

THE FOUR JHĀNAS

1. “Having abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the **FIRST JHĀNA**, which is accompanied by **applied and sustained thought**, with **rapture and pleasure born of seclusion**. He makes the rapture and pleasure born of seclusion drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of seclusion.

Just as a skilled bath man or a bath man’s apprentice heaps bath powder in a metal basin and, sprinkling it gradually with water, kneads it until the moisture wets his ball of bath powder, soaks it, and pervades it inside and out, yet the ball itself does not ooze; ...

2. “Again, bhikkhus, with the stilling of applied and sustained thought, a bhikkhu enters upon and abides in the **SECOND JHĀNA**, which has **self-confidence and singleness of mind** without applied and sustained thought, with **rapture and pleasure born of concentration**. He makes the rapture and pleasure born of concentration drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the rapture and pleasure born of concentration.

Just as though there were a lake whose waters welled up from below and it had no inflow from east, west, north, or south, and would not be replenished from time to time by showers of rain, then the cool fount of water welling up in the lake would make the cool water drench, steep, fill, and pervade the lake, so that there would be no part of the whole lake unpervaded by cool water; ...

3. “Again, bhikkhus, with the fading away as well of rapture, a bhikkhu abides in **equanimity**, and **mindful and fully aware**, still feeling **pleasure with the body**, he 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.’ He makes the pleasure divested of rapture drench, steep, fill, and pervade this body, so that there is no part of his whole body unpervaded by the pleasure divested of rapture.

Just as, in a pond of blue or red or white lotuses, some lotuses that are born and grow in the water thrive immersed in the water without rising out of it, and cool water drenches, steeps, fills, and pervades them to their tips and their roots, so that there is no part of all those lotuses unpervaded by cool water; ...

4. “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 **neither-pain-nor-pleasure and purity of mindfulness due to equanimity**. He sits pervading this body with a pure bright mind, so that there is no part of his whole body unpervaded by the pure bright mind.

Just as though a man were sitting covered from the head down with a white cloth, so that there would be no part of his whole body unpervaded by the white cloth; ...