

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)

13. Analysis of Boundless States
(13. Appamaññāvivhaṅgo)

[Vb 13, PTS 272-284]



PaliVerse

02. The Book of Analysis

13. Analysis of Boundless States

1. The Suttanta Classification

642. Four boundless states - Here a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will. He dwells having pervaded one direction with a mind accompanied by compassion, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by compassion, extensive, exalted, limitless, without enmity, without ill-will. He dwells having pervaded one direction with a mind accompanied by altruistic joy, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by altruistic joy, extensive, exalted, limitless, without enmity, without ill-will. He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.

1. Friendliness

643. And how does a monk dwell having pervaded one direction with a mind accompanied by friendliness? Just as one might feel friendliness having seen one person dear and agreeable, just so one pervades all beings with friendliness.

Therein, what is friendliness? Whatever friendliness towards beings, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness".

Therein, what is mind? Whatever consciousness, mind, mental state, heart, the pure, mind, mind sense base, mind faculty, consciousness, aggregate of consciousness, corresponding mind-consciousness element - this is called "mind". This mind is accompanied by this friendliness, co-arisen, conjoined, associated. Therefore it is said "with a mind accompanied by friendliness".

644. "One direction" means the eastern direction or the western direction or the northern direction or the southern direction or above or below or across or an intermediate direction.

645. "Having pervaded" means having pervaded, having resolved upon.

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

647. "Likewise the second" means just as one direction, so the second direction, so the third direction, so the fourth direction, so above, so below, so across, so the intermediate direction.

648. "Everywhere, and in every respect, the entire world": entirely in every way, in every manner, without remainder, without exception. This is an expression of totality - "everywhere, and in every respect, the entire world".

649. "With a mind accompanied by friendliness": therein, what is friendliness? Whatever friendliness towards beings, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is accompanied by this friendliness, co-arisen, conjoined, associated. Therefore it is said "with a mind accompanied by friendliness".

650. "Extensive" means that which is extensive is exalted, that which is exalted is limitless, that which is limitless is without enmity, that which is without enmity is without affliction.

651. "Having pervaded" means having pervaded, having resolved upon.

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

2. Compassion

653. And how does a monk dwell having pervaded one direction with a mind accompanied by compassion? Just as one might feel compassion having seen one person poor and deformed, just so one pervades all beings with compassion.

Therein, what is compassion? Whatever compassion towards beings, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is accompanied by this compassion, co-arisen, conjoined, associated. Therefore it is said "with a mind accompanied by compassion".

654. "One direction" means the eastern direction or the western direction or the northern direction or the southern direction or above or below or across or an intermediate direction.

655. "Having pervaded" means having pervaded, having resolved upon.

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

657. "Likewise the second" means just as one direction, so the second direction, so the third direction, so the fourth direction, so above, so below, so across, so the intermediate direction.

658. "Everywhere, and in every respect, the entire world": entirely in every way, in every manner, without remainder, without exception. This is an expression of totality - "everywhere, and in every respect, the entire world".

659. "With a mind accompanied by compassion": therein, what is compassion? Whatever compassion towards beings, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is accompanied by this compassion, co-arisen, conjoined, associated. Therefore it is said "with a mind accompanied by compassion".

660. "Extensive" means that which is extensive is exalted, that which is exalted is limitless, that which is limitless is without enmity, that which is without enmity is without affliction.

661. "Having pervaded" means having pervaded, having resolved upon.

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

3. Altruistic Joy

663. And how does a monk dwell having pervaded one direction with a mind accompanied by altruistic joy? Just as one might be joyful having seen one person dear and agreeable, just so one pervades all beings with altruistic joy.

Therein, what is altruistic joy? Whatever altruistic joy towards beings, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is accompanied by this altruistic joy, co-arisen, conjoined, associated. Therefore it is said "with a mind accompanied by altruistic joy".

664. "One direction" means the eastern direction or the western direction or the northern direction or the southern direction or above or below or across or an intermediate direction.

665. "Having pervaded" means having pervaded, having resolved upon.

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

667. "Likewise the second" means just as one direction, so the second direction, so the third direction, so the fourth direction, so above, so below, so across, so the intermediate direction.

668. "Everywhere, and in every respect, the entire world": entirely in every way, in every manner, without remainder, without exception. This is an expression of totality - "everywhere, and in every respect, the entire world".

669. "With a mind accompanied by altruistic joy": therein, what is altruistic joy? Whatever altruistic joy towards beings, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is accompanied by this altruistic joy, co-arisen, conjoined, associated. Therefore it is said "with a mind accompanied by altruistic joy".

670. "Extensive" means that which is extensive is exalted, that which is exalted is limitless, that which is limitless is without enmity, that which is without enmity is without affliction.

671. "Having pervaded" means having pervaded, having resolved upon.

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

4. Equanimity

673. And how does a monk dwell having pervaded one direction with a mind accompanied by equanimity? Just as one might be equanimous having seen one person neither agreeable nor disagreeable, just so one pervades all beings with equanimity.

