



JHANA

(All the Suttas' extracts below, have parallels in Chinese, and/or Tibetan, and/or Sanskrit.)

Jhāna (from jhāyati) - Sanskrit: kṣāyati, from √ क्षि क्शि - to make an end of (RV. AV. MBh.)

The seven true qualities (saddhamma) to reach jhana

A disciple of the noble ones has **conviction**, is convinced of the Tathagata's Awakening.

Chorus: With conviction, the disciple of the noble ones abandons what is unskillful, develops what is skillful, abandons what is blameworthy, develops what is blameless, and looks after himself with purity.

The disciple of the noble ones has a **sense of shame**. He feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct. He feels shame at falling into evil, unskillful actions.

Chorus: With shame..., ...

The disciple of the noble ones has a **sense of concern**. He feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct. He feels concern at falling into evil, unskillful actions.

Chorus: With concern...,...

The disciple of the noble ones has heard much, has retained what he has heard, has stored what he has heard (viz. **Learning**). Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning & expression — proclaim the holy life that is entirely complete & pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

Chorus: With learning..., ...

The disciple of the noble ones keeps his **persistence** aroused for **abandoning unskillful** mental qualities and **taking on skillful** mental qualities, is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

Chorus: With persistence..., ...

The disciple of the noble ones is **mindful**, highly meticulous, remembering & able to call to mind even things that were done & said long ago.

Chorus: With mindfulness..., ...

The disciple of the noble ones is **discerning**, endowed with discernment of arising and passing away — noble, penetrating, leading to the right ending of stress.

Chorus: With discernment..., ...

AN 7.63 (aka AN 7.67) - MA 3

Developing concentration is a good way to get into Jhana.

Katamo samādhi?

What is concentration?

katamo samādhinimittā, katamo samādhiparikkhārā, katamā samādhibhāvanāti?

what are its attributes (what it is based upon & what you can link it to) what qualities are its requisites, and what is its development?

Cittassa ekaggatā ayaṃ samādhi.

Directing the citta to oneness, is concentration.

Cattāro satipaṭṭhānā samādhinimittā.

The four establishments of mindfulness are its attributes (on which it is built upon, and linked to).

Cattāro sammappadhānā samādhiparikkhārā.

The four right strivings are its requisites.

Yā tesamyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ tattha samādhi bhāvanāti.

And any cultivation, development, & pursuit of these qualities is its development.

MN 44 (in MA 210 "requisites" is "powers").

THE FOUR JHANAS
(The training in heightened mind
[adhicittasikkhā]
First Jhana

Quite detached from sensual pleasures, detached from unwholesome (unproper) mental states, enters and remains in the **first jhana** - accompanied by [abstract, conjectural] thoughts (vitakka), and "abstract thoughts, put in mental concrete terms" (vicāra) - accompanied by delight (pīti) and pleasantness (sukha), born of (internal) seclusion.

([Vitakka-Vicāra](#)).

[With that he abandons lust, and the underlying tendency (anusaya) to lust does not underlie that. [MN 44 (MA 210√)].

Whenever a noble disciple enters and dwells in the delight of seclusion ([viveka](#)), on that occasion five things do not occur in him. (1) Pain (dukkha) and difficultness (domanassa*) connected with sensuality do not occur in him. (2) Pleasantness and comfortableness** connected with sensuality do not occur in him. (3) Pain and difficultness, connected with the unwholesome do not occur in him. (4) Pleasantness and comfortableness connected with the unwholesome (unproper) do not occur in him. (5) Pain and difficultness, connected with the wholesome (proper) do not occur in him.

* *domanassa is either evilness or difficultness (दौर्मनस्य daurmanasya [daur-manasya] - दुस् dus: bad (implying evil) ; or difficult , hard - मनस्य manasya: to have in mind (RV. ChUp.)*

** *somanassa = सुमनस्य sumanasya = comfortable (RV. AV. VS. TBr. GrŚrS.) - [AN 5.176 - (SA 482)]*

[His consciousness does not follow the delight & pleasantness born of seclusion, is not tied and shackled by gratification in the delight and pleasantness born of seclusion, is not fettered by the fetter of gratification in the delight and pleasantness born of seclusion, then his mind is called 'not stuck internally.

[MN 138 (MA 164√)].

[That, I tell you, comes under the perturbable (iñjita (fr. pp. iñjati) >> Sk. ṛñjati - √ ऋज् rj : to stand firm). And what comes under the perturbable there? The vitakkas & vicaras that haven't ceased there: that's what comes under the perturbable there. [MN 66 (MA 192√)].

