

Foundation for Entering Jhanas

“If a bhikkhu should wish: ‘May I attain, without difficulty, the four jhanas of the higher mind and that provide a pleasant abiding here and now,’ let him fulfill the precepts, be devoted to internal serenity of mind, not neglect meditation, be possessed of insight, and dwell in empty huts.” MN 6.9

“Tireless energy was aroused in me and unremitting mindfulness was established, my body was tranquil and untroubled, my mind concentrated and unified. Quit secluded from sensual pleasures ...” MN 4.22

‘Dwelling diligent, ardent, and resolute’...one attains jhana. MN 31.10

“When I had eaten solid food and regained my strength, then quit secluded from sensual pleasures...” MN 36.34

“Possessing this aggregate of noble virtue, and this noble restraint of the faculties, and possessing this noble mindfulness and full awareness, he **resorts to a secluded resting place: the forest, the root of a tree, a mountain, a ravine, a hillside cave, a charnel ground, a jungle thicket, an open space, a heap of straw.**

“On returning from his alms round, after his meal he sits down, folding his legs crosswise, setting his body erect, and establishing mindfulness before him. Abandoning covetousness he purifies his mind from covetousness. Abandoning ill will and hatred, he abides with a mind free from ill will, compassionate for the welfare of all living beings; he purifies his mind from ill will and hatred. Abandoning sloth and torpor, he abides free from sloth and torpor, percipient of light, mindful and fully aware; he purifies his mind from sloth and torpor. Abandoning restlessness and remorse, he abides unagitated with a mind inwardly peaceful; he purifies his mind from restlessness and remorse. Abandoning doubt, he abides having gone beyond doubt, unperplexed about wholesome states; he purifies his mind from doubt. Having abandoned these five hindrances, imperfections of the mind that weaken wisdom, quit secluded from sensual pleasure...” MN 51.19-20

“When the bhikkhu possess mindfulness and full awareness, then the Tathagata disciplines him further, “Come, bhikkhu, resort to a secluded resting place:” MN 107.8

When he has given up, expelled, released, abandoned, and relinquished [the imperfections of the mind] *in part*, he considers thus: ‘I am possessed of perfect confidence in the Buddha,’ and he gains **inspiration** in the meaning, gains inspiration in the Dhamma, gains **gladness** connected with the Dhamma. When he is glad, **rapture** is born in him; in one who is rapturous, the body becomes **tranquil**; one whose body is tranquil feels **pleasure**; in one who feels pleasure, the mind becomes **concentrated**.

MN 7.8

Frequently giving careful attention to the sign (*nimita*) of serenity and the sign of non-dispersal/non-confusion/non-distraction (*abyaggatā*) is the nutriment for the arising of the concentration factor of Awakening. SN 46.51 (ii)