

## The Procedure for Calm Abiding

### The Five Faults & Eight Antidotes

<b>8 Applied antidotes</b>	faith	aspiration	effort	pliancy	mindfulness	introspection	intention	equanimity
<b>5 Faults</b>	laziness				forgetfulness	laxity and excitement	non-application	[over] application

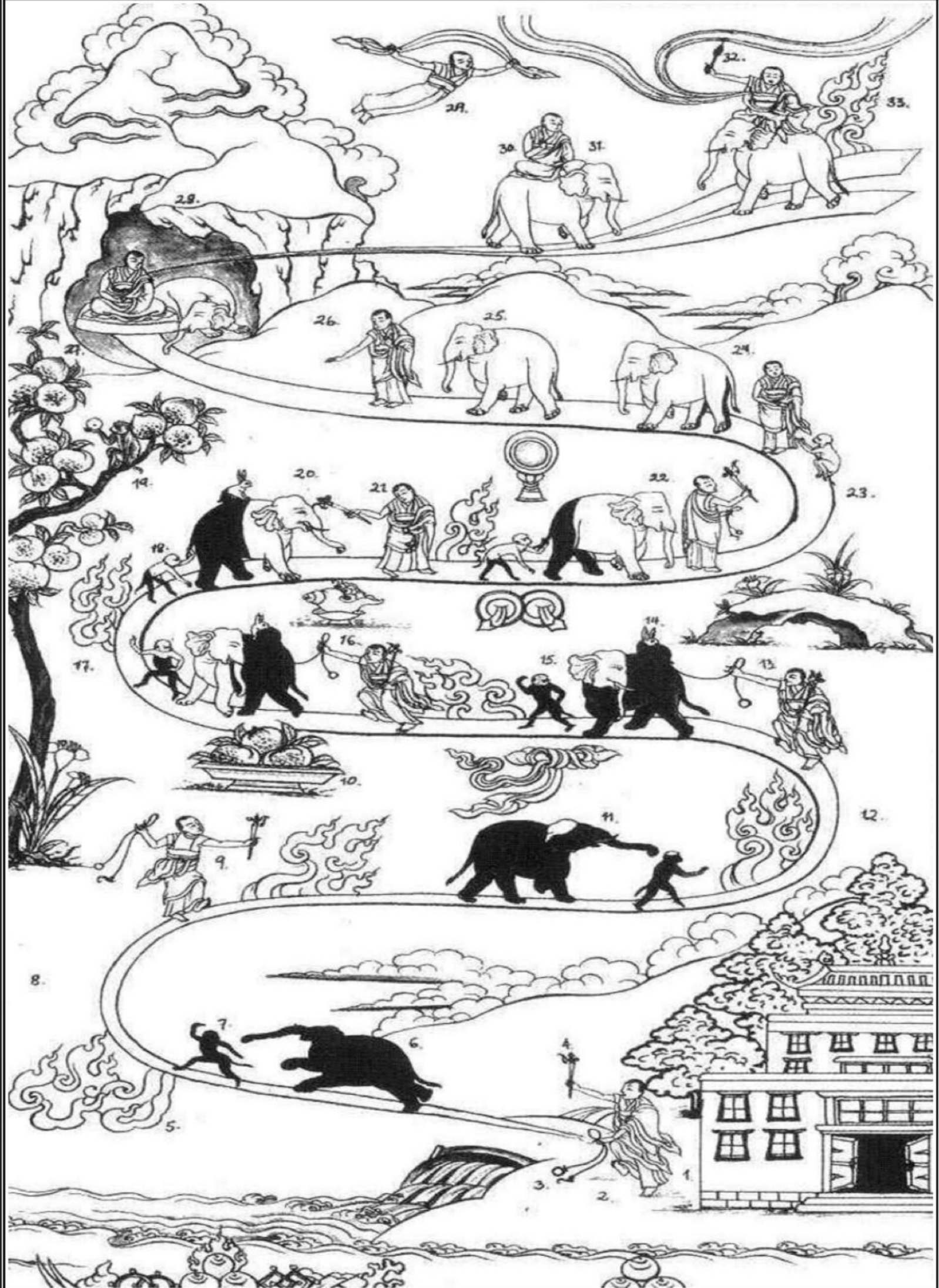
### The Nine Mental Abidings, Six Powers & Four Mental Attentions

<b>Enumeration of the mental abidings</b>	1	2	3	4	5	6	7	8	9
<b>Names of the mental abidings</b>	setting the mind	continuous setting	resetting	closely setting	disciplining	pacifying	thoroughly pacifying	making single-pointed	setting in equipoise
<b>Experiences of the mental abidings</b>	many conceptions arise	the conceptions ease off	the conceptions are weakened when adverse conditions are encountered	having gathered [the conceptions] inward from the vast, they are made subtle	the excellent qualities of meditative stabilization are enjoyed	through knowing the disadvantages of distractions, they are stopped	the afflictions, an attached mind and so forth, are abandoned with effort	meditative stabilization is continuously achieved	spontaneous engagement without effort
<b>6 Powers</b>	hearing	thinking	mindfulness		introspection		effort		familiarity
<b>4 Mental attentions</b>	forceful engaging		interrupted engaging					uninterrupted engaging	spontaneous engaging