Second Jhana

With the stilling of vitakka and vicāra - by gaining the coming to rest (sampasādana = sam + pra + सदन sadana: coming to rest, RV.), and transcendence [escape] ([ekodi](#)) of the citta; enters and remains in the **second jhana - free from vitakka and vicāra - accompanied by delight and pleasantness, born of [concentration](#).**

[This is called noble silence (quietness) ... Establish your mind in noble silence (ariya tuṅhībhāva). Make your mind unified in noble silence. Concentrate your mind in noble silence. [SN 21.1 - (SA 501)].

तूष्णीम् tūṣṇīm [tuṣ-ñīm] : silently , quietly RV. TS. >> √ तुष् तुष : to become calm , be satisfied or pleased with anything (RV. - ŚāṅkhŚr - MBh.) >> णीम् ñīm forms adv. of circumstance.

[His consciousness does not follow the delight & pleasantness born of concentration, is not tied and shackled by gratification in the delight and pleasantness born of concentration, is not fettered by the fetter of gratification in the delight and pleasantness born of concentration, then his mind is called 'not stuck internally'.

[MN 138 (MA 164√)].

[That, I tell you, comes under the perturbable. And what comes under the perturbable there? The delight and pleasantness that hasn't ceased there: that's what comes under the perturbable there. [MN 66 - (MA 192√)].

Third Jhana

With the fading away as well, of delight, dwell equanimous (upekkhako), and mindful (sato) and clearly discerning (sampajāno) - experience pleasantness (sukha) with the body - enter

and dwell in the third jhāna of which the noble ones declare:

‘He has a pleasant abiding, who is equanimous and mindful.’ (‘upekkhako satimā sukhavihārīti’) His consciousness does not follow the pleasantness born of equanimity, is not tied and shackled by gratification in the pleasantness born of equanimity, is not fettered by the fetter of gratification in the pleasantness born of equanimity, then his mind is called ‘not stuck internally’.

[MN 138 (MA 164√)].

That, I tell you, comes under the perturbable. And what comes under the perturbable there? The pleasantness of equanimity that hasn't ceased there: that's what comes under the perturbable there.

[MN 66 - (MA 192√)].

Fourth Jhana

With the abandoning of pleasure (sukha) and pain (dukkha), and with the previous disappearance of comfortableness (somanassa) and difficultness (domanassa), a bhikkhu enters upon and abides in the fourth jhāna, which has neither-pain-nor-pleasure, and is entirely purified by equanimity and mindfulness (lucidity).

[With that (fourth jhāna,) he abandons ignorance, and the underlying tendency (anusaya) to ignorance does not underlie that.” - MN 44 (MA 210√)].

[“If his consciousness does not follow after the neither-pain-nor-pleasure, is not tied and shackled by gratification in the neither-pain-nor-pleasure, is not fettered by the fetter of gratification in the neither-pain-nor-pleasure, then his mind is called ‘not stuck internally.’ - MN 138 - (MA 164√)].

[Now I tell you, this comes under the imperturbable. [MN 66 - (MA 192√)].

Note

Then, bhikkhu, I have also taught the successive cessation of formations.

For one who has attained the first jhana, speech has ceased (and subsided and have been tranquillized).

For one who has attained the second jhana, vitakka and vicāra have ceased (and subsided and have been tranquillized).

For one who has attained the third jhana, delight has ceased (and subsided and have been tranquillized).

For one who has attained the fourth jhana, in-breathing and out-breathing have ceased (and subsided and have been tranquillized).

For one who has attained the base of the infinity of space, the perception of form has ceased (and subsided).

For one who has attained the base of the infinity of consciousness, the perception pertaining to the base of the infinity of space has ceased (and subsided).

For one who has attained the base of nothingness, the perception pertaining to the base of the infinity of consciousness has ceased (and subsided).

For one who has attained the base of neither-perception-nor-nonperception, the perception pertaining to the base of nothingness has ceased (and subsided).

For one who has attained the cessation of perception and feeling, perception and feeling have ceased (and subsided and have been tranquillized).

For a bhikkhu whose taints are destroyed, lust has ceased, hatred has ceased, delusion has ceased (and subsided and have been tranquillized).

SN 36.11 (SA 474)

JHANAS

(The different Translations)

PALI

1 - vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati .

2 - vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati.

3 - pītiyā ca virāgā upekkhako ca viharāmi sato ca sampajāno sukhañca kāyena paṭisaṃvedemi, yaṃ taṃ ariyā ācikkhanti:

‘upekkhako satimā sukhavihārī’ti tatiyaṃ jhānaṃ upasampajja viharati.

4 - sukhasa ca pahānā dukkhasa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati.

