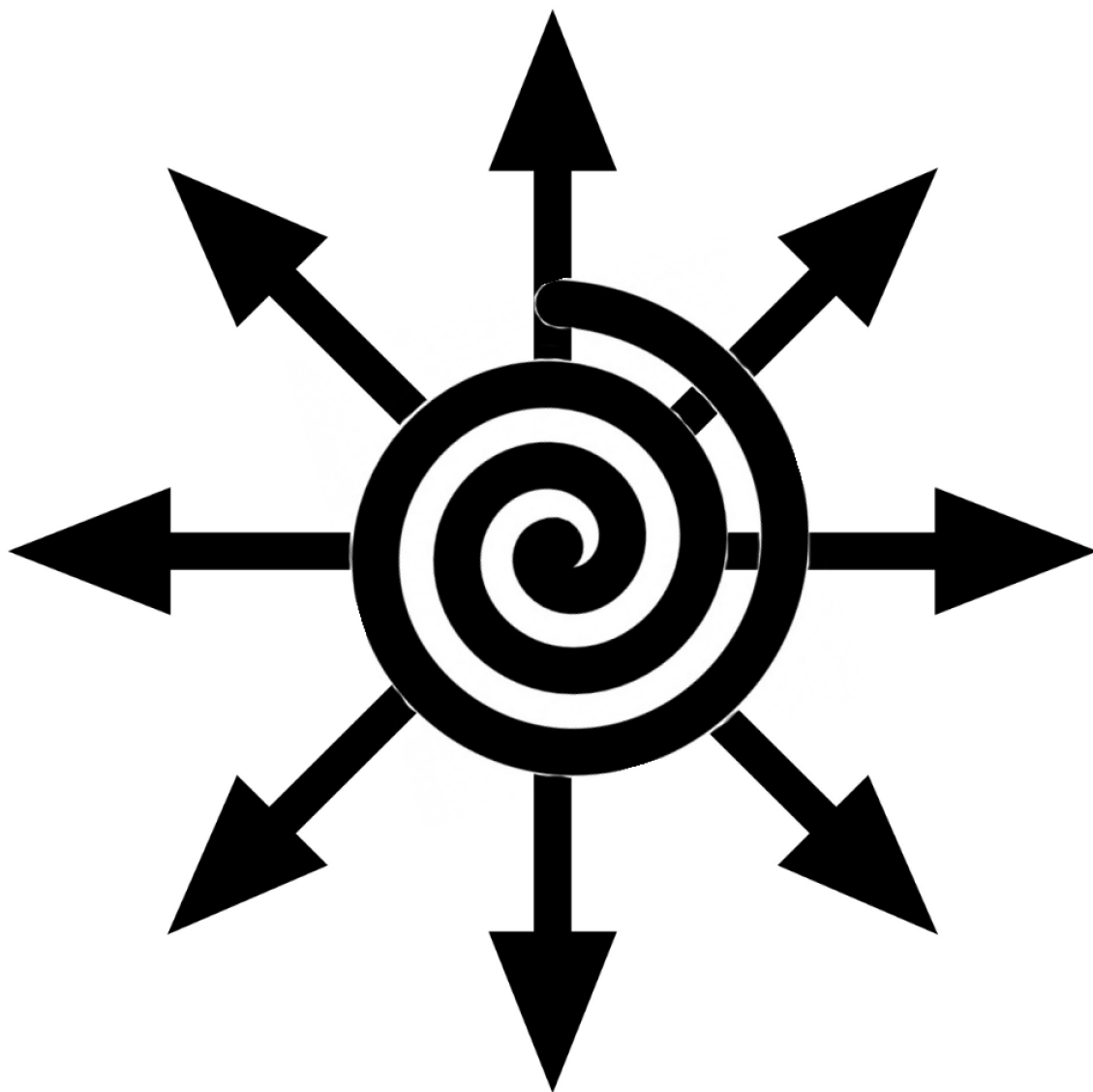


The Jhanas

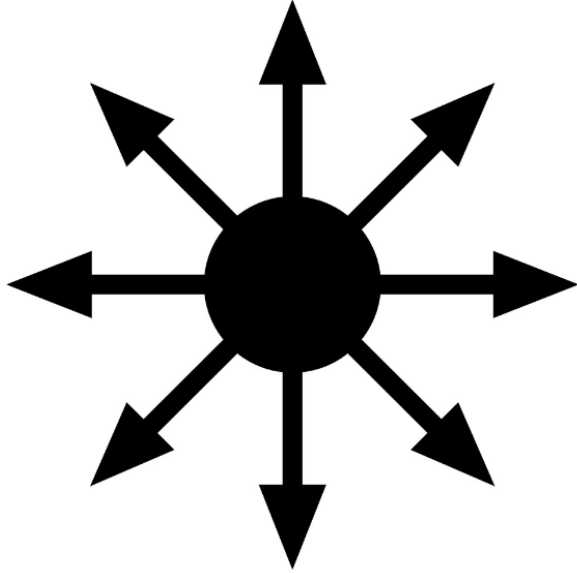


Understanding and Approaching the Rupa and Arupa Jhanas

The Actions of the Rupa and Arupa Jhanas

The *Rupa Jhanas* are what I call the *jhana cycle*. It's the **process** of individuating mind expanding experiences into your psyche, which leads to understanding and discernment. There are four rupa jhanas—four parts of the cycle that leads to insight, clearness of mind, discernment, and understanding, and individuation.

The *Arupa Jhanas* are the *formless jhanas*. {*Arupa means formless.*} These are different types (or dimensions) of **meditative consciousness** that trigger the above *rupa jhana* cycle. The arupa jhanas expand your consciousness.



