



**Samādhi
Concentration
Calmness
Tranquility
Samatha bhāvanā -
Concentration Meditation**

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Samatha bhāvanā - Concentration Meditation

The ordinary mind is distracted and uncontrolled. Buddhist meditation is a method of mental development to calm the mind, to purify it, to attain knowledge and finally to overcome suffering, it is a path of liberation. To achieve liberation from suffering, which means from problems, difficulties of any kind, meditation is fundamental. The types of meditation in the Theravāda Buddhist tradition are based on the own experiences of the last Buddha, named Gotama, who lived in India about 2500 years ago and practiced this path. It is the way to experience full awakening.

In the traditional scriptures, in the Buddhist Pāḷicanon, two types of meditation are described:

- *Samatha-bhāvanā*, tranquility or concentration meditation, and
- *Vipassanā-bhāvanā*, insight meditation.

Tranquility or concentration meditation also exists in other religions, insight meditation exists only in Buddhist teachings. At the beginning of his meditation path, the Buddha also practiced concentration meditation with two teachers. However, he was not satisfied with this in his search for final liberation from all suffering. He continued on the path alone and then rediscovered insight meditation (*vipassanā*), based on concentration meditation.

For insight meditation, there are two approaches, the one about mental absorptions (*jhānā*), developed through concentration meditation, and the one about the development of concentration through mindfulness of various objects in body and mind. The first approach, is also very conducive to the second, the development of general correct mindfulness. At the same time, general mindfulness is necessary to develop concentration according to *samatha* meditation. To practice insight meditation with the goal of awakening, one does not need to be able to attain mental absorptions (*jhānā*). However, it is a much more comfortable and easier path if one is skilled in attaining the absorptions (*jhānā*). The insights are also clearer and more stable. The knowledge gained from direct seeing is more comprehensive; the more comprehensive the knowledge, the better and easier it is to live with the *dhamma* (the teaching or the law).

One could compare insight meditation with looking at the body in the mirror. The mirror is the tool for looking at oneself, just as concentration is the tool in meditation. If we have to hold the mirror with our hands the whole time when we are looking at ourselves, it will be very tiring and we will not be able to look at ourselves from all sides without hindrance. However, if we hang the mirror on a fixed hook on the wall, we can look at ourselves in a relaxed manner and from all sides. It is the same with a well-established concentration, the deeper and more stable the concentration, the better we can look at existence from all sides without exhaustion.

Insight meditation or mindfulness practice without sufficient concentration remains superficial and does not lead to ultimate liberation from suffering. Through concentration one develops a collected, peaceful, calm mind as a prerequisite for developing wisdom in insight meditation.

Samatha meditation alone includes the same dangers as all existing phenomena, namely those of attachment and desire for existence, for better existence than the one one is currently living. But as a basis for *vipassanā* meditation and the spiritual life then guided by insight, it is a decided relief. *Samatha* meditation, successfully practiced with access or *jhāna* concentration, relies on very wholesome states of mind that can be maintained for long periods of time, leading to very effective purification of the mind from defilements. They enable the meditator to remain in happy states of mind for long periods of time in the here and now without interruption. These happy states of mind are an ideal basis for profound insight into the nature of all phenomena. The Buddha, in many discourses,

instructed his disciples to develop the mental absorptions (*jhānā*) and has explained the prerequisites, what is ethically pure behaviour.

Tranquility meditation is the mental training to develop right concentration according to the noble eightfold path. In the Mahāsatipaṭṭhāna Sutta (DN 22), the Buddha calls the practice of the four mental absorptions (*jhānā*) right concentration in terms of the noble eightfold path. Our ordinary thinking, reflecting, contemplating and seeing is done on a conceptual level, i.e. we see women, men, children, cars, clothes, etc. and think about these concepts. The real nature of things can be known only by seeing and experiencing ultimate realities (*paramattho*) that are beyond concepts. For this cognition, deep, sustained concentration, as practiced in *samatha* meditation, is necessary. Forty subjects¹ have been given by the Buddha which are suitable for this tranquility meditation. One can choose the appropriate one according to the character of the meditator.

Concentration means 'together to the center', that is, that the consciousness and mental factors go collectedly to the center, the object of contemplation. *Samādhi* is composed of the three words 'sam' - together, 'ā' toward something, 'dhā' holding, carrying. So it can be said to carry something together to something. The meaning is the same as that of the Latin word concentration.

Samādhi is a state of deep mental and physical relaxation through one-pointedness; discursive, associative thinking ceases completely. The mind is completely absorbed in the object of concentration. Mind and object become one. The mind is in a completely clear and awake state. Thus, a profound purification of the mind takes place, the fogging by delusion is cleansed, so that wisdom can arise.

The noble eightfold path was taught by the Buddha to overcome suffering and attain lasting happiness. Concentration training comprises three limbs of the noble eightfold path, namely, the raising of energy for wholesome states of mind, a usefully directed mindfulness (*sati*) to realize the nature of things, and one-pointed, undistracted concentration.

The other two trainings of the noble eightfold path are ethics, which must be practiced before concentration practice, and wisdom, which is attained by insight meditation based on concentration. Tranquility meditation can therefore also be called purification of the mind, because it is a prerequisite for developing wisdom. The mind is prepared through concentration and put into a state to attain wisdom. Concentration creates a state of mind that does not correspond to ordinary associative thinking, but which sees things clearly and unaffected by the past, in the present moment.

Five Hindrances to the Development of Concentration

Samatha means calmness, stillness. This meditation is so called because it calms the five hindrances (*nīvaraṇa*) to concentration or meditation. Hindrances are called five factors inhibiting the mind. If these are not pacified, one cannot develop concentration. There are two types of concentration, one is called neighbourhood concentration (*upacāra samādhi*), the other is called full concentration (*appanā samādhi*). The former is called neighbourhood concentration because it is close to full concentration. In full concentration, the mind completely absorbs the object. There is only mind and object in this state. For both types of concentration, the hindrances must be overcome. Insight meditation also cannot be developed in the presence of the five hindrances. All hindrances have in common that they appear only in connection with delusion and restlessness.

1 See AN I. 35

The five hindrances are:

- Desire for sense objects (*kāmacchanda*),
- ill-will or any kind of aversion (*vyāpāda*),
- sloth and torpor (*thīna-middha*),
- restlessness and remorse (*uddhacca-kukkucca*),
- skeptical doubt (*vicikicchā*).

