

# **Working with the breath to develop Samatha: a calm, centred mind**

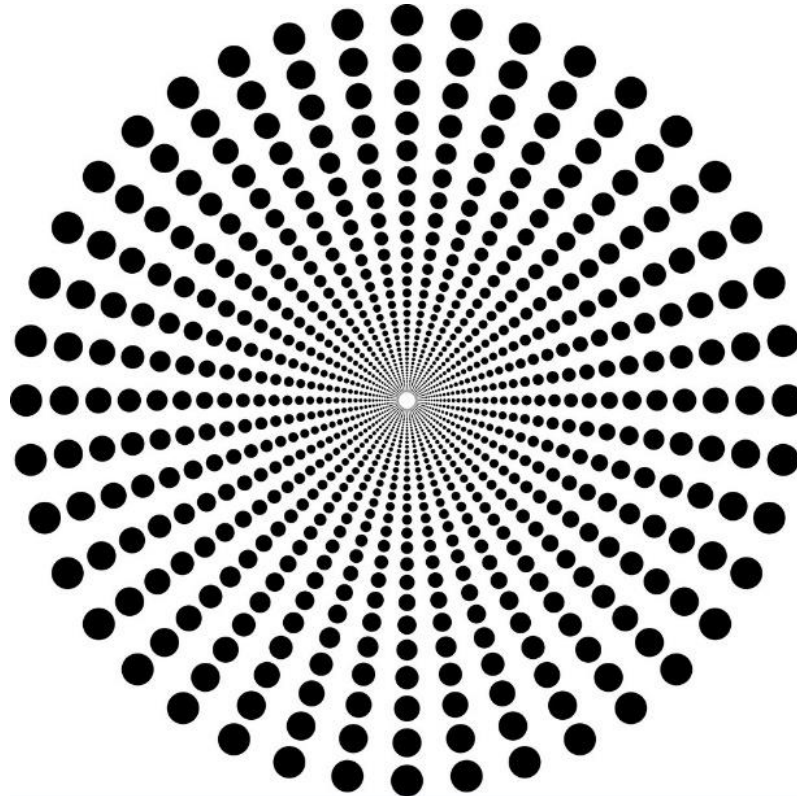
Peter Harvey

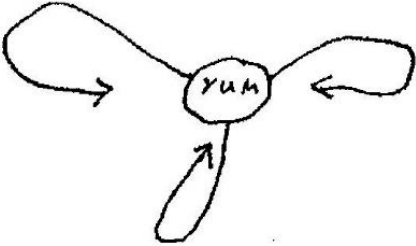
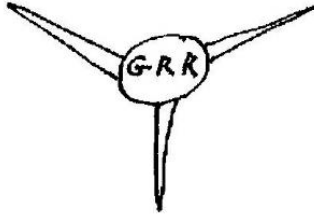

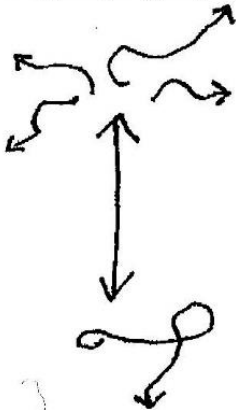
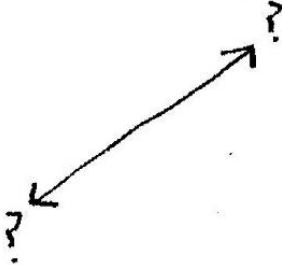
when *samatha* is cultivated ... the heart/mind (*citta*) is developed...  
[leading to] abandonment of attachment/lusting after (*rāga*); if  
*vipassanā* is cultivated ... wisdom (*paññā*) is developed... [leading to]  
to abandonment of spiritual ignorance (*avijjā*) (*Aṅguttara Nikāya*.I.61).

The three marks of conditioned existence:

- *anicca*: impermanent, changing, fluctuating, arising and passing away, unstable.
- *dukkha*: mentally or physically painful, whether in an obvious, subtle or very subtle way, stressful, unsatisfactory, not quite what you want it to be ...
- *anattā*: non-Self, not a permanent, essential Self or its possession – it is ‘empty of Self or what pertains to Self’ (*Samyutta Nikāya* .IV.54), it is not I, me or mine in anything but a partial and changing way.

