



<u>ĀNĀPĀNASATI</u>		<u>JHĀNA</u> <u>cheatsheet</u>
Note: texts in blue are notes.		Note: a grey background is the intermediary step between Jhānas
To arrive to the stage where one meditates on the body, implies that one has the will to be secluded from sensual pleasures (vivicca kāmehi), and secluded from improper states (vivicca akusalehi dhammehi).		Secluded from sensual pleasures (vivicca kāmehi) and secluded from improper states (vivicca akusalehi dhammehi).
		Enter 1st JHĀNA
BODY		
- Discerning breathing (I/O) long or short.		Vitakka - (thoughts - abstract ideas). Thinking only about the breath.
- Training breathing (I/O), with the desire to be able to know the particulars of, (an accurate knowledge of - the feel of) the entire body (breath & body) [up to here, there is no "feeling" of delight - just the thorough knowledge of the breath & the body].		Vicāra - (abstract ideas put in mental concrete terms). Not just thinking ("focusing"); but reflecting deeply and concretely about both breathes & the all body. So one can put a real meaning on the word/vaca "breath". [vaci-saṅkhāra]. <u>Vitakka-Vicāra</u>
- Training breathing (I/O), calming bodily synergies (kāya-saṅkhāra). That is to say, feel how hectic & agitated is your body, and calm it through the concentrated breath. Calm the breath, and calm the body. Breath is purely internal. You are secluding yourself in yourself. You are slowly obliterating the external influences.		
FEELING		
- Training breathing (I/O), with the desire to be able to feel delight (pīti).		Pīti - (delightful bodily suffusive contentment) – <i>Born of seclusion (in the internal)</i> .
- Training breathing (I/O), with the desire to be able to feel bliss (sukha). [sukha is the sensation of the citta+mano - pīti is the sensation of the mano only].		Sukha - (bliss) – <i>Born of seclusion.</i>
- Training breathing (I/O), with the desire to be able to know the particulars of the mental coaction. "Coaction of the citta" (cittasaṅkhāra) is the mental coaction (saṅkhāra / saṃ-s-कार kāra [agt. kr] / saṃ-s-√ kr = to put together, join together, compose) of the khandhas.		

<p>But the mental coactions are also the coactions (saṃ-s-kṛ) between mano & citta. Particularly the effect of mano on citta. When reaching the world of senses in saḷāyatana, the coactions of the citta become polluted by mano, that processes them. They become cetasikā (lit. what belong to the ceto - the "polluted" citta). At that stage, citta is called ceto (the "existential" citta).</p> <p>For one with a contented mano (pīṭimanassa,) the body becomes tranquil (kāyo passambhati). One tranquil in body feels pleasure (sukhaṃ vediyati). For one feeling pleasure, the citta establishes (samādhīyati) [substantiates, confirms] itself [as "unpolluted"] .</p>		
<p>- Training breathing (I/O), calming mental synergies (coactions) (citta-saṅkhāra). [Calming the effect of mano, (the great kapellmeister of the senses (MN 43)), upon citta - And citta upon mano].</p>		
		<p>Near total cessation of vitakka & vicāra. Does not follow the delight & pleasantness born of seclusion.</p>
		<p>[With that he abandons lust, and the underlying tendency (anusaya) to lust does not underlie that. [MN 44 (MA 210)].</p>
		<p>Enter 2nd JHĀNA</p>
		<p>Inner (clear) tranquillity [lit. coming to rest] - (ajjhata sampasādana)</p>
<p>[Here, we enter the domain of the Citta that has been calmed (through passambhanā). Citta is not really related to the world of forms - if only, when it is bound with mano (viz., when citta is not yet liberated) We are here, entering the process of liberation of citta (cetovimutti); (liberation from sensual pleasure - liberation from forms & dhammas (operating on the external āyatanani) >> liberation from the "mine").</p>		
<p>MIND (CITTA)</p>		
<p>- Training breathing (I/O), with the desire to be able to know the particulars of the Citta.</p>		
<p>- Training breathing (I/O), with the desire to be able to gladden (abhippamodaya) that Citta.</p>		<p>Pīti - (delightful suffusive contentment) – Born of Samādhī.</p>
<p>- Training breathing (I/O), with the desire to be able to establish the (unpolluted) citta</p>		<p>Sukha - (agreeable pleasure – pleasantness) – Born of Samādhī.</p>