Desire for sense objects means that one is preoccupied with external objects at the six sense gates, eye, ear, nose, tongue, body, and mind, finding them beautiful, wanting to have them and wanting pleasant experiences. It is a distraction for meditation when one looks around, finds pleasure in colours and shapes, listens to music, thinks about food and plans what one would like to eat, occupies oneself with the body in the way that goes beyond its health maintenance, as a condition for meditation, and by letting the thoughts wander here and there, thinking about this and that, coming up with great ideas, making plans for the near and distant future. One looks for contacts in order to exchange sensory impressions. In concentration meditation, one must guard the sense gates so that the mind takes only the chosen object for attaining concentration, uninterruptedly one must practice like this. One will very soon find out that the joy and satisfaction from concentration are far more enriching than the impressions at the sense gates, which are so fleeting. When one has experienced the disappearance of the body in meditation in deep concentration, the seeking of physical pleasure and satisfaction automatically diminishes. Letting go of sense experiences and the constant search for satisfaction in them is not an imposed prohibition, but the result of direct experience. After meditation, when the body consciousness and the impressions at the sense gates reappear, one experiences them as very gross and not desirable.

On the other hand, one must avoid aversion towards the objects that appear at the sense doors. One must strive to return again and again to the chosen object of meditation.

Mental processes of sense desire on the one hand or aversion on the other hand are always connected with the mental factors *uddhacca*, restlessness, and *moha*, delusion. The first does not lead to sustained application of the mind to the object and the second one does not lead to clear perception of the meditation object.

Sloth and torpor or sluggishness and dullness are expressed in rigidity of the mind, the mind is unable to focus skillfully the chosen object due to these two factors. Sluggishness and dullness are fatigue, drowsiness and also sluggishness of the mind, so that one cannot clearly stay with the object. Dullness and sluggishness arise from lack of determination in life. One also speaks of a shrunken consciousness. If one resolves to achieve something purposefully, one becomes active and finds joy in the path. For meditation, energy is necessary on the one hand and openness to new experiences on the other. Both are the opposite of inertia and rigidity. Spiritual rigidity also manifests itself when one is not willing to change one's thoughts and actions, but wants to do everything the way it has always been. There is then a lack of willingness to create conditions in the mind that are conducive to fruitful meditation. A rigid mind is incapable of reflection and cannot see cause and effect neither on a superficial nor on a deeper level. For successful meditation, one needs an active, flexible mind. Constant attention is necessary. Some meditators feel comfortable in the state of inertia and rigidity and think they have found mental peace. In reality, it is a reduced state of mind. If one is not mindful here and notes this state clearly, one does not get a taste of the real benefits of meditation. This state can also manifest itself in obvious sleepiness and nodding off.

Restlessness arises when one follows all the impulses of the mind to wander here and there and does not exert the necessary energy to direct it to the chosen object of meditation. Restlessness in meditation is also the result of unskillful thinking and behaviour in everyday activities. It is the result of a mind that moves predominantly between desire on the one hand and aversion on the other. If one is not willing to change one's attitude towards things in life, one cannot meditate effectively.

Remorse arises when one does not follow ethics. Even if one legitimizes one's own unethical behaviour for oneself, the mind functions according to its own laws. When one seeks silence and stillness and one-pointedness in the mind, the unwholesome deeds come into awareness and sustained concentration cannot be developed. Therefore, in order to develop concentration, it is useful to follow the 5 basic ethical rules taught by the Buddha. These are refraining from killing living beings, refraining from stealing, refraining from sexual misconduct, refraining from telling lies, refraining from consuming drugs and alcohol. The Buddha presented this relationship as a sequence of nine factors in the *Āṅguttara Nikāya* (AN 10.1):

from ethical behaviour comes non-regret,
from non-regret comes serenity,
from serenity comes joy,
from joy comes calmness,
from calmness comes happiness,
from happiness comes concentration,
from concentration comes seeing and knowing things as they really are,
from seeing and knowing things as they really are comes disenchantment and
dispassion,
and from disenchantment and dispassion comes liberation through knowledge and
seeing.

It is doubtful when one questions meditation, whether it is really meaningful to sit and to train the mind in concentration, whether one should not better do something else or whether the object is the right one. Fundamental doubts about the path of inner liberation are also part of it, as well as questioning whether this particular method or tradition is the right one for oneself. Doubts are also expressed by questioning the law of cause and effect. Doubts are the result of unwholesome influences based on unwholesome deeds, they are based on delusion and promote delusion. Delusion has become so habitual that one cannot imagine that there is another far more satisfying state of mind than this constant involuntary jumping from one object to another. Doubt is associated with exhaustion, which arises from unwholesome states of mind. One thinks from this exhaustion that sitting on the cushion and resting is meditation. Doubt is a general uncertainty in the mind. The mind is unable to decide to do something specifically, to learn. Another aspect of doubt is the constant raising of counter-arguments about the meditation itself and about the specific conditions, teacher, place, method, time, and so on. Doubt can also express itself in the constant trying out of new techniques, teachers, traditions. One tries here and there, reads books about this and that method, informs oneself at lectures, brings up counter-arguments and never gets involved. This also creates aversion, frustration, resistance and the way into deeper experiences becomes more and more difficult. The cause is lack of attentiveness to what is happening in one's own mind, one follows restless impulses.

When these hindrances arise and do not disappear by simply paying attention and returning directly to the actual object of meditation, one can make them the object of mindfulness and observe them. If they can become the object of mindfulness, concentration can thereby be established, and wholesome states of mind, through steady observation of the hindrances, replace them themselves. In any case, one should recognize them clearly, see them in a non-judgmental way, and not judge oneself. They are mentioned and treated in detail in all meditation instructions, by the Buddha, in the old commentaries and also in modern meditation literature, because all meditators have to deal with them. Meditation is something that has to be learned step by step, the learning is done by recognizing and overcoming the hindrances. Self-reproaches or a tensed mind that ignores them create new obstacles. It is useful to clearly recognize these obstacles also outside of formal practice. It is easier then to develop concentration while sitting.

Jhānā - Mental Absorptions

To develop right, full concentration as the mental absorptions (*jhānā*), the mind must be directed to an object of meditation, which one then focuses on continuously. Only with entering into *jhānā*, when the mind completely absorbs the object, full concentration is achieved, and the consciousness then enters a different state of consciousness, which no longer corresponds to ordinary everyday consciousness, which takes sense objects as objects.

