

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

The Triple Canon (Tipiṭaka)

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

02. The Book of Analysis (02. Vibhaṅgapāḷi)

12. Analysis of Meditative Absorptions (Jhānas)
(12. Jhānavibhaṅgo)

[Vb 12, PTS 244-271]



PaliVerse

02. The Book of Analysis

12. Analysis of Meditative Absorptions

1. The Suttanta Classification

508. Here a monk dwells restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them, with guarded doors in the sense faculties, knowing moderation in food, in the first and last watches of the night devoted to the practice of wakefulness, with perseverance and discretion devoted to the pursuit of development of the qualities conducive to enlightenment. He acts with full awareness when going forward and returning, acts with full awareness when looking ahead and looking aside, acts with full awareness when bending and stretching, acts with full awareness when wearing the double robe, bowl and robes, acts with full awareness when eating, drinking, chewing and tasting, acts with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent. He resorts to a secluded lodging - a forest, the root of a tree, a mountain, a grotto, a mountain cave, a cemetery, a deep forest, an open space, a heap of straw - with little noise, with little disturbance, with an atmosphere of solitude, remote from people, suitable for seclusion. He, having gone to the forest, or having gone to the root of a tree, or having gone to an empty house, sits down, folding his legs crosswise, directing his body upright, having established mindfulness in front of him. He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will, compassionate for the welfare of all living beings; he purifies the mind of anger and malice. Having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor. Having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse. Having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt. He, having abandoned these five mental hindrances, impurities of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; with the subsiding of applied and sustained thought, he enters and dwells in the second meditative absorption, which has internal confidence and unification of mind, is without applied thought and without sustained thought, with rapture and happiness born of concentration; with the fading away of rapture, he dwells in equanimity, 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" - he enters and dwells in the third meditative absorption; with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has

neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity; with the complete transcendence of perceptions of material form, with the passing away of perceptions of sensory impingement, with inattention to perceptions of diversity, aware that "space is infinite," he enters and dwells in the plane of infinite space; with the complete transcendence of the plane of infinite space, aware that "consciousness is infinite," he enters and dwells in the plane of infinite consciousness; with the complete transcendence of the plane of infinite consciousness, aware that "there is nothing," he enters and dwells in the plane of nothingness; with the complete transcendence of the plane of nothingness, he enters and dwells in the plane of neither-perception-nor-non-perception.

The Matrix

509. "Here" means in this view, in this acceptance, in this preference, in this undertaking, in this teaching, in this discipline, in this Teaching and discipline, in this dispensation, in this holy life, in this Teacher's instruction. Therefore it is said "here".

510. "Monk": a monk by convention, a monk by acknowledgment, one who begs is a monk, one who is a beggar is a monk, one who has entered upon the practice of going for alms is a monk, one who wears torn robes is a monk, one who breaks evil unwholesome mental states is a monk, through the breaking of evil unwholesome mental states one is a monk, through the limited abandoning of mental defilements one is a monk, through the unlimited abandoning of mental defilements one is a monk, a trainee is a monk, one beyond training is a monk, one who is neither trainee nor one beyond training is a monk, the foremost is a monk, the good is a monk, the clear is a monk, the substantial is a monk, one fully ordained by a complete community through a legal act at which a motion is put and is followed by three proclamations that is unshakable and worthy of standing is a monk.

511. "Pātimokkha" means morality is the support, the beginning, good conduct, self-control, restraint, the chief, the foremost for the attainment of wholesome mental states. "Restraint" means: Bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression. "Restrained" means: One who is endowed with this Pātimokkha restraint, fully endowed, approached, fully approached, attained, accomplished, possessed of it. Therefore it is said "restrained by the restraint of the Pātimokkha."

512. "Dwells" means he moves, conducts himself, maintains himself, sustains himself, supports himself, walks, dwells. Therefore it is said "dwells".

513. "Accomplished in good conduct and lawful resort" - there is good conduct, there is inappropriate conduct.

Therein, what is inappropriate conduct? Bodily transgression, verbal transgression, bodily and verbal transgression - this is called "inappropriate conduct". All immorality is also inappropriate conduct. Here a certain one earns his living by giving bamboo, or by giving leaves, or by giving flowers, or by giving fruit, or by giving bathing powder, or by giving wooden toothbrush, or by flattery, or by bean-soup-like behaviour, or by acting as a servant, or by running errands on foot, or by some other wrong livelihood scorned by the Buddha - this is called "inappropriate conduct".

Therein, what is good conduct? Bodily non-transgression, verbal non-transgression,

bodily and verbal non-transgression - this is called "good conduct". All restraint by morality is also good conduct. Here a certain one does not earn his living by giving bamboo, not by giving leaves, not by giving flowers, not by giving fruit, not by giving bathing powder, not by giving wooden toothbrush, not by flattery, not by bean-soup-like behaviour, not by acting as a servant, not by running errands on foot, not by some other wrong livelihood scorned by the Buddha - this is called "good conduct".

514. "Resort" - there is proper resort, there is improper resort.

Therein, what is improper resort? Here a certain one frequents prostitutes, or frequents widows, or frequents unmarried grown-up women, or frequents eunuchs, or frequents nuns, or frequents taverns, he dwells in company with kings, royal ministers, sectarians, and disciples of sectarians, with not becoming association; or whatever families are faithless, without confidence, not like a watering place, abusive and insulting, wishing harm, wishing ill, wishing discomfort, wishing insecurity for monks, nuns, male lay followers, and female lay followers - he frequents, associates with, and attends upon such families - this is called "improper resort".

