

The Four Jhānas with Pāli

1. Quite secluded from sensual pleasures, secluded from unwholesome states, one enters upon and abides in the First Jhāna, which is accompanied by **a) applied thought** and **b) sustained thought**, with c) **rapture and pleasure born of seclusion**.

Vivicc' eva kāmehi vivicca akusalehi dhammehi **a) savitakkaṃ b) savicāraṃ c) vivekaḃjaṃ pītisukhaṃ** paṭhamajjhānaṃ upasampajja viharati.

2. With the stilling of applied and sustained thought, one enters upon and abides in the Second Jhāna, which has **a) self-confidence** and **b) singleness of mind** without applied and sustained thought, with c) **rapture and pleasure born of concentration**.

Vitakkavicārānaṃ vūpasamā **a) ajjhattaṃ sampasādanaṃ b) cetaso ekodibhāvaṃ** avitakkaṃ avicāraṃ **c) samādhijaṃ pītisukhaṃ** dutiyajjhānaṃ upasampajja viharati.

4. With the fading away as well of rapture, a bhikkhu abides in **a) equanimity**, and **b) mindful and fully aware**, still feeling c) **pleasure with the body**, one enters upon and abides in the Third Jhāna, on account of which noble ones announce: 'He has a pleasant abiding who has equanimity and is mindful.'

Pītiyā ca virāgā **a) upekkhako ca viharati b) sato ca sampajāno c) sukhañ ca kāyena paṭisaṃvedetī** yantaṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī' ti tatiyajjhānaṃ upasampajja viharati.

5. "Again, bhikkhus, with the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, a bhikkhu enters upon and abides in the Fourth Jhāna, which has **a) neither-pain-nor-pleasure** and **b) purity of mindfulness due to equanimity**.

Sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassadomanassānaṃ atthaṅgamā **a) adukkhaṃ asukhaṃ b) upekkhāsati** pārisuddhiṃ catutthajjhānaṃ upasampajja viharati.
