

The Jhāna Text

M51:20-24, etc.

so ime pañca nīvaraṇe pahāya
cetaso upakkilese paññāya dubbalikaraṇe
vivicc' eva kāmehi
vivicca akusalehi dhammehi
savitakkaṃ savicāraṃ
vivekajaṃ pītisukhaṃ
paṭṭhamaṃ jhānaṃ upasampajja viharati.

Having thus 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 joy and pleasure born of seclusion.

vitakkavicārānaṃ vūpasamā
ajjhattaṃ sampasādanaṃ
cetaso ekodhibhāvaṃ
avitakkaṃ avicāraṃ
samādhijaṃ pītisukhaṃ
dutiyaṃ jhānaṃ upasampajja viharati.

With the stilling of applied and sustained thought,
he enters upon and abides in the **second jhāna**,
which has inner clarity and singleness of mind
without applied thought and sustained thought,
with joy and pleasure born of concentration.

pītiyā ca virāgā
upekhako ca viharati
sato ca sampajāno
sukhañ - ca kāyena paṭisaṃvedeti
yan - taṃ ariyā ācikkhanti:
upekhako satimā sukhavihārī ti
tatiyaṃ jhānaṃ upasampajja viharati.

With the fading away as well of joy,
he 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.'

sukhassa ca pahānā
dukkhassa ca pahānā
pubbe va somanassa-
domanassānaṃ atthagamaṃ
adukkhaṃ asukhaṃ upekhāsati pārisuddhiṃ
catutthaṃ jhānaṃ upasampajja viharati.

With the abandoning of pleasure and pain,
and with the previous disappearance of joy and grief,
he enters upon and abides in the **fourth jhāna**,
which has neither-pain-nor-pleasure
and purity of mindfulness due to equanimity.

so evaṃ samāhite citte parisuddhe
pariyodāte anaṅgaṇe vigatūpakkilese
mudubhūte kammaniye
ñhite ānejjappatte
... cittaṃ abhininnāmeti.

When his concentrated mind is thus purified,
bright, unblemished, rid of imperfection,
malleable, wieldy,
steady, and attained to imperturbability,
he directs the mind to ...