Therein, what is proper resort? Here a certain one does not frequent prostitutes, does not frequent widows, does not frequent unmarried grown-up women, does not frequent eunuchs, does not frequent nuns, does not frequent taverns, he dwells not in company with kings, royal ministers, sectarians, and disciples of sectarians, with not becoming association; but whatever families are faithful, devoted, like a watering place, illuminated by the orange robe, favourable to sages, wishing for welfare, wishing for benefit, wishing for comfort, wishing for freedom from bondage for monks, nuns, male lay followers, and female lay followers - he frequents, associates with, and attends upon such families - this is called "proper resort". Thus one is endowed with this good conduct and with this resort, etc. possessed of it. Therefore it is said "accomplished in good conduct and lawful resort".

515. "Seeing danger in the slightest faults": therein, what are the slightest faults? Whatever faults are trifling, insignificant, light, considered light, to be dealt with by self-control, to be dealt with by restraint, to be dealt with by arising of consciousness, bound to attention - these are called "slightest faults". Thus in these slightest faults one sees the fault and sees the danger and sees the danger and sees the escape. Therefore it is said "seeing danger in the slightest faults".

516. "Having accepted the training rules he trains in them": therein, what is training? There are four trainings - the training for monks is the monks' training, the training for nuns is the nuns' training, the training for male lay followers is the male lay followers' training, the training for female lay followers is the female lay followers' training. These are called "trainings". Thus in these trainings, entirely in every way, in every manner, without remainder, without exception, having accepted one proceeds. Therefore it is said "having accepted the training rules he trains in them".

517. "One with guarded doors in the sense faculties" - there is guarding the doors of the sense faculties, there is not guarding the doors of the sense faculties.

Therein, what is not guarding the doors of the sense faculties? Here someone, having seen a form with the eye, is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness,

displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the eye-faculty, he does not commit to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is one who grasps at signs, one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he does not proceed to restrain it, he does not guard the mind faculty, he does not commit to restraint of the mind faculty. Whatever non-guarding, non-protection, non-safeguarding, non-restraint of these six faculties - this is called "not guarding the doors of the sense faculties".

Therein, what is guarding the doors of the sense faculties? Here someone, having seen a form with the eye, is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the eye-faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the eye-faculty, he commits to restraint of the eye-faculty. Having heard a sound with the ear. Etc. Having smelled an odour with the nose... etc... Having tasted a flavour with the tongue... etc. Having touched a tangible object with the body... etc... Having cognised a mental object with the mind, he is not one who grasps at signs, nor one who grasps at features. Since, if he were to dwell with the mind faculty unrestrained, covetousness, displeasure, and evil unwholesome mental states would flow in upon him, he proceeds to restrain it, he guards the mind faculty, he commits to restraint of the mind faculty. Whatever guarding, protection, safeguarding, restraint of these six faculties - this is called "guarding the doors of the sense faculties". One who is endowed with this guarding the doors of the sense faculties, fully endowed... etc. possessed of it. Therefore it is said "one with guarded doors in the sense faculties".

518. "One who knows moderation in food" - there is moderation in eating, there is immoderation in eating.

Therein, what is immoderation in eating? Here someone, without reflection, unwisely takes food for amusement, for intoxication, for adornment, for beautification. Whatever discontent, immoderation, non-reflection in eating there - this is called "immoderation in eating".

Therein, what is moderation in eating? Here someone, having reflected wisely, takes food - "Not for amusement, not for intoxication, not for adornment, not for beautification, only for the presence and sustenance of this body, for the cessation of harm, for the support of the holy life, thus: 'I shall ward off the old feeling and shall not give rise to a new feeling, and there will be for me progress, blamelessness, and comfortable dwelling.'" Whatever contentment, moderation, reflection regarding food there - this is called "moderation in eating". One who is endowed with this moderation in eating, etc. possessed of it. Therefore it is said "one who knows moderation in food".

519. And how is a monk devoted to the practice of wakefulness in the first and last watches of the night? Here a monk during the day by walking and sitting purifies the mind of obstructive mental states, during the first watch of the night by walking and

sitting purifies the mind of obstructive mental states, during the middle watch of the night lies down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising, during the last watch of the night, having risen, by walking and sitting purifies the mind of obstructive mental states. Thus a monk is devoted to the practice of wakefulness in the first and last watches of the night.

520. "Perseverance": Whatever mental arousal of energy, etc. right effort.

521. "Discretion" means: Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view.

522. "Devoted to the pursuit of development of the qualities conducive to enlightenment". Therein, what are the qualities conducive to enlightenment? Seven factors of enlightenment - the enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity. These are called "qualities conducive to enlightenment". Thus one practises, develops, and cultivates those qualities conducive to enlightenment. Therefore it is said "devoted to the pursuit of development of the qualities conducive to enlightenment".

523. And how does a monk act with full awareness when going forward and returning, act with full awareness when looking ahead and looking aside, act with full awareness when bending and stretching, act with full awareness when wearing the double robe, bowl and robes, act with full awareness when eating, drinking, chewing and tasting, act with full awareness when defecating and urinating, act with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent? Here a monk goes forward mindfully and fully aware, returns mindfully and fully aware, looks ahead mindfully and fully aware, looks aside mindfully and fully aware, bends mindfully and fully aware, stretches mindfully and fully aware, acts mindfully and with full awareness, acts mindfully and with full awareness when wearing the double robe, bowl and robes, acts mindfully and with full awareness when eating, drinking, chewing and tasting, acts mindfully and with full awareness when defecating and urinating, acts mindfully and with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent.

524. Therein, what is mindfulness? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness - this is called "mindfulness".

