



SAMĀDHI

(Meditation)

(*Samadhi* = "pro-active" meditation **vs.** *Vipassana* = "contemplative" meditation)

Samādhi might well mean:

"To direct (pro-actively) the mind (*citta*) towards constant, right homogeneity" (& towards oneself [*internal*]).
(the serene homogeneity of the transcendence of one's own *citta*; over *mano*'s bilateral "external & internal" processing)

(All the suttas below have parallels in Chinese, Tibetan and/or Sanskrit)

"That is hard to concentrate, Blessed One, namely, the mind."
Dussamādaḥaṃ bhagavā yadidaṃ cittaṃ"ti.

"They concentrate even what is hard to concentrate,
Who delight in calming the faculties.
Having cut through the net of Death,
The noble ones, O Kāmadā, go their way."
*"Dussamādaḥaṃ vāpi samādahanti,
indriyūpasame ratā.
te chetvā maccuno jālaṃ,
ariyā gacchanti kāmadā*"ti.

SN 2.6

.....
Samādhi >> (note that "concentration" here, means meditation (meditative concentration)).
.....

What, bhikkhus, is noble right concentration with its supports and its requisites, that is, right view, right intention, right speech, right action, right livelihood, right effort, and right mindfulness? Unification of mind equipped with these seven factors is called noble right concentration with its supports and its requisites.

Katamo ca, bhikkhave, ariyo sammāsamādhi saupaniso sapaṛikkhāro? Seyyathidaṃ— sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati; yā kho, bhikkhave, imehi sattahaṅgehi cittassa ekaggatā parikkhatā—ayaṃ vuccati, bhikkhave, ariyo sammāsamādhi saupaniso itipi, sapaṛikkhāro itipi.

MN 117

.....
The four jhanas:

And what is right concentration (*sammāsamādhi*)?

There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful (mental) qualities — enters & remains in the first jhana: rapture & pleasure born from withdrawal, accompanied by directed thought & evaluation. With the stilling of directed thoughts & evaluations, he enters & remains in the second jhana: rapture & pleasure born of composure, unification of awareness free from directed thought & evaluation — internal assurance. With the fading of rapture, he remains equanimous, mindful, & alert, and senses pleasure with the body. He enters & remains in the third jhana, of which the Noble Ones declare, 'Equanimous & mindful, he has a pleasant abiding.' With the abandoning of pleasure & pain — as with the earlier disappearance of elation & distress — he enters & remains in the fourth jhana: purity of equanimity & mindfulness, neither pleasure nor pain. This is called right concentration.

Katamo cāvuso, sammāsamādhi? Idhāvuso, bhikkhu vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā upekkhako ca viharati ... pe ... tatiyaṃ jhānaṃ ... pe ... catutthaṃ jhānaṃ upasampajja viharati, ayaṃ vuccatāvuso: 'sammāsamādhi'.

MN 141

And what, monks, is the Faculty of Concentration?

Katamañca, bhikkhave, Samādhindriyaṃ?

Here, bhikkhus, the noble disciple gains concentration, having made release the support.

Idha, bhikkhave, ariyasāvako, vossaggārammaṇaṃ karitvā, labhati samādhiṃ.

SN 48.10 +

Note: Ārammaṇa means a support, and something to grasp on (Sk: grabhaṇa - √ग्राह - to perceive (with the organs of sense or with [mānas]). It is best defined in the following:

When there is a support (ārammaṇa) there is a resting place [a dwelling to strive, prosper & spread from] (patiṭṭhā) for the establishing of consciousness. SN 12.38

&

Consciousness, bhikkhus, while standing (ongoing), might stand engaged [combined, connected] with (ūpaya) form; supported upon form (rūpārammaṇaṃ), established upon form (rūpappatiṭṭhaṃ). SN 22.53

&

If a bhikkhu has abandoned lust for the form element, with the abandoning of lust, the support is cut off (vocchijjatārammaṇaṃ). SN 22.53

There is knowledge for one who is concentrated, not for one who is not concentrated.' Now, does concentration come first, and knowledge after, or does knowledge come first, and concentration after?

'samāhitassa ñāṇaṃ, no asamāhitassā'ti. Samādhi nu kho, bhante, pubbe, pacchā ñāṇaṃ; udāhu ñāṇaṃ pubbe, pacchā samādhi'ti?