Arupa Jhanas

Expand your
Conscious
Awareness



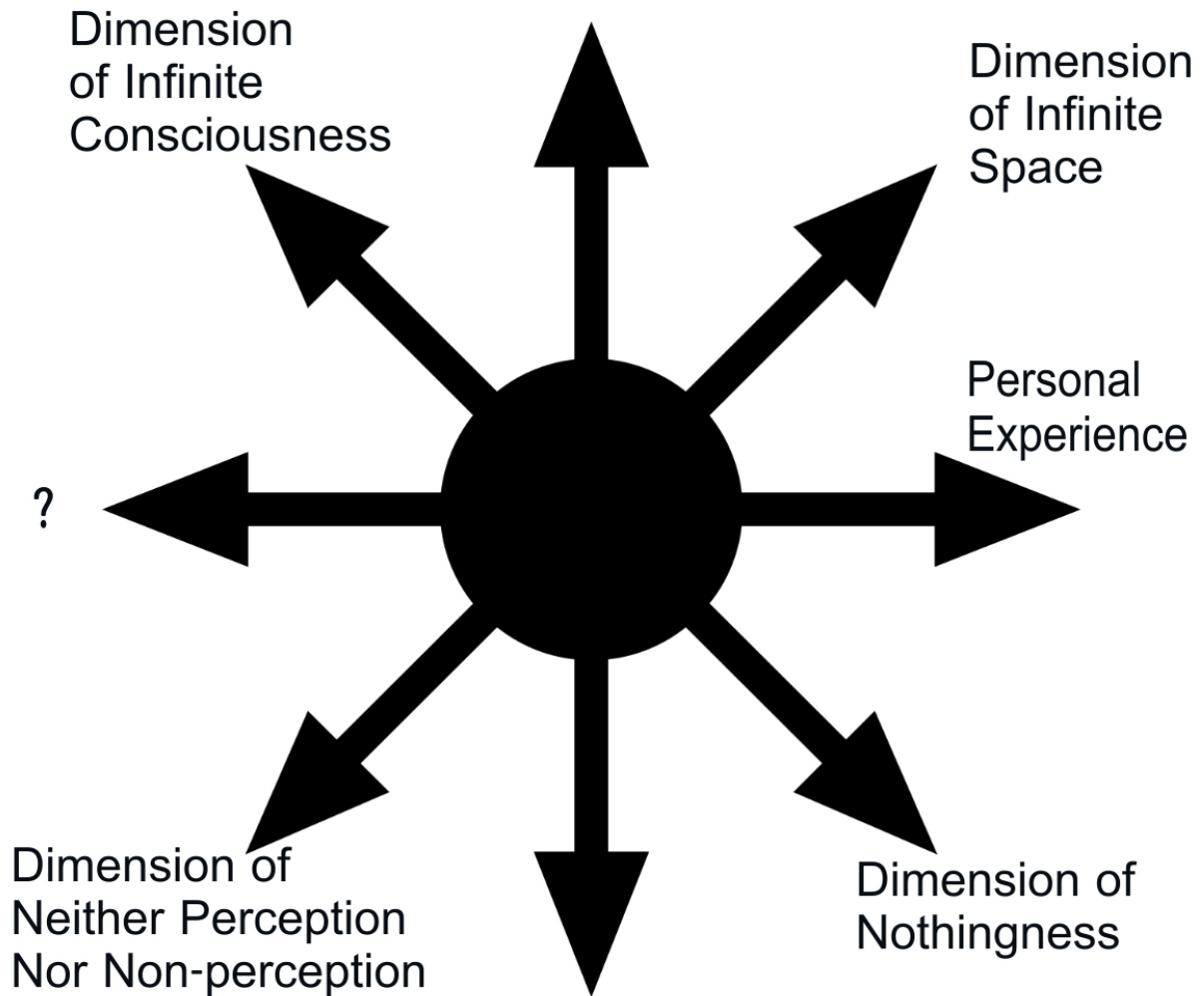
Rupa Jhana Cycle

Individuates
Experience into
Your Psyche

The Arupa Jhanas

My experience is that there are many Arupa Jhana meditations that can trigger the *rupa jhana* cycle. These are the states of consciousness that you experience, learn to recognize, and understand, and discern from other states of consciousness—thus expanding your conscious awareness. Examples of formless jhanas from the Buddhist suttas include the *Dimension of Infinite Space*, the *Dimension of Infinite Consciousness*, the *Dimension of Nothingness*, and the *Dimension of Neither Perception Nor Non-Perception*. One example I've experienced that is not mentioned in the Buddhist suttas is from practicing the Black Sadhana from the *ANNITU INA ALU ME EN* document.

Arupa Jhanas



The Rupa Jhana Cycle

Rupa means *form*, and these four jhanas are different stages of the process that leads to insight, discernment, calmness of mind, and understanding, individuating the mind-expanding action of the arupa jhanas into your consciousness.

RUPA JHANA CYCLE

First Jhana:
Mental Absorption
With Directed Thought

Fourth Jhana:
Equanimity--
Sitting Easily
With Gnosis



Second Jhana:
Mental Absorption
Directed Thought
Ceases

Third Jhana:
BLISS!

accesstoinight.org: [describes the rupa jhanas thusly:](#)

The definition (with similes) from — [AN 5.28 Samadhanga Sutta: The Factors of Concentration](#)
[First jhana]

"There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful qualities — enters and remains in the first jhana: rapture and pleasure born from withdrawal, accompanied by directed thought and evaluation. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born from withdrawal. There is nothing of his entire body unpervaded by rapture and pleasure born from withdrawal.