## CALM ABIDING

*(Mental and physical bliss now arises along with the development of physical and mental suppleness. The initial great joy subsides, and one has the ability to clearly focus on the object of calm abiding with immovable suppleness and the immovable bliss of suppleness)*

<p><b>Effortless Engagement</b></p>	<p><b>Spontaneous Setting</b> <i>(Known as single-pointed calm abiding of the Desire realm. Through the power of familiarity one is able to maintain effortless attention. In the last moment, one has pliancy)</i></p>	<p><b>Familiarity</b></p>
<p><b>Uninterrupted Engagement</b> <i>An attention that is an uninterrupted engagement</i></p>	<p><b>Single-pointedness</b> <i>(One can meditate effortlessly without interruption)</i></p>	<p><b>Perseverance</b> <i>(One knows the disadvantages of laxity and excitement. They can still arise, but no harm is done to development)</i></p>
<p><b>Interrupted / Intermittent Engagement</b> <i>An attention that is an interrupted engagement</i></p>	<p><b>Complete Pacification</b> <i>(Mindfulness and introspection are at full strength)</i></p>	
	<p><b>Pacifying</b> <i>(Intense application of Introspection overcomes subtle excitement. Subtle dullness cannot arise)</i></p>	
	<p><b>Controlling / Taming</b> <i>(Gross dullness ceases. Subtle dullness is overcome using Introspection. One sees the good qualities of attaining calm abiding and, as a result, joy arises)</i></p>	<p><b>Introspection</b></p>
	<p><b>Closely Setting</b> <i>(Mindfulness gains full strength, but still requires effort)</i></p>	<p><b>Mindfulness</b> <i>(One counteracts laxity and excitement in order to remain focused on the object)</i></p>
<p><b>Effortful / Tight Engagement</b> <i>(One needs to repeatedly bring the mind back to the object)</i> <i>An attention that is a tight engagement</i></p>	<p><b>Resetting</b> <i>(One repeatedly resets the mind with Interrupted Engagement and Mindfulness. Duration of distraction is less)</i></p>	<p><b>Reflecting</b> <i>(One has some insight into freedom from distractions)</i></p>
	<p><b>Continuous Setting</b> <i>(As distractions come and go one is able to place the mind a little longer. Duration of distraction is still longer than concentration)</i></p>	<p><b>Listening</b> <i>(One receives instructions on the cultivating calm abiding)</i></p>
<p><b>FOUR ATTENTIONS</b></p>	<p><b>NINE STAGES OF MENTAL ABIDING</b></p>	<p><b>SIX POWERS</b></p>



Shamatha is attained by progressing through the nine stages, relying on the eight antidotes to abandon the five faults. This is accomplished through the six powers and the four mental engagements.

<b>Fault</b>	<b>Antidote</b>
1. laziness	1. faith 2. aspiration 3. effort 4. pliancy
2. forgetfulness	5. mindfulness
3. laxity and excitement	6. introspection
4. non-application	7. application
5. over-application	8. equanimity

1. The first stage is attained through the *power of hearing*.
- 2. Stage 1 - Setting the mind**
3. Mindfulness
4. Introspection
5. From here until the seventh stage the flame progressively decreases in size until it becomes absent. This difference denotes the measure of the strength of effort required regarding mindfulness and introspection.
6. The elephant is the mind and the black colour symbolises laxity.
7. The monkey is the proliferation of thoughts and the black colour symbolises excitement.
8. The second stage is attained through the *power of thinking*.
- 9. Stage 2 - Continuous setting**
10. Excitement has the five sense pleasures as its objects.
11. From here, the black colour progressively becomes white. This symbolises the factor of clarity and the factor of stability progressively increasing.
12. The third and fourth stages are attained through the *power of mindfulness*.
- 13. Stage 3 - Resetting**
14. The rabbit is subtle laxity. From here, one can individually identify coarse and subtle laxity.
15. Looking back means that having recognized that the mind has wandered, it is again directed back to the object.
- 16. Stage 4 - Close setting**
17. The fifth and sixth stages are attained through the *power of introspection*.
18. The potential for excitement to arise prior to meditation has weakened.
19. Since virtuous thoughts are an interruption at the time of shamatha meditation, it is necessary to stop them. At other times it is not necessary.
20. Due to introspection the mind does not fall into scattering and through being uplifted, it is drawn into concentration.
- 21. Stage 5 - Disciplining**
- 22. Stage 6 - Pacifying**
23. The seventh and eighth stages are attained through the *power of effort*.
- 24. Stage 7 - Thorough pacifying**
- At this stage it is difficult for subtle laxity or excitement to arise and even if they do arise a little, they are immediately eliminated with the slightest effort.
25. The black colour of the elephant is gone and there is no monkey. This means that in dependence on initially applying a little mindfulness and introspection, the mind can engage continuously in concentration without any potential of being interrupted by laxity, excitement or thoughts.
- 26. Stage 8 - Making one-pointed**
27. The ninth stage is attained through the *power of familiarity*.
- 28. Stage 9 - Setting in equipoise**
29. Physical pliancy
30. Mental pliancy
31. Attainment of **shamatha**
32. The root of samsara is cut by the union of shamatha and vipashyana observing emptiness.
33. Equipped with mindfulness and introspection, seek the correct view of emptiness.