The object is a conceptual object (*paññatti*), such as breath, light, people, a colour, etc.... Through this continuous focusing of the one object, the five hindrances are suppressed, and at the same time the five *jhāna* factors are strengthened. What we usually call one mind, or 'I', is a continuous flow of moments of consciousness, which are accompanied by different, specific factors or qualities. These may specify the consciousness, so that, for example, gross anger may appear, or a wholesome state of mind or these subtle mental absorptions. There are eight spiritual absorptions, four are called subtle, four are called non-material, the latter are so called because they have no material object.

With increasing concentration, these spiritual absorptions can be attained one after another. These absorptions are a composition of the *jhāna* factors and the mental factors occurring along with them. Without the associated mental factors, the *jhāna* factors cannot appear. They are wholesome states of mind that can be maintained continuously for a long time. The mind is completely pure and clear (*citta-visuddhi*) at this time.

The five mental factors or qualities of consciousness are in the first *jhāna*:

Initial application of the mind (*vitakka*), *vitakka* is derived from *vi* + *takk*, *takko* means thought, reflection. Here this term is used as a technical term. *Vitakka* is the mental factor which directs the consciousness, associated with the further mental factors, to the object, it leads them to the object .

Sustained application of the mind (*vicāra*), literally means investigation. While *vitakka* leads the mind to the object, *vicāra* is the continuous focusing of the object. These two factors are no longer present in the second *jhānā*, it is therefore said in the *suttā* that the second *jhānā* possesses unity of mind (*ceto ekodibhāvo*). The tendency to fix the mind with *vitakka* and *vicāra* is no longer necessary.

Joy (*pīti*), is the joyful interest in the object, the Pāli word root *pi* means to find pleasure in something, to enjoy. It is not a feeling like *sukha*, but a state of mind (mental factor). *Pīti* creates pleasure in the object, it refreshes the mind and also the body, it flows through both.

Happiness (*sukha*), is a pleasant feeling that arises due to a pleasant object, it enjoys the desired object.

One-pointedness (*ekaggatā*), is the essence of concentration, it contemplates the object

nearby and fixes the consciousness with the other mental factors on the object, it unifies all factors.

In the second *jhāna*, *vitakka* and *vicāra* are removed, and in the third *jhāna* *pīti* is removed. In the fourth *jhāna*, happiness (*sukha*) is replaced by equanimity (*upekkhā*). Equanimity (*upekkhā*) is a very balanced mental factor that produces a balanced, calm state of mind. It is not the same *upekkhā* as the neutral feeling which occurs also in unwholesome states of mind. It involves discriminating knowledge in the fourth *jhāna* and arises after contemplating lower feelings of happiness as restless and disturbing for deeper concentration. It is an unshakable, subtle and peaceful feeling, it occurs in a highly developed state of mind.

Before one reaches these peaceful mental absorptions, after the hindrances have been suppressed more and more, one reaches access concentration or neighbourhood concentration (*upacāra samādhi*). Here, too, the above mentioned five hindrances are already suppressed, but not yet as persistently as in absorption.

Desire for sense objects (*kāmacchanda*) is suppressed by one-pointedness (*ekaggatā*), Ill-will or any kind of aversion (*vyāpāda*) by joy (*pīti*), Sloth and torpor (*thīna-middha*) by initial application of the mind (*vitakka*), restlessness and remorse (*uddhacca-kukkucca*) through happiness (*sukha*) and skeptical doubt (*vicikicchā*) is overcome by sustained application of the mind (*vicāra*).

With some of the forty meditation subjects, one can achieve only access concentration. With the other meditation subjects, one can attain deeper concentration, namely the mental absorptions (*jhānā*) described above. At that time, when the mind enters absorption with the object, the hindrances are completely suppressed and the *jhāna* factors are fully developed and stable for a long time. The Pāli term *jhāna* is derived from the word root *jha*, which means either to contemplate or to burn off. These mental absorptions are so called because the mind, firmly established on an object, contemplates it, which causes the hindrances to meditation or concentration to be burned away. The mind becomes completely absorbed in the object. The object is very present from moment to moment, the mind dwells in a clear, peaceful state, free from any desire or aversion. The consciousness is firmly attached to the object. There is complete devotion to the object, and deep understanding and absorption of the object. The mind sinks into the object and becomes completely absorbed in it.

The Non-material Absorptions (*jhānā*)

Beyond these four mental absorptions, there are four realms of deeper calm and concentration, the four non-material or formless absorptions.

These are to be developed as follows:

There are ten objects with which one can attain the four fine-material absorptions. These are called *kaṣiṇa* objects. *Kaṣiṇa* means all or whole. They are so called because one spreads them out all around oneself like the universe. The objects are the colours white, yellow, red and black, and the elements earth, fire, water and air in their conceptual form, as well as light and space. With the exception of the space *kaṣiṇa*, one can practice the four immaterial (*arūpa*) realms starting from these *kaṣiṇa* objects.

These follow one upon the other. Without developing the first, one cannot attain the second, and so on. The first is the base of infinite space, the second is the base of infinite consciousness, the third is the base of nothingness, the fourth is the base of neither-perception-nor-non-perception. All four bases are very sublime, subtle states of mind; they become more and more subtle from the first to the fourth base. A very subtle consciousness arises which perceives these objects. Likewise, the mental factors

(*cetasika*) become finer and finer. The concentration goes deeper and deeper from base to base. Accordingly, through the depth of concentration, a very deep purification of the mind takes place, which forms a good basis for *vipassanā* meditation.

The *kasīṇa* objects are all material. To go beyond that, one must reflect on the disadvantages of matter. The immaterial realms are the mental objects of the beings in the immaterial god realms. They have no physical group of existence, but only mental. The fine-material absorptions and their objects are practiced in the fine-material god realms. There the beings have the physical group of existence in a very fine-material manner.

The *jhāna* factors of the immaterial bases are identical with those of the fourth fine-material absorption. There are also equanimity (*upekkhā*) and one-pointedness (*ekaggatā*) in all four bases. In practicing the fine-material *jhānā*, progress in the sense of shifting to higher *jhāna*, is achieved by reflecting on the *jhāna* factors as inadequate or disturbing. In the case of the immaterial bases, one proceeds to the next base by reflecting and overcoming the corresponding object. Although the *jhāna* factors are always the same, each higher *jhānā* of the immaterial ones is more exalted compared to the one previously attained.

