fine-material-sphere having been done and accumulated, with the abandoning of pleasure, etc. one enters and dwells in the fifth meditative absorption, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Fine-material-sphere resultants.

Immaterial-sphere resultants

501. What mental states are indeterminate? At whatever time one develops the path for rebirth in the immaterial world, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, accompanied by perception of the plane of infinite space, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very wholesome action of the immaterial-sphere of existence having been done and accumulated, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, accompanied by perception of the plane of infinite space, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

502. What mental states are indeterminate? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of infinite space, accompanied by perception of the plane of infinite consciousness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative

absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very wholesome action of the immaterial-sphere of existence having been done and accumulated, having completely transcended the plane of infinite space, accompanied by perception of the plane of infinite consciousness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

503. What mental states are indeterminate? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of infinite consciousness, accompanied by perception of the plane of nothingness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very wholesome action of the immaterial-sphere of existence having been done and accumulated, having completely transcended the plane of infinite consciousness, accompanied by perception of the plane of nothingness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

504. What mental states are indeterminate? At whatever time one develops the path for rebirth in the immaterial world, having completely transcended the plane of nothingness, accompanied by perception of the plane of neither-perception-nor-non-perception, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very wholesome action of the immaterial-sphere of existence having been done and accumulated, having completely transcended the plane of nothingness, accompanied by perception of the plane of neither-perception-nor-non-perception, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Immaterial-sphere resultants.

Supramundane resultant - first path resultants

Pure practice

505. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, at that time there is contact, etc. there is the faculty of final knowledge, etc. there is non-distraction, etc. these mental states are indeterminate.

506. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, signless, at that time there is contact, etc. there is the faculty of final knowledge, etc. there is non-distraction, etc. these mental states are indeterminate.

507. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, at that time there is contact, etc. there is the faculty of final knowledge, etc. there is non-distraction, etc. these mental states are indeterminate.

508. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge - thus wholesome, etc. difficult practice and sluggish direct knowledge, emptiness - thus resultant, etc. difficult practice and sluggish direct knowledge - thus wholesome, etc. difficult practice and sluggish direct knowledge, signless - thus resultant, etc. difficult practice and sluggish direct knowledge - thus wholesome, etc. difficult practice and sluggish direct knowledge, desireless - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

509. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, etc. easy practice and sluggish direct knowledge, etc. easy practice and quick direct knowledge, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative

absorption, etc. one enters and dwells in the fifth meditative absorption, which is of easy practice and quick direct knowledge - thus wholesome, etc. easy practice and quick direct knowledge, emptiness - thus resultant, etc. easy practice and quick direct knowledge - thus wholesome, etc. easy practice and quick direct knowledge, signless - thus resultant, etc. easy practice and quick direct knowledge - thus wholesome, etc. easy practice and quick direct knowledge, desireless - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Pure practice.

Pure emptiness

510. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

511. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is signless, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

512. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

513. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second

meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, emptiness - thus wholesome, etc. emptiness - thus resultant, etc. emptiness - thus wholesome, etc. signless - thus resultant, etc. emptiness - thus wholesome, etc. desireless - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Pure emptiness.

Emptiness practice

514. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

515. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, signless, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

516. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

517. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first

plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, emptiness - thus wholesome, etc. difficult practice and sluggish direct knowledge, emptiness - thus resultant, etc. difficult practice and sluggish direct knowledge, emptiness - thus wholesome, etc. difficult practice and sluggish direct knowledge, signless - thus resultant, etc. difficult practice and sluggish direct knowledge, emptiness - thus wholesome, etc. difficult practice and sluggish direct knowledge, desireless - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

518. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, empty, etc. of easy practice and sluggish direct knowledge, empty, etc. easy practice and quick direct knowledge, emptiness, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of easy practice and quick direct knowledge, emptiness - thus wholesome, etc. easy practice and quick direct knowledge, emptiness - thus resultant, etc. easy practice and quick direct knowledge, emptiness - thus wholesome, etc. easy practice and quick direct knowledge, signless - thus resultant, etc. easy practice and quick direct knowledge, emptiness - thus wholesome, etc. easy practice and quick direct knowledge, desireless - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Emptiness practice.