Therein, what is equanimity? Whatever equanimity towards beings, equanimous feeling, the state of being equanimous, liberation of mind through equanimity - this is called "equanimity".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is accompanied by this equanimity, co-arisen, conjoined, associated. Therefore it is said "with a mind accompanied by equanimity".

674. "One direction" means the eastern direction or the western direction or the northern direction or the southern direction or above or below or across or an intermediate direction.

675. "Having pervaded" means having pervaded, having resolved upon.

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

677. "Likewise the second" means just as one direction, so the second direction, so the third direction, so the fourth direction, so above, so below, so across, so the intermediate direction.

678. "Everywhere, and in every respect, the entire world": entirely in every way, in every manner, without remainder, without exception. This is an expression of totality - "everywhere, and in every respect, the entire world".

679. "With a mind accompanied by equanimity": therein, what is equanimity? Whatever equanimity towards beings, equanimous feeling, the state of being equanimous, liberation of mind through equanimity - this is called "equanimity".

Therein, what is mind? Whatever consciousness, mind, mental state, etc. corresponding mind-consciousness element - this is called "mind". This mind is accompanied by this equanimity, co-arisen, conjoined, associated. Therefore it is said "with a mind accompanied by equanimity".

680. "Extensive" means that which is extensive is exalted, that which is exalted is limitless, that which is limitless is without enmity, that which is without enmity is without affliction.

681. "Having pervaded" means having pervaded, having resolved upon.

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

The Discourse Analysis.

2. The Abhidhamma Classification

683. Four boundless states - friendliness, compassion, altruistic joy, equanimity.

684. Therein, what is friendliness? 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 accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

Therein, what is friendliness? 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 accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

Therein, what is friendliness? 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 accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

685. 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 accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

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 accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

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 accompanied by friendliness, whatever at

that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

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 accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

686. Therein, what is compassion? 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, accompanied by compassion, whatever at that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

Therein, what is compassion? 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 second meditative absorption, accompanied by compassion, whatever at that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

Therein, what is compassion? 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, accompanied by compassion, whatever at that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

687. 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, accompanied by compassion, whatever at that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

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, accompanied by compassion, whatever at that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

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, accompanied by compassion, whatever at

that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

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, accompanied by compassion, whatever at that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

688. Therein, what is altruistic joy? Here a monk, at whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption accompanied by altruistic joy, whatever at that time is altruistic joy, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

Therein, what is altruistic joy? 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. enters and dwells in the second meditative absorption accompanied by altruistic joy, whatever at that time is altruistic joy, the plane of altruistic joy, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

Therein, what is altruistic joy? Here a monk, at whatever time one develops the path for rebirth in the fine-material realm, with the fading away of rapture, etc. enters and dwells in the third meditative absorption accompanied by altruistic joy, whatever at that time is altruistic joy, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

689. Here a monk, at whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, etc. enters and dwells in the first meditative absorption accompanied by altruistic joy, whatever at that time is altruistic joy, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

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, enters and dwells in the second meditative absorption accompanied by altruistic joy, whatever at that time is altruistic joy, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

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. enters and dwells in the third meditative absorption accompanied by altruistic joy, whatever at that time is

altruistic joy, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

Here a monk, at whatever time one develops the path for rebirth in the fine-material realm, with the fading away of rapture, etc. enters and dwells in the fourth meditative absorption accompanied by altruistic joy, whatever at that time is altruistic joy, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

690. Therein, what is equanimity? 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, which is accompanied by equanimity, whatever at that time is equanimity, equanimous feeling, the state of being equanimous, liberation of mind through equanimity - this is called "equanimity". The remaining states are associated with equanimity.

691. Four boundless states - friendliness, compassion, altruistic joy, equanimity.

692. Therein, what is friendliness? 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 accompanied by friendliness, 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 accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

Therein, what is friendliness? 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 accompanied by friendliness, 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 first meditative absorption, etc. the second meditative absorption, etc. the third meditative absorption... etc. one enters and dwells in the fourth meditative absorption accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

693. Therein, what is compassion? 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, accompanied by compassion, 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, accompanied by

compassion, whatever at that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

Therein, what is compassion? 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, accompanied by compassion, 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 first meditative absorption, etc. the second meditative absorption, etc. the third meditative absorption... etc. one enters and dwells in the fourth meditative absorption, accompanied by compassion, whatever at that time is compassion, compassionate feeling, the state of being compassionate, liberation of mind through compassion - this is called "compassion". The remaining states are associated with compassion.