Thus, one does not contemplate the grossness of the *jhāna* factors in progressing from one non-material base to another, but the grossness of the object. The fine-material absorptions can each be practiced with different objects, such as with the ten *kasīṇa*, with the light of mindfulness of the breath, with loving-kindness, and so on. For the non-material bases, there is only one specific object for each.

In the discourses, these four non-material bases are not called *jhānā*, absorptions, but *āyatanā*, realms or bases. The commentators also call them *jhānā*, absorptions, because the consciousness is absorbed, as in the fine-material *jhāna*, but here into the immaterial object.

Since in the immaterial absorptions the form perceptions are completely overcome, one speaks of an unshakability (*āneñjatā*) of the immaterial attainments and peaceful states of liberation.

There is only temporary liberation, both in the fine-material and in the non-material absorptions. In these states, all ego identification ceases. There is no one who wants or does not want anything. As a result, the view of an 'I' falters, and a sense of freedom and peace emerges, because it is this constant notion of an 'I' that is the cause of all problems and difficulties. However, the 'I' notion is not fundamentally overcome by *jhānā* experiences. For this, it is necessary to practice *vipassanā* meditation. Only with stream-entry, the first stage of awakening, the false view of an existing person (*sakkāya-ditṭhi*) is finally overcome, and permanent liberation is attained.

Realizations of Concentration Meditation

In addition to mental absorptions (*jhāna-samāpatti*), one can achieve supernormal powers (*abhiññā*) with *samatha-bhāvanā*, such as being able to read the minds of other beings, to see and analyze past existences, one's own and others.

The highest goal of tranquility meditation is a non-material base. However, these attainments are reversible; one can lose them when the good kamma is consumed. Based on the deep concentration of tranquility meditation, one can practice insight meditation and thus achieve awakening (path consciousness). One can attain path consciousness based on each of the four fine-material or four immaterial *jhānā* when one emerges from the corresponding *jhāna* and practices *vipassanā*.

During *vipassanā* meditation, strong concentration is also necessary, but since the mind constantly changes the object of contemplation, it is called momentary concentration (*khaṇika-samādhi*).

In *Samātha* meditation, mental defilements are momentarily suppressed but not eradicated; through *vipassanā* meditation, mental defilements are weakened by insight and, when *vipassanā* meditation comes to maturity, with the attainment of path and fruition knowledge, they are finally eradicated. This occurs in four stages, with the realization of the *Sotāpanna*, the one who has entered the stream, that of the *Sakadāgāmī*, the once returner, that of the *Anāgāmī*, the non-returner, and that of the Arahāt, the saint.

Only through *samatha* meditation one cannot be finally liberated from suffering, from the cycle of existence. However, *samātha* meditation is a facilitating condition for *vipassanā* meditation and for the spiritual life. Liberation from the cycle of existence can also be achieved only by pure *vipassanā* meditation.

Three Stages in Samatha Meditation and Concentration

When practicing *samatha* meditation, meditation develops to full concentration in three stages.

The progress in meditation can be seen by the appearance and changing of the corresponding signs or *nimitta* on which one concentrates.

These three stages are as follows:

1. preparatory stage with preparatory concentration,
parikamma bhāvanā with *parikamma samādhi*
2. neighbourhood meditation or access meditation with neighbourhood concentration,
Upacāra bhāvanā with *upacāra samādhi*.
3. meditative absorption (*jhāna*) with *jhāna* or full concentration,
appanā bhāvanā with *appanā samādhi*.

Ad 1.

Preparatory stage (*parikamma bhāvanā*).

From the beginning of meditation with the initial object of meditation until just before the moment when the counterpart-sign, the actual sign for concentration, *paṭibhāga-nimitta*, appears, is called preparatory stage of meditation. The mental concentration associated with this meditation is called preparatory concentration. This stage includes the first step of observing the object of meditation with open eyes, such as a white disc for the white *kaṣiṇa* exercise, or the breath at the nostrils in *ānāpānasati*, mindfulness of the breath. The next step is also still part of this stage, namely that, as in the *kaṣiṇa* exercise, for example, one can see the sign with closed eyes. This sign is not yet the final sign for absorptions; it still has the same deficiencies as the preliminary sign which served to receive the inner image. This sign, which now appears with closed eyes, is called *uggaha nimitta*, absorbed sign or learning sign. During mindfulness of breath, this learning sign can appear in different ways. Most often it appears as a white mist or smoke. One then continues to focus on this image appearing with eyes closed until the counterpart-sign, *paṭibhāga-nimitta*, appears. This counterpart-sign is more purified, clear, and smooth than the *uggaha nimitta*. This stage appears very clearly to the meditator. Thus, this stage involves meditating with the preparatory sign at the very beginning of meditation, the appearance of the learning sign, and then up to just short of the point where the counterpart-sign, the sign for *jhāna* concentration appears. This stage prepares the higher meditation or concentration.

Ad 2.

Neighbourhood stage of meditation (*upacāra bhāvanā*)

Now begins the stage of access meditation or concentration, *upacāra samādhi*,

neighbouring full collection or absorption. The object of this stage is the counterpart-sign, *paṭibhāga-nimitta*, the same sign with which one enters absorption. The obstacles are suppressed at this stage and the *jhāna* factors are developed, but not yet stable enough to enter absorption.

Ad 3.

Meditative absorption (*appanā bhāvanā*).

This is the stage of absorption, of entering *jhāna*. The mind remains fixed on the object, which is the opposite image, *paṭibhāga-nimitta*. The corresponding concentration is called full concentration, *appanā samādhi*. The concentration is stable and can be maintained for a long time, and the *jhāna* factors are fully developed.

Conditions for Meditation Practice

To develop meditation, meaning the capacity for concentration and insight, requires the balancing of appropriate conditions, some of which relate to external factors, but most of them relate to conditions within one's own mind. Some people have the ability to enter deep concentration very quickly and then also develop insight. This is because they have practiced meditation in previous lives, often for a very long time. The ability is then anchored in the stream of consciousness, and one can come back to it. Also, by developing the *pāramī*, the perfections, in fields other than meditation,² for example, through *dāna* (giving) or *mettā* (loving-kindness), one can gain very quick access to meditation. If this is not so, one must systematically develop meditation through active mental processes, and seek suitable external conditions.