Pure undirected

519. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

520. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very

supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is signless, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

521. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

522. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, desireless - thus wholesome, etc. desireless - thus resultant, etc. desireless - thus wholesome, etc. signless - thus resultant, etc. desireless - thus wholesome, etc. emptiness - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Pure undirected.

Undirected practice

523. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

524. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome

meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, signless, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

525. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

526. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, desireless - thus wholesome, etc. difficult practice and sluggish direct knowledge, desireless - thus resultant, etc. difficult practice and sluggish direct knowledge, desireless - thus wholesome, etc. difficult practice and sluggish direct knowledge, signless - thus resultant, etc. difficult practice and sluggish direct knowledge, desireless - thus wholesome, etc. difficult practice and sluggish direct knowledge, emptiness - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

527. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, undirected, etc. of easy practice and sluggish direct knowledge, undirected, etc. of easy practice and quick direct knowledge, undirected, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of easy practice and quick direct knowledge, desireless - thus wholesome, etc. easy practice and quick direct knowledge, desireless - thus resultant, etc. easy practice and quick direct knowledge, desireless - thus wholesome, etc. easy practice and quick direct knowledge, signless - thus resultant, etc. easy practice and quick direct knowledge, desireless - thus wholesome, etc. easy practice and quick direct knowledge, emptiness - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Twenty great methods

528. What mental states are indeterminate? At whatever time one develops the supramundane path, etc. one develops the supramundane establishment of mindfulness, etc. one develops the supramundane right striving, etc. one develops the supramundane basis for spiritual power, etc. one develops the supramundane faculty, etc. one develops the supramundane power, etc. one develops the supramundane factor of enlightenment, etc. one develops the supramundane truth, etc. one develops the supramundane serenity, etc. one develops the supramundane mental state, etc. one develops the supramundane aggregate, etc. one develops the supramundane sense base, etc. one develops the supramundane element, etc. one develops the supramundane nutriment, etc. one develops the supramundane contact, etc. one develops the supramundane feeling, etc. one develops the supramundane perception, etc. one develops the supramundane volition, etc. one develops the supramundane consciousness, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, etc. the signless, etc. undirected, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Twenty great methods.

Desire-predominant pure practice

529. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

530. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, desire-predominant, at that time there is contact, etc. there is non-distraction, etc.

these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, signless, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

531. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

532. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, emptiness, desire-predominant - thus resultant, etc. difficult practice and sluggish direct knowledge, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, signless, desire-predominant - thus resultant, etc. difficult practice and sluggish direct knowledge, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, desireless, desire-predominant - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

533. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, desire-predominant, etc. easy practice and sluggish direct knowledge, desire-predominant, etc. easy practice and quick direct knowledge, desire-predominant, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of easy practice and quick direct knowledge, desire-predominant - thus wholesome, etc. easy practice and quick direct knowledge, emptiness, desire-predominant - thus resultant, etc. easy practice and quick direct knowledge, desire-predominant - thus wholesome, etc. easy practice

and quick direct knowledge, signless, desire-predominant - thus resultant, etc. easy practice and quick direct knowledge, desire-predominant - thus wholesome, etc. easy practice and quick direct knowledge, desireless, desire-predominant - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Desire-predominant pure practice.

Desire-predominant pure emptiness

534. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

535. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, signless, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

536. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

537. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is empty, desire-predominant - thus

wholesome, etc. emptiness, desire-predominant - thus resultant, etc. emptiness, desire-predominant - thus wholesome, etc. signless, desire-predominant - thus resultant, etc. emptiness, desire-predominant - thus wholesome, etc. desireless, desire-predominant - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Desire-predominant pure emptiness.

538. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

539. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, signless, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

540. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

541. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first

plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, emptiness, desire-predominant - thus resultant, etc. difficult practice and sluggish direct knowledge, emptiness, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, signless, desire-predominant - thus resultant, etc. difficult practice and sluggish direct knowledge, emptiness, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, desireless, desire-predominant - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

542. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, emptiness, desire-predominant, etc. easy practice and sluggish direct knowledge, emptiness, desire-predominant, etc. easy practice and quick direct knowledge, emptiness, desire-predominant, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption... etc. one enters and dwells in the fifth meditative absorption, which is of easy practice and quick direct knowledge, emptiness, desire-predominant - thus wholesome, etc. easy practice and quick direct knowledge, emptiness, desire-predominant - thus resultant, etc. easy practice and quick direct knowledge, emptiness, desire-predominant - thus wholesome, etc. easy practice and quick direct knowledge, signless, desire-predominant - thus resultant, etc. easy practice and quick direct knowledge, emptiness, desire-predominant - thus wholesome, etc. easy practice and quick direct knowledge, desireless, desire-predominant - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

543. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

544. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, undirected, desire-predominant, at that time there is contact,

etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, signless, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

545. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

546. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is undirected, desire-predominant - thus wholesome, etc. undirected, desire-predominant - thus resultant, etc. undirected, desire-predominant - thus wholesome, etc. signless, desire-predominant - thus resultant, etc. undirected, desire-predominant - thus wholesome, etc. empty, desire-predominant - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

547. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

548. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very

supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, signless, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

549. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

550. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, undirected, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, undirected, desire-predominant - thus resultant, etc. difficult practice and sluggish direct knowledge, undirected, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, signless, desire-predominant - thus resultant, etc. difficult practice and sluggish direct knowledge, undirected, desire-predominant - thus wholesome, etc. difficult practice and sluggish direct knowledge, empty, desire-predominant - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

551. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and quick direct knowledge, undirected, desire-predominant, etc. easy practice and sluggish direct knowledge, undirected, desire-predominant, etc. easy practice and quick direct knowledge, undirected, desire-predominant, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, which is of easy practice and quick direct knowledge, undirected, desire-predominant - thus wholesome, etc. easy practice and quick direct knowledge, undirected, desire-predominant - thus resultant, etc. easy practice and quick direct knowledge,

undirected, desire-predominant - thus wholesome, etc. easy practice and quick direct knowledge, signless, desire-predominant - thus resultant, etc. easy practice and quick direct knowledge, undirected, desire-predominant - thus wholesome, etc. easy practice and quick direct knowledge, empty, desire-predominant - thus resultant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

552. What mental states are indeterminate? At whatever time one develops the supramundane path, etc. one develops the supramundane establishment of mindfulness, etc. one develops the supramundane right striving, etc. one develops the supramundane basis for spiritual power, etc. one develops the supramundane faculty, etc. one develops the supramundane power, etc. one develops the supramundane factor of enlightenment, etc. one develops the supramundane truth, etc. one develops the supramundane serenity, etc. one develops the supramundane mental state, etc. one develops the supramundane aggregate, etc. one develops the supramundane sense base, etc. one develops the supramundane element, etc. one develops the supramundane nutriment, etc. one develops the supramundane contact, etc. one develops the supramundane feeling, etc. one develops the supramundane perception, etc. one develops the supramundane volition, etc. one develops the supramundane consciousness, leading to liberation, leading to non-accumulation, for the abandoning of wrong views, for the attainment of the first plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, desire-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, empty, etc. signless, etc. undirected, desire-predominant, etc. energy-predominant, etc. mind-predominant, etc. investigation-predominant, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Result of the first path.

Result of the second path and so on

553. What mental states are indeterminate? At whatever time one develops supramundane meditative absorption, leading to liberation, leading to non-accumulation, for the diminution of sensual lust and anger, for the attainment of the second plane, etc. for the complete abandoning of sensual lust and anger, for the attainment of the third plane, etc. for the complete abandoning of lust for fine-material existence, lust for immaterial existence, conceit, restlessness and ignorance, for the attainment of the fourth plane, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is the faculty of final knowledge, etc. there is non-distraction, etc. these mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, which is of difficult practice and

sluggish direct knowledge, empty, at that time there is contact, etc. there is the faculty of one who has final knowledge, etc. there is non-distraction, etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

554. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time. Etc.