694. Therein, what is altruistic joy? 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 accompanied by altruistic joy, 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. enters and dwells in the first meditative absorption accompanied by altruistic joy, whatever at that time is altruistic joy, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

Therein, what is altruistic joy? 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. enters and dwells in the second meditative absorption accompanied by altruistic joy, 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 first meditative absorption, etc. the second meditative absorption, etc. the third meditative absorption... etc. enters and dwells in the fourth meditative absorption accompanied by altruistic joy, whatever at that time is altruistic joy, joyful feeling, the state of being joyful, liberation of mind through altruistic joy - this is called "altruistic joy". The remaining states are associated with altruistic joy.

695. Therein, what is equanimity? 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, which is accompanied by equanimity, 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 abandoning of pleasure and with the abandoning of pain, etc. one enters and dwells in the fourth meditative absorption, which is accompanied by equanimity, whatever at that time is

equanimity, equanimous feeling, the state of being equanimous, liberation of mind through equanimity - this is called "equanimity". The remaining states are associated with equanimity.

696. Four boundless states - friendliness, compassion, altruistic joy, equanimity.

697. Therein, what is friendliness? 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 accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

Therein, what is friendliness? 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 first meditative absorption, etc. the second meditative absorption, etc. the third meditative absorption... etc. one enters and dwells in the fourth meditative absorption accompanied by friendliness, whatever at that time is friendliness, friendly feeling, the state of being friendly, liberation of mind through friendliness - this is called "friendliness". The remaining states are associated with friendliness.

698. Therein, what is compassion? Etc. Therein, what is altruistic joy? Etc. Therein, what is equanimity? 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 abandoning of pleasure and with the abandoning of pain, etc. one enters and dwells in the fourth meditative absorption, which is accompanied by equanimity, whatever at that time is equanimity, equanimous feeling, the state of being equanimous, liberation of mind through equanimity - this is called "equanimity". The remaining states are associated with equanimity.

The Higher Teaching Analysis.

3. The Question Section

699. Four boundless states - Here a monk dwells having pervaded one direction with a mind accompanied by friendliness, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by friendliness, extensive, exalted, limitless, without enmity, without ill-will; He dwells having pervaded one direction with a mind accompanied by compassion, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by compassion, extensive, exalted, limitless, without enmity, without ill-will; He dwells having pervaded one direction with a mind accompanied by altruistic joy, likewise the second, likewise the third, likewise the fourth. Thus above, below, across,

everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by altruistic joy, extensive, exalted, limitless, without enmity, without ill-will; He dwells having pervaded one direction with a mind accompanied by equanimity, likewise the second, likewise the third, likewise the fourth. Thus above, below, across, everywhere, and in every respect, he dwells having pervaded the entire world with a mind accompanied by equanimity, extensive, exalted, limitless, without enmity, without ill-will.

700. Of the four boundless states, 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

701. May be wholesome, may be indeterminate. The three boundless states are associated with pleasant feeling, equanimity 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. Undefined but subject to defilement. The three boundless states may be with applied and sustained thought, may be without applied but sustained thought only, may be without applied and sustained thought; equanimity is without applied and sustained thought. The three boundless states may be accompanied by rapture, may be accompanied by pleasure, are not accompanied by equanimity, may not be said to be accompanied by rapture; equanimity 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 neither accumulation nor to non-accumulation, neither trainee nor one beyond training, exalted, not to be said to have a limited object, nor an exalted object, nor a limitless object. Middling, undetermined, not to be said to have the path as object, nor connected with the path as root, nor to have path predominance. May be arisen, may be arisen, may be subject to arise. May be past, may be future, may be present. Not to 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, have an external object, non-manifest and non-impinging.

2. The twos

702. Friendliness is a root, the three boundless states are non-roots, with root, associated with root. Friendliness is both a root and with root; the three boundless states are not to be said to be both roots and with root, with root and not roots. Friendliness is both a root and associated with root; the three boundless states are not to be said to be both roots and associated with root, associated with root and not roots. The three boundless states are non-roots with root; friendliness is not to be said to be non-root with root, nor non-root and rootless.

With condition, conditioned, non-manifest, non-impinging, immaterial, mundane, cognisable in some way, not cognisable in some way, non-mental corruptions, with mental corruptions, dissociated from mental corruptions, not to be said to be both mental corruptions and with mental corruptions, 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. Dissociated from mental corruptions yet with 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 three boundless states may be with applied thought, may be without applied thought; equanimity is without applied thought. The three boundless states may be with sustained thought, may be without sustained thought; equanimity is without sustained thought. The three boundless states may be with rapture, may be without rapture; equanimity is without rapture. The three boundless states may be accompanied by rapture, may be not accompanied by rapture; equanimity is not accompanied by rapture. The three boundless states are accompanied by pleasure, equanimity is not accompanied by pleasure. Equanimity is accompanied by equanimity, the three boundless states are not accompanied by equanimity, non-sensual-sphere, fine-material-sphere, not immaterial-sphere of existence, included, not leading to liberation, undetermined, surpassed, without conflict.

The question section.

The analysis of the boundless states 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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). The Triple Canon. 3. The Canon of Higher Teaching. 02. The Book of Analysis. 13. Analysis of Boundless States Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org