

**Leigh Brasington, The Eight Jhanas as Described in the Pali Canon** (with traditional Jhana factors in **bold**)  
(from Leigh Brasington's website:  
<https://www.leighb.com/jhana8.htm>)

## **Rupa Jhanas**

1. "There is the case where a monk -- quite secluded from sense desires, secluded from unwholesome states of mind -- enters and remains in the first Jhana which is with **initial** and **sustained** thinking and is filled with **rapture** and **happiness** born of seclusion. He drenches, steepes, saturates, and suffuses his body with this rapture and happiness so that there is no part of his entire body not suffused with rapture and happiness.

"Just as if a skilled bath attendant or his apprentice would pour soap powder into a metal basin and knead it together, sprinkling it again and again with water, so that the ball of soap powder would be filled with moisture, encompassed by moisture, pervaded by moisture inside and out, yet would not drip; even so, the monk drenches, steepes, saturates, and suffuses his body with the rapture and happiness born of seclusion so that there is no part of his entire body not suffused with rapture and happiness.

2. "Further, with the stilling of initial and sustained thinking, by gaining inner tranquility and unification of mind, he enters and remains in the second Jhana which is free from initial and sustained thinking and is filled with **rapture** and **happiness** born of concentration. He drenches, steepes, saturates, and suffuses his body with this rapture and happiness so that there is no part of his entire body not suffused with rapture and happiness.

"Just like a lake with spring-water welling up from below, having no inflow from east, west, north, or south, and with the skies [not?] periodically supplying it with rain, so that the cool spring-water welling up from below would permeate and pervade, suffuse and fill that lake with cool water, there being no part of the lake not suffused with cool water; even so, the monk drenches, steepes, saturates, and suffuses his body with the rapture and happiness

born of concentration so that there is no part of his entire body not suffused with rapture and happiness.

3. "Further, with the fading away of rapture, remaining imperturbable, mindful, and clearly aware, he enters the third jhana and experiences within himself the joy of which the Noble Ones declare, "Happy is he who dwells with equanimity and mindfulness." He drenches, steepes, saturates, and suffuses his body with this **happiness free from rapture** so that there is no part of his entire body not suffused with happiness.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the lotuses which, born and growing in the water, stay immersed in the water and flourish without standing up out of the water, so that they are permeated and pervaded, suffused and filled with cool water from their roots to their tips so that no part of those lotuses is not suffused with cool water; even so, the monk drenches, steepes, saturates, and suffuses his body with this happiness free from rapture so that there is no part of his entire body not suffused with happiness.

4. "Further, with the abandoning of pleasure and pain -- as with the earlier disappearance of joy and sorrow -- he enters and remains in the fourth Jhana which is beyond pleasure and pain; and purified by **equanimity** and mindfulness. He sits, suffusing his body with a pure, bright awareness, so that there is nothing of his entire body not suffused by pure, bright awareness.

"Just as if a man were sitting wrapped from head to foot with a white cloth so that there would be no part of his body to which the white cloth did not extend; even so, the monk sits, suffusing his body with a pure, bright awareness so that there is no part of his entire body not suffused by pure, bright awareness."

[Anguttara Nikaya 5.28](#)

## Arupa Jhanas

5. "With the complete transcending of bodily sensations, with the disappearance of all sense of resistance, and not heeding perceptions of diversity, thinking, 'space is infinite,' one enters and remains in the **Sphere of Infinite Space**.
6. "With the complete transcending of the Sphere of Infinite Space, thinking, 'consciousness is infinite,' one enters and remains in the **Sphere of Infinite Consciousness**.
7. "With the complete transcending of the Sphere of Infinite Consciousness, thinking, 'There is no-thing,' one enters and remains in the **Sphere of No-thingness**.
8. "With the complete transcending of the Sphere of No-thingness, one enters and remains in the **Sphere of Neither Perception nor Non-perception**."

[Digha Nikaya 15](#)