

The Four Jhānas and Their Factors

JHANA	ABHIDHAMMA ANALYSIS	SUTTA EXPOSITION
First	(1) applied thought, (2) sustained thought, (3) rapture, (4) pleasure, (5) one-pointedness of mind	<i>Absent:</i> sensual pleasures, unwholesome states of mind. <i>Present:</i> Applied thought, sustained thought, rapture and pleasure born of seclusion.
Second	(1) rapture, (2) pleasure, (3) one-pointedness of mind	<i>Absent:</i> Applied thought, sustained thought. <i>Present:</i> Internal confidence, singleness of mind, rapture and pleasure born of concentration.
Third	(1) pleasure, (2) one-pointedness of mind	<i>Absent:</i> Rapture. <i>Present:</i> Equanimity, mindfulness, clear comprehension, pleasure experienced by body.
Fourth	(1) neither-pleasure-nor-pain (2) one-pointedness of mind	<i>Absent:</i> Pleasure and pain, joy and grief. <i>Present:</i> Neither-pain-nor-pleasure; purity of mindfulness; equanimity.

The *jhāna* factors

Vitakka: applied thought, initial thought, mental application. The application of the mind to the object; directs the mind to the object; mounts the mind on to the object.

Vicāra: sustained thought, examination. “Continued pressure” on the object; keeps the mind “anchored” on the object.

(Similes: *Vitakka* is like the hand that holds the disk, *vicāra* like the hand that rubs the dish. *Vitakka* like the point of a compass that pierces the paper, *vicāra* like the point that defines the circle. *Vitakka* like a bird striking its wings when taking off, *vicāra* like bird striking its wings to sustain its flight.)

Pīti: “rapture,” elation, joy, exhilaration.

Sukha: “pleasure,” happiness, bliss.

(Simile: *Pīti* is like the joy a weary traveler experiences when learning there is an oasis up ahead. *Sukha* is like the pleasure he experiences when he has bathed, eaten, drunk, and is resting in the shade.)

Ekaggatā: “one-pointedness,” unification of mind, the fixing of the mind upon the object.