525. "Fully aware": therein, what is full awareness? 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 - this is called "full awareness". Thus one is endowed with this mindfulness and with this full awareness,

etc. possessed of it. Thus a monk goes forward mindfully and fully aware, returns mindfully and fully aware, looks ahead mindfully and fully aware, looks aside mindfully and fully aware, bends mindfully and fully aware, stretches mindfully and fully aware, acts mindfully and with full awareness, acts mindfully and with full awareness when wearing the double robe, bowl and robes, acts mindfully and with full awareness when eating, drinking, chewing and tasting, acts mindfully and with full awareness when defecating and urinating, acts with full awareness when walking, standing, sitting, sleeping, waking, speaking and remaining silent.

526. "Secluded" means even if a lodging is near, and it is not crowded by householders or those gone forth. On account of that, it is secluded. Even if a lodging is far, and it is not crowded by householders or those gone forth. On account of that, it is secluded.

527. "Lodging": a bed is also a lodging, a chair is also a lodging, a mattress is also a lodging, a pillow is also a lodging, a dwelling-place is also a lodging, a kind of house which has a roof in the shape of an eagle's wing is also a lodging, a mansion is also a lodging, a tower is also a lodging, a pavilion is also a lodging, a rock cell is also a lodging, a cave is also a lodging, a tree-root is also a lodging, a bamboo thicket is also a lodging. Or wherever monks withdraw to, all that is a lodging.

528. "He resorts to a secluded lodging" - this secluded lodging he resorts to, associates with, practises, indulges in, attends. Therefore it is said "he resorts to a secluded lodging."

529. "Forest" means having gone out beyond the gate, all this is forest.

530. "Tree-root" means a tree-root is just a tree-root. A mountain is just a mountain. A grotto is just a grotto. A mountain cave is just a mountain cave. A cemetery is just a cemetery. An open space is just an open space. A heap of straw is just a heap of straw.

531. "Deep forest" is a designation for distant lodgings. "Deep forest" is a designation for lodgings in jungle thickets. "Deep forest" is a designation for dreadful lodgings. "Deep forest" is a designation for lodgings that cause hair to stand on end. "Deep forest" is a designation for lodgings at the border. "Deep forest" is a designation for lodgings not in the vicinity of human beings. "Deep forest" is a designation for lodgings difficult to endure.

532. "With little sound" means even if a lodging is near, and it is not crowded by householders or those gone forth. On account of that, it has little sound. Even if a lodging is far, and it is not crowded by householders or those gone forth. On account of that, it has little sound.

533. "With little disturbance" means that which has little sound, that is with little disturbance. That which has little disturbance, that is with an atmosphere of solitude. That which has an atmosphere of solitude, that is remote from people. That which is remote from people, that is suitable for seclusion.

534. "Having gone to the forest, or having gone to the root of a tree, or having gone to an empty house": one has gone to the forest, or has gone to the root of a tree, or has gone to an empty house.

535. "Sits down folding his legs crosswise" means he is seated, folding his legs crosswise.

536. "Directing his body upright" means the body is upright, stable, directed.

537. "Having established mindfulness in front of him": therein, what is mindfulness? Whatever mindfulness, recollection, recalling, etc. right mindfulness - this is called "mindfulness". This mindfulness is established, well established at the tip of the nose or at the upper lip. Therefore it is said "having established mindfulness in front of him".

538. "Having abandoned covetousness in the world": therein, what is covetousness? Whatever lust, passion, etc. mental passion - this is called "covetousness".

Therein, what is the world? The five aggregates of clinging are the world - this is called "the world". This covetousness regarding this world is peaceful, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "having abandoned covetousness in the world".

539. "With a mind free from covetousness": therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is free from covetousness. Therefore it is said "with a mind free from covetousness".

540. "Dwells" means he moves, conducts himself, maintains himself, sustains himself, supports himself, walks, dwells. Therefore it is said "dwells".

541. "He purifies the mind of covetousness": therein, what is covetousness? Whatever lust, passion, etc. mental passion - this is called "covetousness".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind he cleans, purifies, thoroughly purifies, releases, liberates, completely liberates from this covetousness. Therefore it is said "he purifies the mind of covetousness".

542. "Having abandoned anger and malice": there is anger, there is malice.

Therein, what is anger? Whatever resentment of the mind, repulsion, aversion, opposition, irritation, fury, rage, hate, corruption, wickedness, mental corruption, ill-will, wrath, anger, the state of being angry, 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 called "anger".

Therein, what is malice? Whatever is anger, that is malice; whatever is malice, that is anger. Thus this anger and this malice are peaceful, calmed, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "having abandoned anger and malice".

543. "With a mind free from ill-will": therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is free from ill-will. Therefore it is said "with a mind free from ill-

will".

544. "Dwells"... etc. Therefore it is said "dwells".

545. "He purifies the mind of anger and malice."There is anger, there is malice.

Therein, what is anger? Whatever resentment of the mind, etc. ferocity, harshness, displeasure of consciousness - this is called "anger".

Therein, what is malice? Whatever is anger, that is malice; whatever is malice, that is anger.

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind he cleans, purifies, thoroughly purifies, releases, liberates, completely liberates from this anger and malice. Therefore it is said "he purifies the mind of anger and malice."

546. "Having abandoned sloth and torpor": there is sloth, there is torpor.

Therein, what is sloth? Whatever unwieldiness of consciousness, unfitness for work, sluggishness, stolidity, shrinking, the act of shrinking, the state of having shrunk, sloth, being slothful, the state of sloth of consciousness - this is called "sloth".

Therein, what is torpor? Whatever unwieldiness of the body, unfitness for work, covering, enveloping, internal obstruction, torpor, sleeping, nodding, sleeping, the act of sleeping, the state of having slept - this is called "torpor". Thus this sloth and this torpor are peaceful, calmed, appeased, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "having abandoned sloth and torpor".

547. "Free from sloth and torpor": Because that sloth and torpor has been given up, vomited out, released, abandoned, relinquished, abandoned and relinquished. Therefore it is said "free from sloth and torpor".

