



Name of the steps/Placements	Mental placement	Continuous placement	Patched placement	Close placement	Taming	Pacification	Complete pacification	One-pointed attention	Balanced placement	
One achieve this placements based on...	Hearing	Reflection	Mindfulness		Vigilance		Enthusiasm		Acquaintance	
Presence of gross distraction										
Presence of medium distraction										
Presence of subtle distraction										
Possible presence of gross laxity										
Possible presence of medium laxity										
Possible presence of subtle laxity										
Possible presence of lack of enthusiasm										
The power of mindfulness is accomplished										
The power of vigilance is accomplished										
The power of joyous effort is accomplished										
The four attention	Intense focus		Intermittent focus					Uninterrupted focus	Spontaneous focus	
Description Source <i>Lamrim</i> .	This entails thoroughly withdrawing your attention from all outside objects and directing it inwardly to the object of meditation. <i>Maitreya's Ornament for the Mahayana Sūtras</i> states: "After you have directed your attention to the object of meditation...."	Your attention that was initially directed to the object of meditation does not stray elsewhere, but is continuously set upon the object of meditation. <i>The Mahāyāna Sūtras</i> : "Its continuity is not distracted."	If your attention is drawn away by forgetfulness and distracted outward, you recognize this and again fix it upon the object of meditation.	You have eliminated [gross] distraction and with effort place your attention upon the object of meditation.	Reflecting upon the advantages of concentration, you take delight in concentration. [...] Distracted by the [10] signs* [...], you regard these ten signs as disadvantageous from the outset and do not let them scatter your mind.	Regarding distraction as a fault, you quell any dislike for concentration. [...] [Same as placement 5 but for] sensory objects and by secondary afflictions.	This entails the fine pacification of the occurrence of attachment, melancholy [unpleasant feelings], lethargy, sleepiness, etc.	This entails exerting effort so that you engage the object of meditation effortlessly.	This refers to the equanimity that occurs when your mind becomes balanced	Before Shamatha is generated: 1. Omen of pliancy. 2. Coarse mental pliancy. 3. Coarse physical pliancy. 4. Physical bliss. 5. Mental bliss. 6. Stages of cessation of the blisses of physical and mental pliancy. 7. <b>Generating Shamatha.</b>
Subjective experience	A lot of distraction but one is able to establish a short continuity, for at least one minute and a half.	Gross distractions decrease et stability improves. One can stay longer on the object of meditation.	One perceive more quickly the various distractions as if patching a piece of fabric each time a hole would be made in a cloth.	Even if the are still a lot of medium and subtle distractions, one doesn't lose completely the meditative object.	By observing the quality of concentration in real time, this induces a joy and make possible for vigilance to detect subtler instances of laxity. The danger here is of subtle laxity.	In dependence on a powerful vigilance, one can perceive the faults of distraction and stop it. The danger here is subtle excitement.	Mindfulness and vigilance have matured. Joyous effort is now generated. Laxity and excitement are less problematic.	Concentration continues for a long time. Joyous effort is accomplished. Therefore, one is not hindered by laxity and excitement. By relying on a small amount of exertion, one can meditate without exertion.	By relying on the power of familiarization, one can stay in equipoise for a long time, without exertion anymore.	
Difference with the previous placement		A bit more stability.	The duration of distraction decreases.	One doesn't lose the object completely.	No more gross laxity.	One doesn't have to be so careful of subtle laxity.	There is less danger of experiencing laxity and excitement, due to the presence of joyous effort.	One doesn't experience laxity and excitement.	No more exertion.	
Average duration. (Be careful, this is not the criteria for distinguishing in which placement we are.) Source Geshe Jampel. Nalanda Monastery, 2021. Transcription. Ven. Irene.	1min 30	A bit more. e.g., 1Min45.		4 minutes.	5 minutes.		1/2/3/4 hours.	6/12 hours.	As long as you wish.	

\*Three poisons (unknowing, attachment and anger), man, woman, 5 objects of the 5 senses.