

## Descriptions of the Jhanas

### First Jhana

*Secluded from sensual desire and unskillful states*, a monk enters and abides in the first *jhana* which [is characterized by:]

**joy and happiness** born of seclusion and accompanied with **thought-and-examination**.

He fills, pervades, saturates and permeates this body with the joy and happiness born of seclusion so that no part of this entire body is not touched with it.

<p><i>Jhanic factors: thought, examination, joy, happiness, one-pointedness</i> (<i>vitaka, vicara, piti, sukha, ekaggatta</i>)</p>
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### Second *jhana*

*With the stilling of thought-and-examination*, the monk enters and abides in the second *jhana* which is [characterized by:]

**joy and happiness** born of *Samadhi* and is accompanied with **serene purity and unification of mind**,

*and is without thought-and-examination*.

He fills, pervades, saturates and permeates this body with the joy and happiness born of *samadhi* so that no part of his entire body is not touched.

<p><i>Jhanic factors: joy, happiness, one-pointedness</i></p>
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### **Third *jhana***

*With the fading of joy* a monk dwells in **equanimity, is mindful and clearly comprehending**, and experiences **pleasure/happiness with the body**. He enters and abides in the third *jhana* of which the Noble Ones declare, “Equanimous and mindful he abides in pleasure.”

He fills, pervades, saturates, and permeates this body with pleasure freed of joy so that no part of his entire body is not touched.

<i>Jhanic factors: happiness, one-pointedness</i>
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### **Fourth *jhana***

*With giving up pleasure and pain*, and with the previous *vanishing of happiness and unhappiness*, a monk enters and abides in the **purity of mindfulness and equanimity** of the fourth *jhana* which has

*No pleasure or pain.*

Sitting, he suffuses this body with the purity of a pure mind so that no part of his body is not touched by the purity of a pure mind.

<i>Jhanic factor: one-pointedness</i>
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### **Formless Spheres (*arupa ayatana*; MN 30.17-20)**

With the complete *surmounting of perceptions of form*, with the *disappearance of perceptions of sensory impact*, with *non-attention to perceptions of diversity*, aware that 'space is infinite,' a monk one enters and abides in the **Sphere of Infinite Space**.

With the complete *surmounting of the Sphere of Infinite Space*, aware that 'consciousness is infinite,' one enters and abides in the **Sphere of Infinite Consciousness**.

With the complete *surmounting of the Sphere of Infinite Consciousness*, aware that 'There is no-thing,' one enters and abides in the **Sphere of No-thingness**.

With the complete *surmounting of the Sphere of No-thingness*, one enters and abides in the **Sphere of Neither Perception nor Non-perception**.