548. "Dwells"... etc. Therefore it is said "dwells".

549. "Perceiving light". Therein, what is perception? Whatever perception, perceiving, the state of having perceived - this is called "perception". This perception is light, unveiled, pure, bright. Therefore it is said "perceiving light".

550. "Mindful and fully aware". Therein, what is mindfulness? Whatever mindfulness, recollection, recalling, etc. right mindfulness - this is called "mindfulness".

Therein, what is full awareness? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "full awareness". Thus one is endowed with this mindfulness and with this full awareness, etc. possessed of it. Therefore it is said "mindful and fully aware".

551. "He purifies the mind of sloth and torpor."There is sloth, there is torpor.

Therein, what is sloth? Etc. this is called "sloth".

Therein, what is torpor? Etc. this is called "torpor".

Therein, what is mind? Etc. this is called "mind". This mind he cleans, purifies, thoroughly purifies, releases, liberates, completely liberates from this sloth and torpor. Therefore it is said "he purifies the mind of sloth and torpor."

552. "Having abandoned restlessness and remorse": there is restlessness, there is remorse.

Therein, what is restlessness? Whatever restlessness of the mind, non-appeasement, distraction of the mind, turmoil of the mind - this is called "restlessness".

Therein, what is remorse? Perceiving what is not allowable as allowable, perceiving what is allowable as not allowable, perceiving what is faultless as faulty, perceiving what is faulty as faultless, whatever such remorse, the act of having remorse, the state of having remorse, regret of the mind, mental perplexity - this is called "remorse". Thus this restlessness and this remorse are peaceful, calmed, appeased, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "having abandoned restlessness and remorse".

553. "Unagitated": because that restlessness and remorse has been given up, vomited out, released, abandoned, relinquished, abandoned and relinquished. Therefore it is said "unagitated".

554. "Dwells"... etc. Therefore it is said "dwells".

555. "With a calmed mind". Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is internally peaceful, appeased, calmed. Therefore it is said "with a mind internally calmed".

556. "He purifies the mind of restlessness and remorse": there is restlessness, there is remorse.

Therein, what is restlessness? Whatever restlessness of the mind, non-appeasement, distraction of the mind, turmoil of the mind - this is called "restlessness".

Therein, what is remorse? Etc. this is called "remorse".

Therein, what is mind? Etc. this is called "mind". This mind he cleans, purifies, thoroughly purifies, releases, liberates, completely liberates from this restlessness and remorse. Therefore it is said "he purifies the mind of restlessness and remorse."

557. "Having abandoned sceptical doubt": therein, what is sceptical doubt? Whatever 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, trepidation of consciousness, mental perplexity - this is called "sceptical doubt". This sceptical doubt is peaceful, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "having abandoned sceptical doubt".

558. "One who has crossed over sceptical doubt" - this sceptical doubt he has crossed over, gone out of, passed over, gone beyond, reached the far shore. Therefore it is said "one who has crossed over sceptical doubt".

559. "Free from doubt regarding wholesome mental states" - by this sceptical doubt, regarding wholesome mental states, he is not uncertain, does not doubt sceptically, he is free from doubt, without doubt, one who has abandoned doubt. Therefore it is said "free from doubt regarding wholesome mental states".

560. "He purifies the mind of sceptical doubt": therein, what is sceptical doubt? Whatever uncertainty, the act of being uncertain, the state of being uncertain, trepidation, mental perplexity of consciousness - this is called "sceptical doubt".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind he cleans, purifies, thoroughly purifies, releases, liberates, completely liberates from this sceptical doubt. Therefore it is said "he purifies the mind of sceptical doubt".

561. "Having abandoned these five mental hindrances": these five mental hindrances are peaceful, calmed, appeased, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "having abandoned these five mental hindrances."

562. "Impurities of the mind": these five mental hindrances are impurities of consciousness.

563. "That weaken wisdom": by these five mental hindrances, unarisen wisdom does not arise, and arisen wisdom ceases. Therefore it is said "that weaken wisdom".

564. "Quite secluded from sensual pleasures, secluded from unwholesome mental states": therein, what are sensual pleasures? Desire is sensual pleasure, lust is sensual pleasure, desire and lust is sensual pleasure, thought is sensual pleasure, lust is sensual pleasure, lust for thoughts is sensual pleasure - these are called "sensual pleasures".

Therein, what are unwholesome mental states? Sensual desire, anger, sloth, torpor, restlessness, remorse, sceptical doubt - these are called "unwholesome mental states". Thus one is secluded from these sensual pleasures and from these unwholesome mental states. Therefore it is said "quite secluded from sensual pleasures, secluded from unwholesome mental states".

565. "With applied thought and sustained thought" means there is applied thought, there is sustained thought.

Therein, what is applied thought? Whatever reasoning, applied thought, thought, absorption, full absorption, directing of mind, right thought - this is called "applied thought".

Therein, what is sustained thought? Whatever moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is called sustained thought. Thus one is endowed with this applied thought and with this sustained thought, etc. possessed of it. Therefore it is said "with applied thought and sustained thought".

566. "Born of seclusion": applied thought, sustained thought, joy, happiness, unified focus of mind - these are born in this seclusion, produced, generated, fully generated, become manifest. Therefore it is said "born of seclusion".

567. "Rapture and happiness": there is rapture, there is happiness.

Therein, what is rapture? Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness - this is called "rapture".

Therein, what is happiness? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is called "happiness". This happiness is accompanied by this rapture, co-arisen, conjoined, associated. Therefore it is said "rapture and happiness".

568. "First" means first in the order of counting. It is first because one attains this first.

569. "Meditative absorption": applied thought, sustained thought, joy, happiness, unified focus of mind.