In summary, one should meditate in a quiet place, without large crowds, in a neat, simple place, where a teacher, a good friend, lives or can be reached from there. There should not be so many objects for the senses, whether pleasant or unpleasant, and one should not be surrounded by very busy, chatty people. The essential thing, however, is a certain quietness, since noises are disturbing to the first *jhāna*.

"Lack of good friends: Where it is not possible to find a good friend as a teacher or the equivalent of a teacher or a preceptor or the equivalent of a preceptor, the lack of good friends there is a serious fault."³

Other conditions, such as food, climate and body posture, must be considered individually to see if they cause disturbances in concentration. Over a long period of time, malnutrition can weaken the body in such a way that one cannot sit upright for a long time due to lack of protein; this is an obstacle for the mental absorptions, since one should have one's back straight up. The Buddha also had this experience after his years of asceticism. He was strengthened by milk rice and could then practice the absorptions.

Essential for the development of the *jhānā* is also the state of mind during the times when one is not formally practicing. One should focus the mind on the object of meditation as often as possible. If this is not possible because the subtle object, such as the breath at the nostrils, cannot be clearly perceived during grosser activities such as taking shower, eating, cleaning, etc., one must make an effort to dwell with other objects in a wholesome state of mind. Loving-kindness meditation or the analysis of the four elements can be practiced in any posture of the body, that is, also during other activities. It is then easier to develop the *jhānā* and also, when one has attained them, to maintain them so that one can enter into them whenever one wishes.

² There are ten *pāramī*. One is renunciation *nekkhamma*. This includes the whole field of meditation.

³ Buddhaghosa: The Path of Purification, Visuddhi Magga; Translation Bhikkhu Ñāṇamoli, Kandy, BPS, 2010, p. 116

Body Posture

One should take an upright posture, the spine must be straight, but not tense. This straightening should not be connected with effort. It may be that the back sinks a little with increasing concentration. The muscles give way. In this case, one should not pay too much attention to the straightening, as this disturbs the concentration on the breath or the *nimitta*. The straight uprightness prevents pain and numbness in the legs and back. However, one should not sit as if one has swallowed a stick, this requires too much attention and the breath cannot flow freely and calm down.

If one can sit with legs crossed, this is a very stable posture to concentrate for a longer time. If this is not possible, one can also practise on a chair at the beginning. For the following exercises it is useful to practice sitting on the floor with legs crossed with increasing periods of time. One should increase the time a little at each session so that the muscles and tendons get used to the stretching. On the floor with the legs crossed it is easier to develop deep concentration for a longer period of time, because the pelvis is more open through this kind of sitting than on the chair.

If one only meditates for a limited time in one's daily life and is physically and/or mentally strained by previous activities, one can also lie down for a few minutes at the beginning of the practice. The body becomes more relaxed, the movement of the breath can easier flow through the body and concentration can sink deeper.

If pain occurs while sitting, one should ignore it as long as possible and stay with the main object. Feelings of tightness or pressure are normal when concentration increases. However, if the pain becomes too much, one can change the sitting posture or lie down for a moment and continue practising for a while in the lying posture.

Ethics as a Prerequisite for Concentration

In various teachings, *suttā*, the Buddha has listed ten wholesome actions as a prerequisite for attaining concentration for both ordained and non-ordained practitioners. These include abstaining from killing, stealing, sexual misconduct and lying, as well as abstaining from three other unwholesome actions in speech and three mental actions. For the practice of meditation, these abstinences in speech and mind are of great importance. Especially in contact with people, especially when one is engaged in intensive meditation practice in retreat, the four types of verbal misbehaviour are to be avoided at all. These are abstaining from lies, from gossip ('talking behind others' backs'), from the use of coarse, harmful words, from talking about useless things. According to MN 24 Rathavinīta Sutta, the Seven Carriages, there are ten items for noble conversation:

Talking about modesty, frugality, seclusion, avoiding socialising, application of energy, ethics, concentration, wisdom, liberation, knowledge and vision of liberation.

Low, unsuitable conversations for meditation and concentration are, according to AN 10.69:

Talk about kings, thieves, and ministers of state; talk about armies, perils, and wars; talk about food, drink, garments, and beds; talk about garlands and scents; talk about relatives, vehicles, villages, towns, cities and countries; talk about women and talk about heroes; street talk and talk at the well; talk about the departed; miscellaneous talk; speculation about the world and the sea; talk about becoming this or that.

Special mindfulness is needed here to be aware of the wish to speak and the content of the conversation.

In the discourse MN 139, Araṇavibhaṅga Sutta, The Exposition of Non-Conflict, the Buddha gives further guidance on wholesome speech. He says:

- When one knows covert speech to be untrue, incorrect, and unbeneficial, one should on no account utter it.
- When one knows covert speech to be true, correct, and unbeneficial, one should try not to utter it.
- But when one knows covert speech to be true, correct, and beneficial, one may utter it, knowing the time to do so.
- When one knows covert sharp speech to be untrue, incorrect, and unbeneficial, one should on no account utter it.
- When one knows covert sharp speech to be true, correct, and unbeneficial, one should try not to utter it.
- But when one knows covert sharp speech to be true, correct, and beneficial, one may utter it, knowing the time to do so.

In the discourse MN 60, Apanṇaka Sutta, The Incontrovertible Teaching, the Buddha gives further useful advice on wholesome speech:

„Abandoning false speech, he abstains from false speech; he speaks truth, adheres to truth, is trustworthy and reliable, one who is no deceiver of the world. Abandoning malicious speech, he abstains from malicious speech; he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord.

Abandoning harsh speech, he abstains from harsh speech; he speaks such words as are gentle, pleasing to the ear, and loveable, agreeable to many. Abandoning gossip, he abstains from gossip; he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the dhamma and the discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.”

If one is not sure about the content of one’s words, one should refer to the following verse:

Udana IV.6

*”A sage who, without tiring,
trains himself in mental development and likes silence,
Aware and filled with inner peace,
Knows that for him there is no sorrow.”*

The mental unwholesome actions are:

Greed for the possessions of others,

ill-will and hateful intentions towards others,

wrong view: there are no good and bad actions and corresponding results.

The wholesome actions are the corresponding abstinences from the unwholesome ones mentioned above.

