

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
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- 13. Analysis of Boundless States
(13. Appamaññāvivhaṅgo)



PaliVerse

2. Commentary on the Book of Analysis

13. Analysis of Boundless States

1. Commentary on the Suttanta Classification

642. Now, in the analysis of the boundless states that follows next, "four" is a delimitation by number. "Boundless states" means boundless states by way of pervading without limit. For these pervade beings who are limitless by way of object, or they pervade even a single being by way of pervading without remainder - thus they are called "boundless states" by way of pervading without limit. "Here a monk" means a monk in this Dispensation. "Accompanied by friendliness" means endowed with friendliness. "With mind" means with consciousness. "One direction" means in one direction. This is stated by way of pervading beings included in one direction, taking as basis the being first apprehended. "Having pervaded" means having touched, having made it an object. "Dwells" means he maintains the posture-dwelling established upon the divine abiding. "Likewise the second" means just as he dwells having pervaded any one direction among the eastern and other directions, so likewise immediately after that the second, the third, and the fourth - this is the meaning.

"Thus above" means by that same method, the upper direction is stated. "Below, across" means the downward direction and the intermediate direction likewise. Here, "below" means beneath, "across" means the intermediate directions. Thus, just as a horse is led forward and led back in a horse-arena in all directions, so too the mind accompanied by friendliness - to this extent, the specified pervading with friendliness has been shown by apprehending each direction individually. But "everywhere" and so on is said for the purpose of showing the unlimited pervading. Therein, "everywhere" means in every place. "In every respect" means with the attitude of self-identification towards all - among the various categories of inferior, middling, superior, friend, enemy, neutral, and so forth - without making the distinction 'this is another being,' meaning with the equality of self; this is what is stated. Alternatively, "in every respect" means with the entire state of mind, without being distracted outward even slightly - this is what is stated. "The entire" means possessing all beings, the meaning is connected with all beings. "World" means the world of beings.

However, here "accompanied by friendliness" is stated again because of showing the synonymous terms such as "extensive" and so forth. Or because here, unlike in the specified pervading, the word "likewise" or the word "thus" is not stated again, therefore "with a mind accompanied by friendliness" is stated again; or this is stated by way of conclusion. "Extensive" - here too, extensiveness should be seen by way of pervading. However, by way of plane it is exalted, by way of proficiency it is limitless, by way of beings as object it is also limitless, by the abandoning of ill-will and hostility it is without enmity, by the abandoning of displeasure it is without ill-will - meaning without suffering; this is what is stated. This, for now, is the meaning of the matrix set forth by the method beginning with "with a mind accompanied by friendliness."

643. Now, regarding the word-analysis stated by the method beginning with "And how, monks, with a mind accompanied by friendliness" - therein, since this meditation subject is suitable for one of hate-temperament, therefore, in order to first show the person who serves as the basis for friendliness - the kind of person towards whom this friendliness reaches absorption - the passage beginning with "just as one person" was stated. Therein, "just as" is a particle in the sense of a simile; the meaning is "just as towards one person". "Dear" means worthy of affection. "Agreeable" means causing the heart to grow. Therein, one is called dear either through previous association or through present benefit; one is called agreeable through the combination of virtues such as moral conduct and so forth; or dearness should be understood through generosity and impartiality, and agreeableness through kindly speech and beneficial conduct. Since here, through dearness, the abandoning of this ill-will occurs, and from that, friendliness pervades with happiness; through agreeableness, indifference does not persist, and moral shame and moral dread manifest, and from that, friendliness guarded by moral shame and moral dread does not decline - therefore, having made that simile, this was stated - "dear and agreeable". "Would feel friendliness" means one would pervade with friendliness; the meaning is one would develop and extend friendliness towards that person. "Just so all beings" - the meaning is: just as one would feel friendliness towards a dear person, so, when the friendliness that has reached absorption towards that person has attained mastery, one progressively pervades all beings, including those reckoned as neutral and hostile. "Friendliness, friendly feeling" and so forth are terms whose meanings have already been explained.

644. The word "or an intermediate direction" is stated for the purpose of elucidating the meaning of "or across."

645. "Having pervaded" means having touched by way of making it an object. "Having resolved upon" means having released with a superior degree, meaning having released in such a way that what is released is well released, well extended, and well spread out.

648. In the exposition of "everywhere" and so forth, since all three of these terms are all-inclusive, in order to show their meaning as one, "entirely in every way" and so forth was stated. Its meaning has been stated above.

650. In the exposition of "extensive" and so forth, since that which, having attained absorption, is extensive by way of pervading infinite beings, that is necessarily exalted by way of plane. And that which is exalted is limitless by way of having a limitless object. That which is limitless is without enmity by way of the destruction of adversaries. And that which is without enmity is without affliction because affliction has been removed. Therefore it is said "that which is extensive is exalted" and so forth. Here, "without enmity, without affliction" is stated with a change of grammatical gender. Or the construction should be made in connection with "mind" - that which is limitless is the mind, that is the mind without enmity; that which is without enmity is without affliction. Furthermore, here it should be understood that each lower term is the meaning of each successive upper one, or each upper term is the meaning of each successive lower one.

653. "Just as one might see one person poor and deformed" - this too is said in order to show the person who is the object of compassion. For towards such a person strong compassion arises. Therein, "poor" means one who has gone to the state of being endowed with suffering. "Deformed" means endowed with bodily misconduct and so forth. Or, a person standing in a state of darkness by way of destination, family, wealth and so forth is "poor"; standing in a state of having darkness as his destiny because of being endowed with bodily misconduct and so forth is "deformed" - thus the meaning here should be understood.

663. "One person dear and agreeable" - this too is said in order to show the person who is the object of altruistic joy. Therein, "dear" should be understood as one who stands in a state of brilliance by way of destination, family, wealth, and so forth; "agreeable" as one who stands in a state of having brilliance as their goal, by reason of being endowed with good bodily conduct and the like.

673. "Neither agreeable nor disagreeable" - this too is said in order to show the person who is the object of equanimity. Therein, it should be understood that one is "neither agreeable" because one has not attained the state of friendship, and "nor disagreeable" because one has not attained the state of enmity. Whatever else here remains to be said, all of that has already been stated below in the section on the arising of consciousness. The method of development of these meditation subjects too has been spoken of in detail in the Visuddhimagga.

Commentary on the Suttanta Classification.

2. Commentary on the Abhidhamma Classification

The Abhidhamma classification has been classified in the same manner as classified below in the section on the arising of consciousness, from the wholesome, from the resultant, and from the functional. Its meaning too should be understood in the same manner as stated there.

3. Commentary on the Questions Section

In the section of questions, the wholesome and other nature of friendliness and the rest should be understood in accordance with the canonical text itself. However, in the object triads, in all three triads they are only of objects that ought to be known. In the triad of internal objects, they are of external objects. In this analysis of the immeasurables, however, by the Perfectly Enlightened One, only mundane immeasurables have been spoken of in the Suttanta classification, in the Abhidhamma classification, and in the section of questions. For these three methods too, being mundane, are of one single category. Thus this analysis of the immeasurables too has been shown having been classified by extracting the three rounds.

*In the Sammohavinodanī, the Commentary on the Vibhaṅga,
the Exposition of the Immeasurables Analysis 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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