570. "Having attained" means whatever gain, attainment, achievement, success, touching, realisation, and acquisition of the first meditative absorption.

571. "Dwells"... etc. Therefore it is said "dwells".

572. "With the subsiding of applied and sustained thought" means there is applied thought, there is sustained thought.

Therein, what is applied thought? Whatever reasoning, applied thought, etc. right thought - this is called "applied thought".

Therein, what is sustained thought? Whatever moving, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is called "sustained thought". Thus this applied thought and this sustained thought are peaceful, calmed, appeased, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "with the subsiding of applied and sustained thought".

573. "Internal" means whatever is internal, individual.

574. "Confidence" means whatever faith, believing, confidence, devotion.

575. "Unification of mind": that which is the stability of consciousness, etc. right concentration.

576. "Without applied thought and without sustained thought" means there is applied thought, there is sustained thought.

Therein, what is applied thought? Whatever reasoning, applied thought, etc. right thought - this is called "applied thought".

Therein, what is sustained thought? Whatever moving, following, sustained thought, continued sustained thought, exploration, connecting of consciousness, consideration - this is called "sustained thought". Thus this applied thought and this sustained

thought are peaceful, calmed, appeased, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "without applied thought and without sustained thought".

577. "Produced by concentration" means serenity, rapture and happiness -these are born in this concentration, produced, generated, fully generated, become manifest. Therefore it is said "produced by concentration".

578. "Rapture and happiness": there is rapture, there is happiness.

Therein, what is rapture? Etc. this is called "rapture".

Therein, what is happiness? Etc. this is called "happiness". This happiness is accompanied by this rapture, co-arisen, conjoined, associated. Therefore it is said "rapture and happiness".

579. "Second" means second in the order of counting. It is second because one attains this second.

580. "Meditative absorption": serenity, rapture and happiness, unified focus of mind.

581. "Having attained" means whatever gain, attainment, achievement, success, touching, realisation, and acquisition of the second meditative absorption.

582. "Dwells"... etc. Therefore it is said "dwells".

583. "With the fading away of rapture": therein, what is rapture? Whatever rapture, gladness, rejoicing, delight, laughter, mirth, happiness, exultation, pleasure of consciousness - this is called "rapture". This rapture is peaceful, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "with the fading away of rapture".

584. "Equanimous": therein, what is equanimity? Whatever equanimity, looking on, looking on with indifference, neutrality of consciousness - this is called "equanimity". One who is endowed with this equanimity, etc. possessed of it. Therefore it is said "equanimous".

585. "Dwells"... etc. Therefore it is said "dwells".

586. "Mindful and fully aware": therein, what is mindfulness? Whatever mindfulness, recollection, etc. right mindfulness - this is called "mindfulness".

Therein, what is full awareness? Whatever wisdom, understanding, etc. non-delusion, investigation of phenomena, right view - this is called "full awareness". Thus one is endowed with this mindfulness and with this full awareness, etc. possessed of it. Therefore it is said "mindful and fully aware".

587. "And experiences happiness with the body": therein, what is happiness? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is called "happiness".

Therein, what is body? The aggregate of perception, the aggregate of mental activities, the aggregate of consciousness - this is called "body". This happiness is experienced with this body. Therefore it is said "and experiences happiness with the body".

588. "That which the noble ones declare": therein, which are the noble ones?"Noble ones" are called Buddhas and disciples of the Buddha. They tell, teach, make known, establish, open up, analyse, make clear, and illuminate this. Therefore it is said "that which the noble ones declare".

589. "One who is equanimous and mindful, one who dwells in happiness": therein, what is equanimity? Whatever equanimity, looking on, looking on with indifference, neutrality of consciousness - this is called "equanimity".

Therein, what is mindfulness? Whatever mindfulness, recollection, etc. right mindfulness - this is called "mindfulness".

Therein, what is happiness? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is called "happiness". Thus one who is possessed of this equanimity and this mindfulness and this happiness moves, conducts himself, maintains himself, sustains himself, supports himself, walks, dwells. Therefore it is said "one who is equanimous and mindful, one who dwells in happiness".

590. "Third" means third in the order of counting. It is third because one attains this third.

591. "Meditative absorption": equanimity, mindfulness, full awareness, happiness, unified focus of mind.

592. "Having attained" means whatever gain, attainment, achievement, success, touching, realisation, and acquisition of the third meditative absorption.

593. "Dwells"... etc. Therefore it is said "dwells".

594. "With the abandoning of pleasure and the abandoning of pain" - there is pleasure, there is pain.

Therein, what is happiness? Whatever bodily comfort, bodily happiness, comfortable and pleasant feeling born of body-contact, comfortable and pleasant feeling born of body-contact - this is called "happiness".

Therein, what is pain? Whatever bodily discomfort, bodily pain, uncomfortable and painful feeling born of body-contact, uncomfortable and painful feeling born of body-contact - this is called "pain". Thus this pleasure and this pain are peaceful, calmed, appeased, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "with the abandoning of pleasure and the abandoning of pain".

595. "With the previous disappearance of pleasure and displeasure" - there is pleasure, there is displeasure.

Therein, what is pleasure? Whatever mental comfort, mental happiness, comfortable and pleasant feeling born of mind-contact, comfortable and pleasant feeling born of mind-contact - this is called "pleasure".

Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact, uncomfortable and painful feeling born of mind-contact - this is called "displeasure". Thus this pleasure and this displeasure are previously peaceful, calmed, appeased, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "with the previous disappearance of pleasure and displeasure".

596. "Neither-unpleasant-nor-pleasant" - whatever mental feeling that is neither comfortable nor uncomfortable, neither-unpleasant-nor-pleasant feeling born of mind-contact, neither-unpleasant-nor-pleasant feeling born of mind-contact. Therefore it is said "neither-unpleasant-nor-pleasant."

