

# Kaya-Gata Sati Sutta MN119

## First Jhana

“Secluded from the desire for sensory experience, secluded from unwholesome qualities, a meditator enters and dwells within the first jhana, with applied and sustained attention, blissful feelings in body & mind, and joyful happiness born of seclusion.”

“They permeate and pervade, saturate and fill their body with blissful feelings and joyful happiness born of seclusion.”

“Just as a skilled bath attendant or their apprentice would pour bath powder into a brass basin and knead it together, again and again, so that their ball of bath powder is saturated and permeated within and without.”

“Similarly, a meditator permeates and pervades, saturates and fills their body with blissful feelings and joyful happiness born of seclusion, so that there is no part of their entire body that is unpervaded by blissful feeling & joyful happiness.”

“And as they remain heedful, ardent, and resolute, memories and resolves related to the household life are abandoned, and with their abandoning, their mind gathers and settles inwardly, grows unified and collected.”

## Second Jhana

“Furthermore, with the calming of applied & sustained attention, the meditator enters & dwells within the second jhana, with inner calming & unification of mind, free from thinking & reflection, and filled with blissful feelings in body & mind and joyful happiness born of unification.”

“They permeate & pervade, saturate & fill their body with blissful feelings and joyful happiness born of unification.”

“Just like a lake that has a cool spring bubbling up from within, with no water flowing in from the east, west, north, or south, and it would not be resupplied time to time with showers of rain, so that the cool spring within the lake would permeate & pervade, saturate & fill it so that no part of the lake was unpervaded by its cool waters.”

“Similarly, a meditator permeates & pervades, saturates & fills their body with blissful feelings and joyful happiness born of unification, so that there is no part of their entire body that is unpervaded by blissful feelings & joyful happiness.”

“As they remain heedful, ardent, and resolute, memories and resolves related to the household life are abandoned, and with their abandoning, their mind gathers and settles inwardly, growing unified and collected.”

### Third Jhana

“Furthermore, with the fading of blissful feelings in body & mind, the meditator dwells equanimous, mindful & clearly comprehending, experiencing happiness in their body. In this way, they enter & dwell in the third jhana, of which Noble Ones say: One who is equanimous & mindful has a pleasant abiding.”

“They permeate and pervade, saturate and fill their body with happiness free from blissful feelings.”

“Just as lotuses growing in a pond may stay immersed in the water without breaking the surface and still flourish, they are permeated and pervaded, saturated and filled with cool water from their roots to their tips so that no part of them is unpervaded by it.”

“In this way, a meditator permeates and pervades, saturates and fills their body with happiness free from blissful feelings, so that no part of their body is unpervaded by this happiness.”

“And as they remain heedful, ardent, and resolute, memories and resolves related to the household life are abandoned, and with their abandoning, their mind gathers and settles inwardly, grows unified and collected.”

### Fourth Jhana

“Furthermore, with the abandoning of sukha & dukkha, as with the previous passing away of happiness & unhappiness, a meditator enters & dwells in the fourth jhana, which is neither pleasant nor unpleasant and contains mindfulness purified by equanimity.”

“They sit, pervading their body with pure, bright awareness.”

“The same as if a man was sitting covered from head to foot with a white cloth so that no part of his body was untouched by this white cloth, a meditator sits, pervading their body with pure, bright awareness so that no part of their body is unpervaded by pure, bright awareness.”

“And as they remain heedful, ardent, and resolute, memories and resolves related to the household life are abandoned, and with their abandoning, their mind gathers and settles inwardly, grows unified and collected.”