(Samāda). Samādhi [Here, we are starting the process of aiming towards the total liberation of citta that occurs in the 5th Jhana >> nānattasaññānaṃ amanasikārā (not striving with the mind (mano) to perceptions of manifoldness (lit. (what is) differently than one) - Just one calm glad feeling and perception].		
- Training breathing (I/O), with the desire to be able to release the Citta. [vi+muñcati: release (apart-vi) - the end of the "Mine" - release from the external].		Transcendence of citta - (cetaso ekodibhāva)
		<i>Does not follow the delight & pleasantness born of the establishment (of citta).</i>
		<i>[This is called noble silence (quietness) ... Have your citta to stand in noble silence (ariya tuṇhībhāva). Transcend your citta in noble silence. Establish your citta in noble silence. [SN 21.1 - (SA 501)]. Noble silence.</i>
PHENOMENA (DHAMMA)		
<i>Note: Here, to have a measureless Citta, one must get also rid of the "I". For one is bounded by the "I" - confined in the limit of his ego - in the limit of his internal khandhas. Here, we enter the domain of vipassanā - the abandonment of the "I", (of the "scent" (SN 22.89))</i>		
- Training breathing (I/O), with the desire to be able to contemplate the "not-one's ownness" (the foreign nature) of the phenomena. [Here anicca has the original meaning of "not-inwardly" (outwardly-foreign). By extention, the meaning of "a-nicca" has become "impermanent" - and the foreign nature of the dhamma, (the combination from form, feeling, perception, coaction and consciousness,) is directly related to the externality of the dhamma].		
- Training breathing (I/O), with the desire to be able to contemplate dispassion (virāga).		
- Training breathing (I/O), with the desire to be able to contemplate cessation (nirodha).		<i>Indifference (absence of raga) towards delight (pīti).</i>
- Training breathing (I/O), with the desire to be able to contemplate relinquishment (Paṭinissagga).		Enter 3rd JHĀNA

	Here, what is "felt" is the sukha of citta pervading the body/breath (sukhañca kayena).
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At that point, things diverge.

- There is sampajāno (clearly discerning) in the third Jhāna, that might correspond to some of the vipassanā above - and to the second Enlightenment factor of Investigation of Phenomena (Dhammavicaya sambojjhaṅgo) in ānāpānasati.
- We also find equanimity (upekkha) in the third jhāna; that we find also in the seventh enlightenment factor (Upekhā sambojjhaṅga) in ānāpānasati.
- We find mindfulness (sati) in the third jhāna; that we find also in the first Enlightenment factor of Mindfulness (Sati sambojjhaṅga).
- We also find pleasure with the body (sukhañca kāyena) in the third jhāna, that we find also in the fourth Enlightenment factor of Rapture (Pīti sambojjhaṅga) – Although this is sukha, rather than pīti.

Nothing from the 4th Jhāna appears in Ānāpānasati.

We directly jump to the intermediary step to the 5th higher jhāna:

- Rūpasaññānaṃ samatikkamā (complete transcending of perceptions of Form (matter).
- Paṭighasaññānaṃ atthaṅgamā (vanishing of perceptions (based) upon the organs of senses – āyatanāni).
- Nānattasaññānaṃ amanasikārā (not striving with the mind (manasa/mano) to perceptions of manifoldness (lit. (what is) differently than one).

Something that has already been worked on earlier.

Then one can enter the higher jhānas.