597. "Purity of equanimity and mindfulness": therein, what is equanimity? Whatever equanimity, looking on, looking on with indifference, neutrality of consciousness - this is called "equanimity".

Therein, what is mindfulness? Whatever mindfulness, recollection, etc. right mindfulness - this is called "mindfulness". This mindfulness is unveiled by this equanimity, pure, bright. Therefore it is said "purity of equanimity and mindfulness".

598. "Fourth" means fourth in the order of counting, it is fourth because one attains this fourth.

599. "Meditative absorption": equanimity, mindfulness, unified focus of mind.

600. "Having attained" means whatever gain, attainment, achievement, success, touching, realisation, and acquisition of the fourth meditative absorption.

601. "Dwells"... etc. Therefore it is said "dwells".

602. "With the complete transcendence of perceptions of material form": therein, what is perception of material form? For one who has attained the fine-material-sphere attainment, or for one who has been reborn there, or for one dwelling in the happiness of the present life, perception, perceiving, the state of having perceived - these are called "perceptions of material form". These perceptions of material form have been passed over, have passed, have been transcended. Therefore it is said "with the complete transcendence of perceptions of material form".

603. "With the passing away of perceptions of sensory impingement": therein, what are perceptions of sensory impingement? Perception of material form, perception of sound, etc. perception of tangible object - these are called perceptions of sensory impingement. These perceptions of sensory impingement are peaceful, calmed, appeased, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to. Therefore it is said "with the passing away of perceptions of sensory impingement".

604. "With inattention to perceptions of diversity": therein, what are perceptions of diversity? For one who has not attained, possessing the mind-element or possessing the mind-consciousness element, perception, perceiving, the state of having

perceived - these are called "perceptions of diversity". One does not attend to these perceptions of diversity. Therefore it is said "with inattention to perceptions of diversity".

605. "Space is infinite" - therein, what is space? Whatever is space, having the nature of space, open, having the nature of openness, hollow, having the nature of hollowness, not touched by the four primary elements - this is called "space." In that space one places the mind, establishes it, and pervades it as infinite. Therefore it is said "space is infinite."

606. "Plane of infinite space": the consciousness and mental factors of one who has attained the plane of infinite space, or of one who has been reborn there, or of one dwelling in the happiness of the present life.

607. "Having attained" means whatever gain, attainment, achievement, success, touching, realisation, and acquisition of the plane of infinite space.

608. "Dwells"... etc. Therefore it is said "dwells".

609. "With the complete transcendence of the plane of infinite space" - this plane of infinite space has been passed over, has passed, has been transcended. Therefore it is said "with the complete transcendence of the plane of infinite space".

610. "Consciousness is infinite": one attends to that very space touched by consciousness, pervading it as infinite. Therefore it is said "consciousness is infinite."

611. "Plane of infinite consciousness": the consciousness and mental factors of one who has attained the plane of infinite consciousness, or of one who has been reborn there, or of one dwelling in the happiness of the present life.

612. "Having attained" means whatever gain, attainment, achievement, success, touching, realisation, and acquisition of the plane of infinite consciousness.

613. "Dwells"... etc. Therefore it is said "dwells".

614. "With the complete transcendence of the plane of infinite consciousness" - this plane of infinite consciousness has been passed over, has passed, has been transcended. Therefore it is said "with the complete transcendence of the plane of infinite consciousness".

615. "There is nothing" - one develops, makes clear, makes vanish that very consciousness, one sees "there is nothing." Therefore it is said "there is nothing."

616. "Plane of nothingness": the consciousness and mental factors of one who has attained the plane of nothingness, or of one who has been reborn there, or of one dwelling in the happiness of the present life.

617. "Having attained" means whatever gain, attainment, achievement, success, touching, realisation, and acquisition of the plane of nothingness.

618. "Dwells"... etc. Therefore it is said "dwells".

619. "With the complete transcendence of the plane of nothingness" - this plane of nothingness has been passed over, has passed, has been transcended. Therefore it is said "with the complete transcendence of the plane of nothingness".

"Neither percipient-nor-non-percipient" - one attends to that very plane of nothingness as peaceful, one develops the attainment with a residue of activities. Therefore it is said "neither percipient-nor-non-percipient".

620. "Plane of neither-perception-nor-non-perception": the consciousness and mental factors of one who has attained the plane of neither-perception-nor-non-perception, or of one who has been reborn there, or of one dwelling in the happiness of the present life.

621. "Having attained" means whatever gain, attainment, achievement, success, touching, realisation, and acquisition of the plane of neither-perception-nor-non-perception.

622. "Dwells" means he moves, conducts himself, maintains himself, sustains himself, supports himself, walks, dwells. Therefore it is said "dwells".

The Discourse Analysis.

2. The Abhidhamma Classification

1. Wholesome of the Fine-Material Sphere

623. The four meditative absorptions - the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption.

624. Therein, what is the first meditative absorption? Here a monk, 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 fivefold meditative absorption - applied thought, sustained thought, joy, happiness, unified focus of mind. This is called "the first meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the second meditative absorption? Here a monk, 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, the earth kasiṇa, at that time there is threefold meditative absorption - joy, happiness, unified focus of mind. This is called "the second meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the third meditative absorption? Here a monk, 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, the earth kasiṇa, at that time there is twofold meditative absorption - happiness, unified focus of mind. This is called "the third meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the fourth meditative absorption? Here a monk, 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, the earth

kasiṇa, at that time there is twofold meditative absorption - equanimity, unified focus of mind. This is called "the fourth meditative absorption". The remaining states are associated with meditative absorption.

A tetrad.

625. Here a monk, 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 fivefold meditative absorption - applied thought, sustained thought, joy, happiness, unified focus of mind. This is called "the first meditative absorption". The remaining states are associated with meditative absorption.