As described above, remorse is an obstacle to meditation. Therefore, it is not useful to condemn oneself for past transgressions of the ethical precepts. Through ignorance, which has caused all of us to exist since beginningless times, we have all committed unwholesome actions in the past. We are now in the fortunate position, due to our wholesome actions, to learn about the Buddhist teaching of liberation. Now we hear about the relations between ethical behaviour and concentration, or meditation. By understanding these conditions, we can now decide to refrain from unethical behaviour, for

our own protection and for the protection of other living beings. There is no punishing God, only the law of cause and effect. We can actively expand our positive potential, which rests in all beings, and which will let reap pleasant fruits accordingly.

In the Pāli literature there is the story of the murderer Aṅgulimāla. He had killed 999 people and also wanted to kill the Buddha. However, the Buddha approached him and when Aṅgulimāla pursued him but could not reach him, the Buddha told him that he had stopped. By this he meant that he had refrained from any use of force. Aṅgulimāla was affected by this statement and understood it directly. He asked to be admitted to the order as a monk. The Buddha ordained him, and Aṅgulimāla soon attained arahatship, the highest level of enlightenment.

One can, in order to prevent the arising of remorse on the one hand and the recollection of experienced injuries on the other, ask for forgiveness, generally, or specifically related to certain persons. One can practise as follows:

'May I be forgiven by all beings whom I have in any way caused suffering or harm out of ignorance, whom I have hurt or offended.'

'May I forgive all beings who have caused suffering or harm to me in any way out of ignorance, who have hurt or offended me.'

'May I forgive myself for all unwholesome actions I have committed out of ignorance, to my own harm and the harm of other beings.'

Loving-kindness meditation (*mettā*) is also a good support for ethical behaviour and also for overcoming regrets and feelings of hurt as obstacles to concentration.

Balancing 5 Faculties

The Buddha taught five mental faculties that strengthen and balance the mind to be able to walk the spiritual path. Their development is a prerequisite for success in meditation practice. They are called *indriya*, derived from the word *indra*, the name for the supreme god in the Vedic religion, because they must be strong in order to be able to control the accompanying mental factors so that they are neither in excess nor in deficiency. These five factors must also be balanced among themselves. This is an important exercise during meditation practice. When they are balanced and present, the same five faculties are called five powers (*bala*), they are then unshakable.

The five faculties are the following factors:

- Confidence,
- energy,
- mindfulness,
- collectedness, concentration and
- wisdom.

Confidence in the Buddha's teachings and in the practice of meditation are necessary at the beginning in order to engage in meditation at all. Through confidence and openness, one can have new experiences that go beyond everyday consciousness, thereby one's confidence is more strengthened and one can easier continue with the practice.

If the faculty of confidence (*saddhindriya*) is strong but the other faculties are weak, then

- energy (*viriya*) is difficult to bring up, effort is low,
- the faculty of mindfulness (*sati*) is not developed enough to perform the function of mental presence,
- concentration (*samādhi*) is unable to focus the mind one-pointedly on the object,

- wisdom (*paññā*) is unable to recognise and understand the object. Therefore, one must weaken the faculty of confidence by consciously considering the other faculties, trying to understand and strengthen them.

If the faculty of energy is too strong, the other faculties are also unable to perform their function. If one exerts oneself too much, the mind can no longer remain attentive and concentrated on the object, the mind becomes tense and deviates from the object. Due to the tension and pressure brought about by too much effort, the consciousness cannot go into absorption. The opposite of what one tried to bring about happens. Therefore, one should weaken this faculty of energy by unfolding tranquility, collectedness and equanimity.

In the Visuddhi Magga, the measure of energy is described as follows:

An over-zealous bee notices a flower blooming on a tree and rushing there with great force, but flies beyond it; when it flies back and arrives there, the pollen has already disappeared. Another, unzealous bee, flying at a slow speed, arrives at the flower when the pollen has already disappeared. But the eager bee, flying at even speed, reaches the flower with ease, takes from the pollen as needed, obtains honey and enjoys the sweet juice.

The Buddha has explained the measure of energy as follows:

He compares the measure of energy to someone holding a quail in both hands.

If that person squeezes his hands too tightly, the quail would die.

In the same way, if there is too much energy, concentration decreases and the goal cannot be achieved.

In the second case, the Buddha describes a person holding a quail too loosely in his hands, the quail would then fly away. If you put too little energy into it, your concentration will also drop and you will not be able to achieve the goal.

Another example is playing a stringed instrument:

If the strings are too tight, the sound becomes slanted,

if the strings are stretched too loosely, the sound will also be slanted.

Conclusion: Energy must be well balanced and should not lead to exertion and exhaustion.

You also have to use energy for your posture. When the body is straight but relaxed, it is easier to develop deep concentration.

Also, if one of the other faculties (concentration or wisdom: *samādhi*, *paññā*) is too strongly developed, the others become unable to perform their specific functions. If, through too much concentration, the mind becomes very quiet, it slowly moves away from the object. At this point, energy is needed to maintain closeness to the object.

Especially confidence and wisdom should be well balanced, as well as concentration and energy.

The person with confidence but without wisdom believes blindly, has faith in everything he/she is told by a rhetorically skilled person. The person with overconfidence does not check what he/she is told to do by his/her own experience or by acquiring knowledge. On the other hand, however, faith is necessary to achieve full concentration with an object. It must be knowledge-based confidence that does not let arise doubts about the method and the object.

A person with strong wisdom or acquired knowledge tends to intellectualise too much and

thus cannot look at the object of meditation in a simple way. Therefore, these two factors must be carefully balanced. When one has made up one's mind about an object, it may be that one contemplates in meditation that this object will lead to higher spiritual attainments and that it has been taught by the sages. The simple object of *samatha* meditation is the key to insight meditation. Wisdom lies in using a simple method to attain a high goal. Also, concentration and energy have to be well balanced. Since the mental state keeps changing during a meditation session, these two factors are to be applied according to the situation. There are times when the mind falls on the object without effort. Then the concentration is strong, the mind is calm and still. But there are times when the mind does not fall so evenly on the object, then one has to arouse energy to focus it on the object again and again and keep it there. Energy is necessary for this. If one gives oneself too much to concentration only, drowsiness and laziness can occur, and the consciousness no longer perceives the object intensely. In this case it is also necessary to strive more in order to fully grasp the object with alertness. Finally, through practice, both factors must be balanced in such a way that over a long period of time a balance is created between them.