"Just as if a skilled bathman or bathman's apprentice would pour bath powder into a brass basin and knead it together, sprinkling it again and again with water, so that his ball of bath powder — saturated, moisture-laden, permeated within and without — would nevertheless not drip; even so, the monk permeates, suffuses and fills this very body with the rapture and pleasure born of withdrawal. There is nothing of his entire body unpervaded by rapture and pleasure born from withdrawal...

I see this as like being drawn into a movie and thinking, "why did this happen, and what will happen next?" It can be rather subtle, so you don't notice it happening at the moment.—CC

[Second jhana]

"Furthermore, with the stilling of directed thoughts & evaluations, he enters and remains in the second jhana: rapture and pleasure born of composure, unification of awareness free from directed thought and evaluation — internal assurance. He permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure.

"Just like a lake with spring-water welling up from within, having no inflow from east, west, north, or south, and with the skies periodically supplying abundant showers, so that the cool fount of water welling up from within the lake would permeate and pervade, suffuse and fill it with cool waters, there being no part of the lake unpervaded by the cool waters; even so, the monk permeates and pervades, suffuses and fills this very body with the rapture and pleasure born of composure. There is nothing of his entire body unpervaded by rapture and pleasure born of composure...

I see this as being drawn into the movie to the point where you just watch it unfold, without speculating on plot twists or the like. Again, this can be rather subtle, where you don't notice it happening at the moment.—CC

[Third jhana]

"And furthermore, with the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' He permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture, so that there is nothing of his entire body unpervaded with pleasure divested of rapture.