Here a monk, at whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, secluded from unwholesome mental states, without applied thought but with sustained thought only, with rapture and happiness born of seclusion, one enters and dwells in the second meditative absorption, the earth kasiṇa, at that time there is fourfold meditative absorption - sustained thought, joy, happiness, unified focus of mind. This is called "the second meditative absorption". The remaining states are associated with meditative absorption.

Here a monk, 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 threefold meditative absorption - joy, happiness, unified focus of mind. This is called "the third meditative absorption". The remaining states are associated with meditative absorption.

Here a monk, 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 twofold meditative absorption - happiness, unified focus of mind. This is called "the fourth meditative absorption". The remaining states are associated with meditative absorption.

Here a monk, 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 twofold meditative absorption - equanimity, unified focus of mind. This is called "the fifth meditative absorption". The remaining states are associated with meditative absorption.

A pentad.

2. Wholesome of the immaterial-sphere of existence

626. Here, at whatever time a monk 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 twofold meditative absorption - equanimity, unified focus of mind. This is called "the fourth meditative absorption". The remaining states are associated with meditative absorption.

3. Supramundane wholesome

627. The four meditative absorptions - the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption.

628. Therein, what is the first meditative absorption? Here a monk, at whatever time he 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. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is fivefold meditative absorption - applied thought, sustained thought, joy, happiness, unified focus of mind. This is called "the first meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the second meditative absorption? Here a monk, at whatever time he 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. enters and dwells in the second meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is threefold meditative absorption - joy, happiness, unified focus of mind. This is called "the second meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the third meditative absorption? Here a monk, at whatever time he 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 fading away of rapture, etc. enters and dwells in the third meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is twofold meditative absorption - happiness, unified focus of mind. This is called "the third meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the fourth meditative absorption? Here a monk, at whatever time he 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 abandoning of pleasure, etc. enters and dwells in the fourth meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is twofold meditative absorption - equanimity, unified focus of mind. This is called "the fourth meditative absorption". The remaining states are associated with meditative absorption.

A tetrad.

629. Here a monk, at whatever time he 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. enters and dwells in the first meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is fivefold

meditative absorption - applied thought, sustained thought, joy, happiness, unified focus of mind. This is called "the first meditative absorption". The remaining states are associated with meditative absorption.

Here a monk, at whatever time he 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, secluded from unwholesome mental states, without applied thought but with sustained thought only, with rapture and happiness born of seclusion, enters and dwells in the second meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is fourfold meditative absorption - sustained thought, joy, happiness, unified focus of mind. This is called "the second meditative absorption". The remaining states are associated with meditative absorption.

Here a monk, at whatever time he 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. enters and dwells in the third meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is threefold meditative absorption - joy, happiness, unified focus of mind. This is called "the third meditative absorption". The remaining states are associated with meditative absorption.

Here a monk, at whatever time he 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 fading away of rapture, etc. enters and dwells in the fourth meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is twofold meditative absorption - happiness, unified focus of mind. This is called "the fourth meditative absorption". The remaining states are associated with meditative absorption.

Here a monk, at whatever time he 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 abandoning of pleasure, etc. enters and dwells in the fifth meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is twofold meditative absorption - equanimity, unified focus of mind. This is called "the fifth meditative absorption". The remaining states are associated with meditative absorption.

A pentad.

4. Fine-material-sphere resultants

630. The four meditative absorptions - the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption.

631. Therein, what is the first meditative absorption? Here a monk, 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. 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 fivefold meditative absorption - applied thought, sustained thought, joy, happiness, unified focus of mind. This is called "the first meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the second meditative absorption? Here a monk, 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, the earth kasiṇa, at that time there is contact, etc. there is non-distraction. 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 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 twofold meditative absorption - equanimity, unified focus of mind. This is called "the fifth meditative absorption". The remaining states are associated with meditative absorption, etc.

5. Immaterial-sphere resultants

632. Here, at whatever time a monk 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. 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 twofold meditative absorption - equanimity, unified focus of mind. This is called "the fourth meditative absorption". The remaining states are associated with meditative absorption.

6. Supramundane Resultants

633. The four meditative absorptions - the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption.

634. Therein, what is the first meditative absorption? Here a monk, at whatever time he 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. 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 fivefold meditative absorption

- applied thought, sustained thought, joy, happiness, unified focus of mind. This is called "the first meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the second meditative absorption? Here a monk, at whatever time he 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. enters and dwells in the second meditative absorption, which is of difficult practice and sluggish direct knowledge, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. As a result of that very supramundane wholesome meditative absorption having been done and developed, 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, at that time there is twofold meditative absorption - equanimity, unified focus of mind. This is called "the fifth meditative absorption". The remaining states are associated with meditative absorption.

7. Fine-Material and Immaterial-Sphere Functionals

635. The four meditative absorptions - the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption.

636. Therein, what is the first meditative absorption? Here a monk, 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 fivefold meditative absorption - applied thought, sustained thought, joy, happiness, unified focus of mind. This is called "the first meditative absorption". The remaining states are associated with meditative absorption.

Therein, what is the second meditative absorption? Here a monk, 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 twofold meditative absorption - equanimity, unified focus of mind. This is called "the fifth meditative absorption". The remaining states are associated with meditative absorption.

637. Here, at whatever time a monk 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 twofold meditative absorption - equanimity, unified focus of mind. This is called "the fourth meditative absorption". The remaining mental states are associated with meditative absorption.

The Higher Teaching Analysis.