Mindfulness (*sati*) can never be too strong. It lets the consciousness plunge into the object. This also strengthens the other faculties in regard to their function. When mindfulness is strong, it pulls the other factors along. Mindfulness is also the factor that notices when the other faculties are not balanced. Mindfulness (*sati*) is always necessary. If it is weak, the object of meditation cannot be remembered and the sign, *nimitta*, disappears. If there is no *sati*, the other mental faculties also disappear.

Developing Seven Awakening Factors

There is a group of wholesome mental factors, the seven awakening factors (*bojjhaṅga*), which were taught by the Buddha. These seven mental qualities are:

- Mindfulness (*sati*),
- investigation of things (*dhamma-vicaya*),
- energy (*virīya*),
- joy (*pīti*),
- tranquillity (*passadhi*),
- concentration (*samādhi*),
- equanimity (*upekkhā*).

The following points refer to the development and application of these seven factors of awakening (*bojjhaṅga*). They are so called because they lead to awakening. They are essential factors that contribute to the success of meditation practice. In the old scriptures, *suttā*, there are descriptions of them being given to a sick person like medicine and leading to the cure of a disease.

There are three factors that stimulate the mind, have a stimulating effect, and three that calm the mind, have a sedating effect. Mindfulness, the seventh factor is never in excess or deficiency, one should constantly strive to develop and strengthen this mental factor. It is the basis for the development of the others. In *samatha* meditation it constantly remembers the object.

When the mind is tending to sluggishness, tiredness and sleepiness, one should develop the three enlightenment factors: investigation of things (*dhamma-vicaya*), energy (*virīya*) and joy (*pīti*), as these are uplifting. One should not strive for the three enlightenment factors (*bojjhaṅga*) tranquillity (*passadhi*), concentration (*samādhi*) and equanimity (*upekkhā*) at this time, as these calm the mind.

The awakening factor of investigation is developed in *samatha* meditation by trying to understand the object. In *samatha* meditation, this means being aware that a simple object leads to deep concentration, which in turn leads to insight. This awakening factor is aware of the value of this meditation, knowing that through it one dwells for a long time in wholesome states of mind. It can distinguish what is wholesome and what is unwholesome and therefore leads the mind to the wholesome. But at the same time it understands the special object in its special way for *samatha* meditation, so it pervades the earth *kasiṇa* simply as a concept earth and not as a colour or as the properties of the earth. In four-elements meditation, for example, the factor *dharmā-vicaya* knows the characteristics of the four elements and pervades them. Conducive to the unfoldment of this factor is to consult a teacher; to avoid people who are not dedicated to spiritual development; to associate with insightful people.

Energy is the constant effort not to lose the object and not to let the mind wander. It is divided into three stages, the first is to rouse oneself to overcome laziness, the second is continuous effort after overcoming laziness, the third is the perseverance and endurance that follows.

Joy directs the mind to the object with interest, joyful sympathy, enthusiasm and enjoyment. However, one should not pay attention to joy itself; by doing so, it intensifies and one loses the object of meditation. When concentration is strong, and uninterruptedly directed towards the object of meditation, the perception of rapture or joy (*pīti*) is slight. If the joy becomes ecstatic, one is on the wrong path, because in absorption there is only the one object, which is a *Kasiṇa* object, the light of mindfulness on the breath, etc. Joy becomes excessive only when the mind takes it as an object. Then the concentration will quickly subside. So one has to be mindful here that one does not change the object, but continuously focuses the mind on only one object, which is the *nimitta*. Only then one can advance to deeper, even happier, more peaceful levels of consciousness. When one turns to joy, a consciousness of craving (*lobha*) may also arise. This is an unwholesome state of mind, so the purpose of concentration meditation, the prolonged dwelling in wholesome states of mind as purification of the mind in preparation for insight meditation, is no longer given.

In meditation, one should develop the awakening factors to perfection, in the same way as the five faculties were described above. One should become aware of these factors again and again and try to balance them in the manner mentioned above.

When the mind is very tense, one should refrain from developing the three awakening factors of investigation, energy and joy, and only develop the awakening factors of tranquillity, concentration and equanimity.

Tranquillity in *samatha* meditation means that the mind remains calm, constant and concentrated on the *nimitta*.

Concentration has already been described in detail.

Equanimity means that the mind fixes the *nimitta* in a balanced way. It is neither too joyfully excited, nor averse, nor distracted. Without judgement, the mind always returns to the object of meditation after distracting thoughts.

Benefits of Concentration

Concentration is beneficial for the state of mind at the beginning, in the middle and at the end of the Buddhist path of liberation.

Concentration promotes inner stability, does not allow the mind to waver, even not in difficult situations, creates steadfastness, determination, clarity, clear focus, purposefulness, patience, makes one unshakable, brings joy, happiness, makes one alert and active and capable of insight. Concentration is an antidote to anxiety, depression, frustration, anger, sluggishness, laziness, carelessness, confusion, stress. Concentration is the cause of wisdom. The ability to concentrate is not only of fundamental benefit for spiritual practice, but also facilitates all worldly tasks and leads to success. Through formal meditation, this ability is systematically developed and strengthened.

Concentration leads to contentment (*santuṭṭhi*) through the inner silence gained by it. It is a great blessing to be able to dwell for many hours in uninterrupted absorption with a very simple object, such as the white colour or water or love for all beings. The mind wants nothing and rejects nothing. Such a state is never found in any sense objects. It is a deep rest that cannot be found on any other level. The mind is awake and clear and dwells in this simple peace and contentment. Sensual pleasures, such as beautiful views, enrapturing music, delicious food, etc., are always associated with restlessness and can therefore never lead to mental peace; they lead to addiction through the restlessness and delusion they reinforce. A mind that often dwells in states of sensual pleasure is not capable of concentration. Only in sleep, in a state that cannot be consciously experienced, can such a mind find rest.

Concentration produces a blissful state of mind that lasts even after meditation and leads to a serene, balanced attitude towards things.

Concentration is a means of solving problems and difficulties at a fundamental level. With deep, strong and powerful concentration, one can clearly see the impermanent, unsatisfactory and selfless nature of mentality and matter and their causes. This clarity is a great blessing that comes from concentrated awareness.