"Just as in a blue-, white-, or red-lotus pond, there may be some of the blue, white, or red 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, and nothing of those blue, white, or red lotuses would be unpervaded with cool water; even so, the monk permeates and pervades, suffuses and fills this very body with the pleasure divested of rapture. There is nothing of his entire body unpervaded with pleasure divested of rapture...

This is the bliss that really grabs your attention—it can become the “junkie’s high” if you don’t progress through to the end of the fourth jhana. It is very yummy, so enjoy it while it lasts, but don’t get addicted to it and go down Gollum’s path. Let it go when it passes, because the understanding and peace of mind from the fourth jhana is far more valuable than the bliss of the third jhana that grabs your attention.—CC

[Fourth jhana]

"And furthermore, with the abandoning of pleasure and stress — as with the earlier disappearance of elation and distress — he enters and remains in the fourth jhana: purity of equanimity and mindfulness, neither-pleasure-nor-pain. He sits, permeating the body with a pure, bright awareness, so that there is nothing of his entire body unpervaded 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, permeating his body with a pure, bright awareness. There is nothing of his entire body unpervaded by pure, bright awareness."

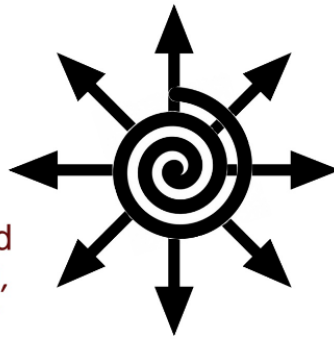
This is where you understand the experience without freaking out or exhibiting any holy-roller or junkie-like behavior, can identify it for what it is, discerning it from other conscious experiences, and can analyze it intelligently and without bias. This is clear-minded equanimity, freed from like-dislike bias, freed from addiction, sitting easily and stable with the gnosis gained.—CC

Using the Rupa Jhana Cycle to Individuate the Arupa Jhanas

Individuating Arupa Jhana of Neither-Perception-Nor- Non-Perception

First Rupa Jhana:
Mental Absorption with
Directed Thought
"I am sweeping my mind"

Fourth Rupa Jhana:
Equanimity:
"I can recognize this
state of mind where
there is ambiguity
between perception and
not perceiving anything,
and I'm cool with that."



Second Rupa Jhana:
Mental Absorption
Without Directed Thought
{ Mind is cleared }

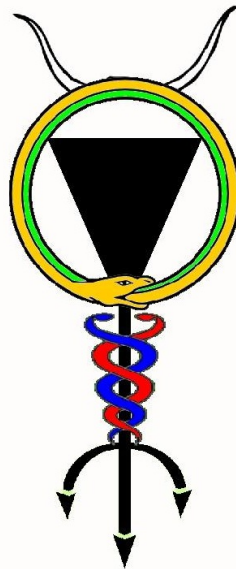
Third Rupa Jhana:
BLISS! That gets your attention!
"Wow! Am I Perceiving
no thoughts, or am I not
perceiving any thoughts?"

The *Rupa Jhanas* can be either the *Alchemical Fire* or the *Fiery Craving of the Addict*

The *Arupa Jhanas* can be either the *Alchemical Fuel* or the *Addict's Fix*

The bliss you experience during the rupa jhana cycle seems to parallel the mental factors involved with addiction. One may become addicted to the bliss if you don't finish the cycle through to the fourth jhana, so keep this in mind if you don't want to start behaving like a holy-roller or junkie, with all of the psychological side effects that come with them. (*Think of Gollum from Lord of the Rings as an example of what might happen if you get addicted to the bliss of the rupa jhana or to the state of meditative consciousness of the formless jhana that triggered the rupa jhana cycle.*)

Careful observation of the Rupa Jhana cycle during an Arupa Jhana can give insight into how "consciousness lands" on a specific state of mind, and how patterns of thought might be set down that parallel the addiction cycle. Your choice is whether you want to be driven by craving and addiction or not, and how you might manage or harness this craving/addiction cycle to your advantage. The choice is up to you.



~Stephanie Lovecs/Crosswired Crossfire V° HH&D
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