555. What is the faculty of one who has final knowledge at that time? Whatever final liberating knowledge, wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view, enlightenment factor of investigation of phenomena, path factor, included in the path of those mental states of one who has final liberating knowledge - this is the faculty of one who has final knowledge at that time, etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

Result of the second path and so on.

Supramundane result.

Unwholesome resultant indeterminate

Unwholesome resultant five sense consciousnesses

556. What mental states are indeterminate? At whatever time resultant eye-consciousness has arisen, accompanied by equanimity, having a visual object, as a result of unwholesome action having been done and accumulated, etc. ear-consciousness has arisen, accompanied by equanimity, having a sound as object, etc. nose-consciousness has arisen, accompanied by equanimity, having an odour as object, etc. tongue-consciousness has arisen, accompanied by equanimity, having a flavour as object, etc. body-consciousness has arisen, accompanied by pain, having a tangible object as object, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is pain, there is unified focus of mind, there is the mind faculty, there is the faculty of pain, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

557. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time.

558. What is feeling at that time? Whatever bodily discomfort, bodily pain, born of contact with the corresponding body-consciousness element, uncomfortable and painful feeling born of body-contact, uncomfortable and painful feeling born of body-contact - this is feeling at that time. Etc.

559. What is pain at that time? Whatever bodily discomfort, bodily pain, uncomfortable and painful feeling born of body-contact, uncomfortable and painful feeling born of body-contact - this is pain at that time. Etc.

560. What is the faculty of pain at that time? Whatever bodily discomfort, bodily pain, uncomfortable and painful feeling born of body-contact, uncomfortable and painful feeling born of body-contact - this is the faculty of pain at that time, etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one body-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

561. What is the aggregate of mental activities at that time? Contact, volition, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Unwholesome resultant five consciousnesses.

Unwholesome resultant mind-element

562. What mental states are indeterminate? At whatever time resultant mind-element has arisen, accompanied by equanimity, having a visual object, or etc. having a tangible object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the mind faculty, there is the equanimity faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one mind-element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

563. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Unwholesome resultant mind-element.

Unwholesome resultant mind-consciousness element

564. What mental states are indeterminate? At whatever time resultant mind-consciousness element has arisen, accompanied by equanimity, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the mind faculty, there is the equanimity faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one mind-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

565. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Unwholesome resultant mind-consciousness element.

Resultant indeterminate.

Rootless functional indeterminate

Functional mind-element

566. What mental states are indeterminate? At whatever time mind-element has arisen, functional, neither wholesome nor unwholesome, and not a result of action, accompanied by equanimity, having a visual object, or etc. having a tangible object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the mind faculty, there is the equanimity faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are three faculties, there is one contact, etc. there is one mind-element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

567. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental

activities at that time. Etc. these mental states are indeterminate.

Functional mind-element.

Functional mind-consciousness element accompanied by pleasure

568. What mental states are indeterminate? At whatever time mind-consciousness element has arisen, functional, neither wholesome nor unwholesome, and not a result of action, accompanied by pleasure, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is joy, there is happiness, there is unified focus of mind, there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the pleasure faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

569. What is contact at that time? Whatever at that time is contact, touching, contacting, the state of having contacted - this is contact at that time. Etc.

570. What is unified focus of mind at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration - this is unified focus of mind at that time.

571. What is the energy faculty at that time? Whatever at that time is mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, strength, steadfastness, unflagging effort, not abandoning desire, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy - this is the energy faculty at that time.

572. What is the concentration faculty at that time? Whatever at that time is the stability of consciousness, the steadiness, the position, the non-disturbance, the non-distraction, the state of undisturbed mind, serenity, the concentration faculty, the power of concentration - this is the concentration faculty at that time, etc. or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are five faculties, there is one contact, etc. there is one mind-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

573. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, joy, unified focus of mind, the energy faculty, the concentration faculty, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Functional mind-consciousness element accompanied by equanimity

574. What mental states are indeterminate? At whatever time mind-consciousness element has arisen, functional, neither wholesome nor unwholesome, and not a result of action, accompanied by equanimity, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, there is feeling, there is perception, there is volition, there is consciousness, there is applied thought, there is sustained thought, there is equanimity, there is unified focus of mind, there is the energy faculty, there is the concentration faculty, there is the mind faculty, there is the equanimity faculty, there is the life faculty; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

Now at that time there are four aggregates, there are two sense bases, there are two elements, there are three nutriments, there are five faculties, there is one contact, etc. there is one mind-consciousness element, there is one mind-object sense base, there is one element of phenomena; or whatever other dependently arisen immaterial mental states there are at that time - these mental states are indeterminate, etc.