Suggestive indication of a meditatively  
concentrated state of mind



The five hindrances		
		
<i>Desire for sense-pleasures</i>		<i>Ill-will</i>
		
	<i>Dullness &amp; lethargy</i>	
		
<i>Restlessness &amp; unease</i>		<i>Vacillation</i>

## The brightly shining mind

Monks, this mind is brightly shining (*pabhassara*), but it is defiled by visiting defilements. The uninstructed ordinary person does not understand this as it has come to be. So, I say, there is no meditative cultivation of the mind for the uninstructed ordinary person.

Monks, this mind is brightly shining, but it is free of defilements which arrive. The instructed disciple of the noble ones understands this as has come to be. So, I say, there is meditative cultivation of the mind for the instructed disciple of the noble ones.

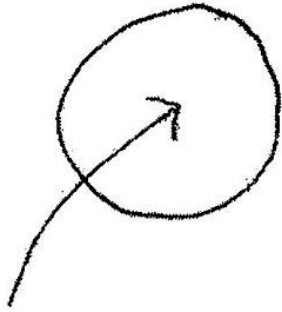
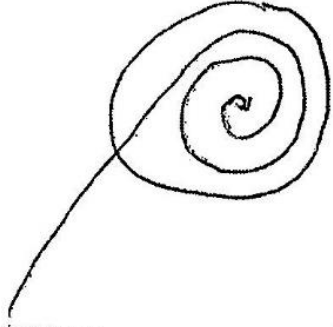
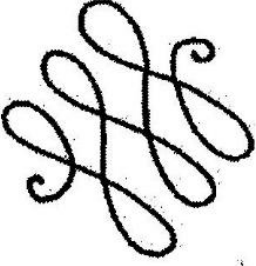

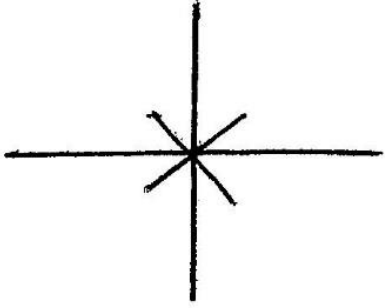
(*Aṅguttara Nikāya* I.10)

## The first jhāna

Once the hindrances are suspended, then:

When one sees that the five hindrances have been given up in oneself, gladness (*pāmuja*) arises, and when one is glad, joy (*pīti*) arises. When the mind is joyful, the body becomes tranquil, and with a tranquil body, one experiences happiness (*sukha*) ; the mind of someone who is pleased/happy becomes concentrated.

Being thus secluded from sense-desires, secluded from unwholesome states, one enters and dwells in the first jhāna which is joy and happiness born of seclusion, accompanied by mental application and examining (*vitakka* and *vicāra*). One drenches, steepes, fills and pervades this very body with the joy and happiness born of seclusion, so that there is no part of one's whole body that is untouched by that joy and happiness. (*Dīgha Nikāya* I.73)

The jhāna factors		
		
<i>Vitakka, mental application</i>		<i>Vicāra, examination</i>
		
<i>Pīti, joy</i>		<i>Sukha, happiness</i>
		
	<i>Cittass'ekaggata, one-pointedness of mind</i>	



## Further jhānas

Beyond the first jhāna are the second, third and fourth jhāna:

From the subsiding of mental application and examining, one enters and dwells in the second jhāna, which is joy and happiness born of concentration, without mental application and examining, and with inner confidence and mental unification. One drenches, steeps, fills and pervades this very body with the joy and happiness born of concentration, so that there is no part of one's whole body that is untouched by that joy and happiness. ...

Further, with the fading away of joy, one dwells equanimously and, mindful and clearly comprehending, one experiences with the body the happiness of which the noble ones speak saying 'equanimous and mindful, one dwells happily'; one enters and dwells in the third jhāna. One drenches, steeps, fills and pervades this very body with a happiness distinct from joy, so that there is no part of one's whole body that is untouched by that happiness. ...

From the abandoning of (mental and physical) pleasure and the abandoning of (mental and physical) pain, from the disappearance of the former happiness and unhappiness), one enters and dwells in the fourth jhāna, neither painful nor pleasant, with purity of mindfulness by equanimity. One sits pervading this very body with a mind that is thoroughly purified and cleansed, so that there is no part of one's body that is untouched by that thoroughly purified and cleansed mind. (*Dīgha Nikāya* I.73–6).