Thus concentration is the tool to see things as they really are. The Buddha did not proclaim an abstract truth, but a method that enables people to find the truth of existence for themselves. The Buddha's teaching is not a doctrine of revelation, but a path that leads to one's own realisation of truth and the liberation that results from that. Concentration is one of the skills needed to realise the Buddha's teaching. If knowledge is only transmitted as knowledge, it cannot lead to liberation. Only through one's own experience can applied knowledge lead to liberation. And one's own experiences, not mixed with emotions, memories of the past and wishes for the future, can only be achieved through deep concentration. Consciousness, free from emotional entanglements and habitual ways of thinking and reacting, arises on the path of mental purification through concentration. Therefore, the ability to concentrate is an important prerequisite for knowledge from direct seeing. The Buddha did not achieve his insights through discursive, associative thinking, but from states of consciousness that are far removed from the demanding everyday consciousness, or the associative, intellectual consciousness. The knowledge and the resulting insight come from deep meditative absorption, in which observer and object are fused. One can be motivated to walk this path oneself by hearing about the knowledge that is achieved through meditative states of consciousness, but the path of one's own experience cannot be replaced by intellectual learning. Only this consciousness, which comes from deep absorption, is free from opinions, prejudices and views and therefore able to see clearly and without judging. The knowledge (*bhāvanā*) thus developed is called wisdom (*paññā*).

Through concentration, a happy state of mind arises. From this happy state of mind, whereby happiness is independent of external objects, existence can be investigated. The deeper the concentration, the more profound the cognition. Cognition depends on the subjective state of consciousness, how far the consciousness is purified. The more profound the realisation, the more comprehensive the inner liberation and inner peace.

Jhāna practice has two functions on the Buddhist path of liberation. Firstly, the mental absorptions serve to purify the mind of obstacles, thereby leading to powerful, sustained concentration. Both are prerequisites for *vipassanā* meditation.

In many discourses the mind prepared for insight meditation through the absorptions is described as follows:

"When the concentrated mind is thus purified, bright, unblemished, rid of imperfection, malleable, wieldy, steady, and attained to imperturbability, he directs it to knowledge of the recollection of past lives. ..."

Secondly, after leaving the *jhāna*, the factors that make up the *jhāna*, both physical and mental, serve as the object for *vipassanā* meditation, for contemplating the three characteristics, impermanence, unsatisfactoriness and selflessness. One can only practise *vipassanā* meditation with the *jhāna* one has attained, not with higher ones one has not practised.

In the discourse SN 22.5. Concentration, Samādhi bhāvanā Sutta, the purpose of *samatha* meditation becomes clear and also the necessity for successful *vipassanā* practice:

"Bhikkhus, develop concentration (samādhi).

A Bhikkhu who is concentrated understands things as they really are."

40 Meditation Subjects of the Buddhist Pāḷicanon for Concentration Meditation:

10 Kasiṇa⁴: (full concentration (*appanā samādhi*) 1. - 4. finematerial *jhāna*) (f. ex. MN 77 The Greater Discourse to Sakuludāyin, Mahā-Sakuludāyi Sutta)

- 4 colour kasiṇa: white, red, yellow, black
- 4-elements-kasiṇa: earth, water, fire, air
- lightkasiṇa
- (limited) space kasiṇa

10 Recollections (*Anussati*) (f. ex.. AN I.26. Ten Recollections):

- Recollection of the awakened one (*Buddhānussati*)
 - Recollection of the teaching (*Dhammānussati*)
 - Recollection of the community (*Saṅghānussati*)
 - Recollection of ethics (*Sīlānussati*)
 - Recollection of generosity (*Cāgānussati*)
 - Recollection of divine beings (*Devatānussati*)
 - Recollection of peace (*Upasamānussati*)
- (with these subjects only access concentration (*upacāra samādhi*) can be attained)
- Recollection of death (*Maraṇasati*) (access concentration/ 1.*jhāna*)
 - Recollection of the body (*Kāyagatāsati*) (1. finematerial *jhāna*)
- (The Long Discourses 22, Mahāsatipaṭṭhāna Sutta, The Foundations of Mindfulness)
- Mindfulness of in- and out-breath (*Ānāpānasati*) (1. - 4. finematerial *jhāna*)
- (The Long Discourses 22, Mahāsatipaṭṭhāna Sutta, The Foundations of Mindfulness)

4 Divine abodes/boundlessness (*Brahmavihārā/Appamaññā*) (in many discourses of the middle length discourses 7, 40, 43, 50 etc.):

- Loving kindness (*Mettā*) (1. - 3. finematerial *jhāna*)
- Compassion (*Karunā*) (1. - 3. finematerial *jhāna*)
- Sympathetic joy (*Muditā*) (1. - 3. finematerial *jhāna*)
- Equanimity (*Upekkhā*) (4. finematerial *jhāna*, based on one of the previous ones)

10 Objects of Non-Beauty-Meditation (*Asubha-kamaṭṭhāna*)

- Contemplation of a corpse in 10 different stages of decay (1. finematerial *jhāna*) (The Long Discourses 22, Mahāsatipaṭṭhāna Sutta, The Foundations of Mindfulness)

4 Immaterial Abodes (*Ārūpāyatana*) (in many discourses of the Middle Length Discourses, f. ex. MN 8, 26, 30 etc.)

- Base of infinite space (*ākāśañāñcāyatana*) (1. immaterial *jhāna*)
- Base of infinite consciousness (*viññāṇañcāyatana*) (2. immaterial *jhāna*)
- Base of nothingness (*ākāñcaññāyatana*) (3. immaterial *jhāna*)
- Base of neither-perception-nor-non-perception (*neva-saññā-nāsaññāyatana*) (4. immaterial *jhāna*)

1 Perception of Repulsiveness of nutriments (*Āhāre paṭikkūlasaññā*)

(only access concentration possible)

1 Analysis of the four elements (*Catudhātuvavatthāna*)

(only access concentration possible)

(The Long Discourses 22, Mahāsatipaṭṭhāna Sutta, The Foundations of Mindfulness)

4 The word *kasiṇa* means all or totality. This sign is called like this because one has to spread the counterpart sign in the whole infinite universe.

*”Sister, the concentration
that does not lean forward and does not bend back, and
that is not reined in and checked by forcefully suppressing [the defilements]
by being liberated, it is steady;
by being steady,
it is content;
by being content, one is not agitated.
The Blessed One said this concentration has final knowledge as its fruit.”*

AN 9. 37 Ānanda