575. What is the aggregate of mental activities at that time? Contact, volition, applied thought, sustained thought, unified focus of mind, the energy faculty, the concentration faculty, the life faculty; or whatever other dependently arisen immaterial mental states there are at that time, setting aside the aggregate of feeling, setting aside the aggregate of perception, setting aside the aggregate of consciousness - this is the aggregate of mental activities at that time. Etc. these mental states are indeterminate.

Functional mind-consciousness element accompanied by equanimity.

Rootless functional indeterminate.

Sensual-sphere functional with root

576. What mental states are indeterminate? At whatever time mind-consciousness element has arisen, functional, neither wholesome nor unwholesome, and not a result of action, accompanied by pleasure, associated with knowledge, etc. accompanied by pleasure, associated with knowledge, with prompting, etc. accompanied by pleasure, dissociated from knowledge, etc. accompanied by pleasure, dissociated from knowledge, with prompting, etc. accompanied by equanimity, associated with knowledge, etc. accompanied by equanimity, associated with knowledge, with prompting, etc. accompanied by equanimity, dissociated from knowledge, etc. accompanied by equanimity, dissociated from knowledge, with prompting, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate, etc. non-greed is an indeterminate root, etc. non-hate is an indeterminate root, etc. these mental states are indeterminate.

Sensual-sphere functional with root.

Fine-material-sphere functional

577. What mental states are indeterminate? At whatever time one develops fine-material-sphere meditative absorption, functional, neither wholesome nor unwholesome, and not the result of action, for pleasant abiding in the present life, quite secluded from sensual pleasures, etc. one enters and dwells in the first meditative absorption, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

578. What mental states are indeterminate? At whatever time one develops fine-material-sphere meditative absorption, functional, neither wholesome nor unwholesome, and not the result of action, for pleasant abiding in the present life, with the subsiding of applied and sustained thought, etc. the second meditative absorption, etc. the third meditative absorption... etc. the fourth meditative absorption... etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, the earth kasiṇa, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

Fine-material-sphere functional.

Immaterial-sphere functional

579. What mental states are indeterminate? At whatever time one develops immaterial-sphere meditative absorption, functional, neither wholesome nor unwholesome, and not the result of action, for pleasant abiding in the present life, with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, accompanied by perception of the plane of infinite space, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

580. What mental states are indeterminate? At whatever time one develops immaterial-sphere meditative absorption, functional, neither wholesome nor unwholesome, and not the result of action, for pleasant abiding in the present life, having completely transcended the plane of infinite space, accompanied by perception of the plane of infinite consciousness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

581. What mental states are indeterminate? At whatever time one develops immaterial-sphere meditative absorption, functional, neither wholesome nor unwholesome, and not the result of action, for pleasant abiding in the present life, having completely transcended the plane of infinite consciousness, accompanied by perception of the plane of nothingness, with the abandoning of pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate.

582. What mental states are indeterminate? At whatever time one develops immaterial-sphere meditative absorption, functional, neither wholesome nor unwholesome, and not the result of action, for pleasant abiding in the present life, having completely transcended the plane of nothingness, accompanied by perception of the plane of neither-perception-nor-non-perception, with the abandoning of

pleasure, etc. one enters and dwells in the fourth meditative absorption, at that time there is contact, etc. there is non-distraction, etc. these mental states are indeterminate, etc. non-greed is an indeterminate root, etc. non-hate is an indeterminate root, etc. non-delusion is an indeterminate root, etc. these mental states are indeterminate.

Immaterial-sphere functional.

Functional indeterminate.

The section on the arising of consciousness is finished.



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.

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