3. The Question Section

638. The four meditative absorptions - Here a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion. Etc. With the subsiding of applied and sustained thought, with internal confidence and unification of mind, he enters and dwells in the second meditative absorption, which is without applied thought and without sustained thought, with rapture and happiness born of concentration. Etc. with the fading away of rapture, he dwells in equanimity, 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" - he enters and dwells in the third meditative absorption. Etc. with the abandoning of pleasure and pain, and with the previous disappearance of joy and displeasure, he enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity.

639. Of the four meditative absorptions, how many are wholesome, how many are unwholesome, how many are indeterminate? Etc. How many are conflicting, how many are without conflict?

1. The threes

640. May be wholesome, may be indeterminate. Three meditative absorptions - setting aside the pleasant feeling arisen therein, are associated with pleasant feeling; the fourth meditative absorption - setting aside the neither-unpleasant-nor-pleasant feeling arisen therein, is associated with neither-unpleasant-nor-pleasant feeling. May be resultant, may be states that have resultant quality, may be states that are neither resultant nor have resultant quality. May be clung-to and subject to clinging, may be not clung-to but subject to clinging, may be neither clung-to nor subject to clinging. May be undefiled but subject to defilement, may be undefiled and not subject to defilement. The first meditative absorption - setting aside the applied and sustained thought arisen therein, is with applied thought and with sustained thought; three meditative absorptions are without applied and sustained thought. Two meditative absorptions - setting aside the rapture arisen therein, are accompanied by rapture; three meditative absorptions - setting aside the pleasure arisen therein, are accompanied by pleasure; the fourth meditative absorption - setting aside the equanimity arisen therein, is accompanied by equanimity. To be abandoned neither by seeing nor by meditative development. Connected with a root to be abandoned neither by seeing nor by meditative development. May be leading to accumulation, may be leading to non-accumulation, may be leading to neither accumulation nor to non-accumulation. May be trainee, may be one beyond training, may be neither trainee nor one beyond training. May be exalted, may be immeasurable. Three meditative absorptions are not to be said to have a limited object, nor an exalted

object; may have a limitless object, may not be said to have a limitless object; the fourth meditative absorption may have a limited object, may have an exalted object, may have a limitless object; may not be said to have a limited object, nor an exalted object, nor a limitless object. May be middling, may be superior. May be with fixed course of the right path, may be undetermined. Three meditative absorptions do not have the path as object, may be connected with the path as root, may have path predominance, may not be said to be connected with the path as root, nor to have path predominance; the fourth meditative absorption may have the path as object, may be connected with the path as root, may have path predominance, may not be said to have the path as object, nor to be connected with the path as root, nor to have path predominance. May be arisen, may be unarisen, may be subject to arise. May be past, may be future, may be present. Three meditative absorptions are not to be said to have a past object, nor a future object, nor a present object; the fourth meditative absorption may have a past object, may have a future object, may have a present object, may not be said to have a past object, nor a future object, nor a present object. May be internal, may be external, may be internal-external. Three meditative absorptions have an external object; the fourth meditative absorption may have an internal object, may have an external object, may have an internal-external object, may not be said to have an internal object, nor an external object, nor an internal-external object. Non-manifest and non-impinging.

2. The twos

641. Non-roots, with root, associated with root, not to be said to be "both roots and with root", with root and not roots, not to be said to be "both roots and associated with root", associated with root and not roots, non-roots with root.

With condition, conditioned, non-manifest, non-impinging, immaterial, may be mundane, may be supramundane, cognisable in some way, not cognisable in some way.

Non-mental corruptions, may be with mental corruptions, may be without mental corruptions, dissociated from mental corruptions, not to be said to be "both mental corruptions and with mental corruptions", may be with mental corruptions and not mental corruptions, may not be said to be "with mental corruptions and not mental corruptions". Not to be said to be "both mental corruptions and associated with mental corruptions", nor to be "associated with mental corruptions and not mental corruptions". May be dissociated from mental corruptions yet with mental corruptions, may be dissociated from mental corruptions and without mental corruptions.

Non-mental fetters, etc. Non-mental knots, etc. Non-mental floods, etc. non-mental bonds, etc. Non-mental hindrances, etc. Non-adherence, etc. With sense-object, not consciousness, mental factors, associated with consciousness, conjoined with consciousness, consciousness-originated, concomitant with consciousness, consecutive to consciousness, originate conjoined with consciousness, originate conjoined with consciousness and arise together with it, originate conjoined with consciousness and follow it, external, non-derived, may be clung-to, may be not clung-to.

Not clinging, etc. Not mental defilements, etc. Not to be abandoned through vision, not to be abandoned by meditative development, not connected with a root to be

abandoned through vision, not connected with a root to be abandoned by meditative development. The first meditative absorption - setting aside the applied thought arisen therein, is with applied thought; three meditative absorptions are without applied thought. The first meditative absorption - setting aside the sustained thought arisen therein, is with sustained thought; three meditative absorptions are without sustained thought. Two meditative absorptions - setting aside the rapture arisen therein, are with rapture; two meditative absorptions are without rapture. Two meditative absorptions - setting aside the rapture arisen therein, are accompanied by rapture; two meditative absorptions are not accompanied by rapture. Three meditative absorptions - setting aside the pleasure arisen therein, are accompanied by pleasure; the fourth meditative absorption is not accompanied by pleasure. The fourth meditative absorption - setting aside the equanimity arisen therein, is accompanied by equanimity; three meditative absorptions are accompanied by equanimity, non-sensual-sphere, may be fine-material-sphere, may be non-fine-material-sphere, three meditative absorptions are not immaterial-sphere, the fourth meditative absorption may be immaterial-sphere, may be not immaterial-sphere, may be included, may be not included, may be leading to liberation, may be not leading to liberation, may be fixed in destination, may be undetermined, may be surpassed, may be unsurpassed, without conflict.

The question section.

The analysis of meditative absorption is concluded.



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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