5 - sabbaso rūpasaññānaṃ samatikkamā - paṭighasaññānaṃ atthaṅgamā nānattasaññānaṃ - amanasikārā ananto ākāsoti ākāsānañcāyatanaṃ upasampajja viharati.

6 - sabbaso ākāsānañcāyatanaṃ samatikkamma anantaṃ viññāṇanti viññāṇañcāyatanaṃ upasampajja viharati.

7 - sabbaso viññāṇañcāyatanaṃ samatikkamma ‘natthi kiñcī’ti ākiñcaññāyatanaṃ upasampajja viharati.

8 - sabbaso ākiñcaññāyatanaṃ samatikkamma nevasaññānāsaññāyatanaṃ upasampajja viharati.

9 - sabbaso nevasaññānāsaññāyatanaṃ samatikkamma saññāvedayitanirodhaṃ upasampajja viharati.

BODHI

1 - quite secluded from sensual pleasures, secluded from unwholesome states, a bhikkhu enters upon and abides in the first jhāna, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.

2- 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.

3 - with the fading away as well of rapture, a bhikkhu abides in equanimity, mindful and fully aware, and 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.’

4 - 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.

5- with the complete surmounting of perceptions of form, with the disappearance of perceptions of sensory impact, with non-attention to perceptions of diversity, aware that ‘space is infinite,’ a bhikkhu enters upon and abides in the base of infinite space.

(see a more appropriate [translation here](#) (in blue - at the end of the page)).

6 - by completely surmounting the base of infinite space, aware that 'consciousness is infinite,' a bhikkhu enters upon and abides in the base of infinite consciousness.

7 - by completely surmounting the base of infinite consciousness, aware that 'there is nothing,' a bhikkhu enters upon and abides in the base of nothingness.

8 - by completely surmounting the base of nothingness, a bhikkhu enters upon and abides in the base of neither-perception-nor-non-perception.

9 - by completely surmounting the base of neither-perception-nor-non-perception, a bhikkhu enters upon and abides in the cessation of perception and feeling.

THANISSARO

1 - Quite secluded from sensuality, secluded from unskillful qualities—enters & remains in the first jhāna: rapture & pleasure born of seclusion, accompanied by directed thought & evaluation.

2- with the stilling of directed thoughts & evaluations, enters & remains in the second jhāna: rapture & pleasure born of concentration, unification of awareness free from directed thought & evaluation—internal assurance.

3 - with the fading of rapture, remains equanimous, mindful, & alert, senses pleasure with the body, and enters & remains in the third jhāna, of which the noble ones declare: 'Equanimous & mindful, he has a pleasant abiding.'

4 - with the abandoning of pleasure & pain—as with the earlier disappearance of elation & distress—enters & remains in the fourth jhāna: purity of equanimity & mindfulness, neither pleasure nor pain.

5 - with the complete transcending of perceptions of (physical) form, with the disappearance of perceptions of resistance, and not attending to perceptions of multiplicity, (perceiving,) 'Infinite space,' enters & remains in the dimension of the infinitude of space.

6 - with the complete transcending of the dimension of the infinitude of space, (perceiving,) 'Infinite consciousness,' enters & remains in the dimension of the infinitude of consciousness.

7 - with the complete transcending of the dimension of the infinitude of consciousness, (perceiving,) 'There is nothing,' enters & remains in the dimension of nothingness.

8 - with the complete transcending of the dimension of nothingness, enters & remains in the dimension of neither perception nor non-perception.

9 - with the complete transcending of the dimension of neither perception nor non-perception, enters & remains in the cessation of perception & feeling.

PIYA TAN

1 - quite secluded from sensual pleasures, secluded from unwholesome states, attains and dwells in the first dhyana that is accompanied by applied thought and sustained thought, with zest and joy born of seclusion.

2- quite secluded from sensual pleasures, secluded from unwholesome states, attains and dwells in the second dhyana, free from applied thought and sustained thought, with zest and happiness born of concentration.

3 - quite secluded from sensual pleasures, secluded from unwholesome states, attains and dwells in the third dhyana, of which the noble ones declare:
'Happily he dwells in equanimity and mindfulness.'

4 - quite secluded from sensual pleasures, secluded from unwholesome states, attains and dwells in the fourth dhyana, that is neither pleasant nor painful, with a mindfulness fully purified by equanimity.

5 - by completely transcending the perceptions of form, with the disappearance the perceptions of sense-reaction, with non-attention to perceptions of diversity, aware that 'Space is infinite,' he attains and dwells in the sphere of infinite space.

6 - by completely transcending the sphere of infinite space, aware that 'Consciousness is infinite,' he attains and dwells in the sphere of infinite consciousness.

7 - by completely transcending the sphere of infinite consciousness, aware that 'There is nothing,' he attains and dwells in the sphere of nothingness.

