

EIGHT APPLICATIONS ANTIDOTES	Faith in calm abiding	Aspiration for calm abiding	Effort in calm abiding	Pliancy workability	Mindfulness	Vigilance / Introspection / Alertness	Intention	Equanimity
FIVE FAULTS	Laziness			Forgetfulness	Laxity and Excitement	Non-application	Over-application	

THE STAGE OF MENTAL ABIDING	1. Mental Placement Thoroughly withdrawing your attention from all external objects and directing it inward to the object of meditation.	Correct Mental Placement 2. Continuous Placement Your attention, initially directed to its object, does not stray elsewhere, but is continuously set on the object of meditation.	Withdrawn Mental Placement 3. Patched Placement If your attention is distracted by forgetfulness, recognise it and again fix it on the object of meditation.	4. Close Placement You have eliminated distraction and with effort place attention on the object of meditation.	5. Taming Reflecting on the advantages of concentration you delight in concentration.	6. Pacification Regarding distraction as a fault you quell any dislike for concentration.	7. Complete Pacification Fine pacification of attachment, mental unease, lethargy, sleeplessness, etc.	Single Channeling 8. One-Pointed Attention Exerting effort so you engage the object of meditation effortlessly (on 9th).	Concentrated Awareness 9. Balanced Placement The equanimity of balanced mind. Spontaneous natural attention and self control by familiarity with a single flow.	
THE EXPERIENCES ASSOCIATED WITH THE STAGE OF MENTAL ABIDING	You have the sense that discursive thought has increased.	You have the sense that discursive thought is resting.	You have the sense that discursive thought is worn out when you encounter adverse circumstances.	The mind withdraws from a broad range of things to a more narrow focus (head or eyes).	You take joy in the good qualities of concentration.	You stop the fault of distraction.	With exertion you abandon afflictions like attachment.	You achieve continuous concentration. Effort required.	Your attention stabilises effortlessly and spontaneously. For equipoise no effort required.	
SIX FORCES/POWERS	Hearing: By following instructions you merely heard you fix attention on the object. Not due to your repeated reflection.	Reflection: By repeatedly reflecting on the continuation of the initial fixing of attention on the object gain first continuity.	Mindfulness: Accomplishes both 1. <u>Patched placement</u> - When attention is distracted from its object, you redraw it in. 2. <u>Close placement</u> - by generating mindfulness from the beginning that prevents your attention from being distracted.		Vigilance: Accomplishes <u>taming</u> and <u>pacification</u> ; for with vigilance you recognise the faults of being scattered to thoughts signs of the second afflictions, and by regarding them as faults you do not let scattering to these two occur.		Joyous Effort: Accomplishes both <u>close placement</u> and <u>single pointed attention</u> . By striving to stop even subtle thoughts and 2nd afflictions, you do not submit to them; laxity/excitement cannot interfere and you gain continuous concentration.		Thorough Acquaintance: By great familiarity you develop effortless, natural concentration.	
FOUR ATTENTIONS	Tight Focus: (Engagement/attention holding) Attention must be strenuously tight (Distinguish by having no interrupted focus)			Intermittent Focus: There is interference from laxity and excitement so you are able to maintain long sessions. So there is intermittent focus. (Tight focus and interrupted focus apply to both. So why the names? In the first two stages, at times, the mind is concentrated but more often not; in these five stages concentration is much longer so the term "intermittent focus" is used here only)				Uninterrupted Focus: You can maintain long sessions. No laxity/excitement		Spontaneous Focus: No interruptions by laxity/excitement and no need for effort.