8 - by completely transcending the sphere of nothingness, he attains and dwells in the sphere of neither-perception-nor-non-perception.

9 - by completely transcending the sphere of neither-perception-nor-nonperception, he attains and dwells in the cessation of perception and feeling.

HORNER

1 - aloof from pleasures of the senses, aloof from unskilled states of mind, enters and abides in the first meditation that is accompanied by initial thought and discursive thought, is born of aloofness and is rapturous and joyful.

2- by allaying initial thought and discursive thought, his mind inwardly tranquillised and fixed on one point, enters and abides in the second meditation which is devoid of initial and discursive thought, is born of concentration, and is rapturous and joyful.

3 - by the fading out of rapture, dwells with equanimity, attentive and clearly conscious, and experiences in his person that joy of which the ariyans say:
'Joyful lives he who has equanimity and is mindful,'
and he enters on and abides in the third meditation.

4 - by getting rid of happiness and by getting rid of joy, by getting rid of anguish, by the going down of his former pleasures and sorrows, enters on and abides in the fourth meditation which has neither anguish nor joy, and which is entirely purified by equanimity and mindfulness.

5 - by passing quite beyond perception of material shapes, by the going down of perception of sensory reactions, by not attending to perception of variety, thinking:
'Ether is unending,'
enters on and abides in the plane of infinite ether.

6 - by passing quite beyond the plane of infinite ether, thinking:

'Consciousness is unending,'
enters on and abides in the plane of infinite consciousness.

7 - by passing quite beyond the plane of infinite consciousness, thinking:
'There is not anything,'
enters on and abides in the plane of no-thing.

8 - by passing quite beyond the plane of no-thing, enters on and abides in the plane of neither-
perception-nor-non-perception.

9 - by passing quite beyond the plane of neither- perception-nor-non-perception, enters on and
abides in the stopping of perception and feeling.

RHYS DAVIDS + WOODWARD

1 - aloof from sense and evil, attain to and abide in First Jhāna, wherein thought is applied and
sustained, which is born of solitude and filled with zest and pleasant emotion.

2- from the subsiding of thought applied and sustained, [can] attain to and abide in Second Jhāna,
which is inward tranquillizing, uplifting of will, where is no applying and sustaining of thought, which
is born of concentration and filled with zest and pleasant emotion.

3 - from the fading out of zest, [can] attain to and abide in Third Jhāna, abiding with even mind,
mindful and discerning, aware in the body of that pleasant emotion whereof the Ariyans declare:
Happy doth he abide with even, lucid mind!

4 - from putting away both pleasant and painful emotion, by the dying out of the joy and sorrow I felt
before, [can] attain to and abide in Fourth Jhāna, that utterly pure lucidity and indifference of mind,
wherein is neither happiness nor unhappiness.

5 - by passing entirely beyond the awareness of visible shapes, by the dying out of the awareness of
resistances, by paying no heed to the awareness of diversity, [can] attain to and abide in the
conceptual sense of space as infinite, thinking:
'Infinite is space.'

6 - when I have wholly passed beyond the sense of space as infinite, [can] attain to and abide in the
sense of consciousness as infinite, thinking:
'Infinite is consciousness.'

7 - when I have wholly passed beyond the sense of consciousness as infinite, [can] attain to and
abide in the sense of nothingness, thinking:
'There is nothing.'

8 - when I have wholly passed beyond the sense of nothingness, [can] attain to and abide in the
sense of neither percipience nor non-percipient.

9 - when I have passed wholly beyond the sense of neither percipient nor non-percipient, [can]
attain to and abide in [that state in which there is] ceasing of percipient and feeling.

MA 210 (MN 44) - (the first four jhanas).

1 - Being free from sensual desire and free from evil and unwholesome states, with [directed]

comprehension and [sustained] discernment, and with happiness and rapture arisen from seclusion, dwells having fully attained the first absorption.

2 - With the stilling of [directed] comprehension and [sustained] discernment, with complete inner confidence and unification of the mind, free from [directed] comprehension and [sustained] discernment, with happiness and rapture arisen from concentration, he dwells having fully attained the second absorption.

3 - With the fading away of rapture, dwelling equanimous with mindfulness and comprehension, experiencing just happiness with the body, what the noble ones reckon an equanimous and mindful dwelling in happiness, he dwells having fully attained the third absorption. Such pleasant feelings do not increase desire, but [instead] abandon it."

4 - leaving behind happiness and leaving behind pain, with the earlier disappearance of mental pleasure and displeasure, with neither happiness nor pain and with completely pure equanimity and mindfulness, dwells having fully attained the fourth absorption.

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