...

the Blessed One has talked both of the virtue of one who is in training [a stream-winner, a once-returner, or a non-returner] and of the virtue of one whose training is complete [an arahant].

...

And what is the concentration of one who is in training?

There is the case where a monk — quite withdrawn from sensuality, withdrawn from unskillful [mental] qualities — enters & remains in the first jhana... (all four jhanas).

...

(Then there is the disciple of the noble ones) — When this noble disciple is thus accomplished in virtuous behavior, concentration, and wisdom, with the destruction of the taints, he realizes for himself with direct knowledge, in this very life, the taintless liberation of mind, liberation by wisdom, and having entered upon it, he dwells in it.

Sa kho so, ariyasāvako evaṃ sīlasampanno evaṃ samādhisampanno evaṃ paññāsampanno āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭheva dhamme sayamaṃ abhiññā sacchikatvā upasampajja viharati.

AN 3.73 +

Monks, these are the four developments of concentration. Which four? There is the development of concentration that, when developed & pursued, leads to a pleasant abiding in the here & now. There is the development of concentration that, when developed & pursued, leads to the attainment of knowledge & vision. There is the development of concentration that, when developed & pursued, leads to mindfulness & alertness. There is the development of concentration that, when developed & pursued, leads to the ending of the effluents.

Catasso imā, bhikkhave, samādhibhāvanā. Katamā catasso? Atthi, bhikkhave, samādhibhāvanā bhāvitā bahulikatā diṭṭhadhammasukhavihārāya saṃvattati; atthi, bhikkhave, samādhibhāvanā bhāvitā bahulikatā ñānadassanappaṭilābhāya saṃvattati; atthi, bhikkhave, samādhibhāvanā bhāvitā bahulikatā satisampajaññāya saṃvattati; atthi, bhikkhave, samādhibhāvanā bhāvitā bahulikatā āsavānaṃ khayāya saṃvattati.

AN 4.41 (not a full parallel - [see here](#))

"When he is rid of them (gross impurities), there remain only thoughts of the Dhamma.

His concentration is neither calm nor refined, it has not yet attained serenity or transcendence (in unity), and is kept in place by the fabrication of forceful restraint (lit. Sasaṅkhāraniggayhavāritagato = having restrained & having come to prevent the synergies (saṅkāra).).

But there comes a time when his mind grows steady inwardly, settles down, grows unified & concentrated. His concentration is calm & refined, has attained serenity & unity, and is no longer kept in place by the fabrication of forceful restraint.

Tasmimṃ pahīne tasmimṃ byantikate athāparaṃ dhammavitakkāvasissanti.

So hoti samādhi na ceva santo na ca paṇīto nappaṭippassaddhaladdho na ekodibhāvādhigato sasaṅkhāraniggayhavāritagato.

Hoti so, bhikkhave, samayo yaṃ taṃ cittaṃ ajjhantaṃyeva santiṭṭhati sannisīdati ekodi hoti samādhīyati. So hoti samādhi santo paṇīto paṭippassaddhaladdho ekodibhāvādhigato na sasaṅkhāraniggayhavāritagato.

AN 3.101 +

Bhikkhus, for direct knowledge of lust, three things are to be developed. What three? Emptiness concentration, markless (attribute-less) concentration, and wishless concentration. For direct knowledge of lust, these three things are to be developed.

Rāgassa, bhikkhave, abhiññāya tayo dhammā bhāvetabbā. Katame tayo? Suññato samādhi, animitto samādhi, appaṇihito samādhirāgassa, bhikkhave, abhiññāya ime tayo dhammā bhāvetabbā.

AN 3.183-352

The concentration attained through walking meditation is long lasting.

caṅkamādhigato samādhi ciraṭṭhitiko hoti.

AN 5.29

Again, the Thus Gone One knows the higher states of the mind, the releases, the concentrations and attainments with their defilements, purities and the risings from them as they have come to be.

Tatra ce, bhikkhave, pare tathāgataṃ jhānavimokkhasamādhisamāpattīnaṃ saṅkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ ñāṇena upasaṅkamtivā pañhaṃ pucchanti.

AN 6.64 +

Bhikkhus, these seven are powers. What seven?

The power of faith, effort, shame, remorse, mindfulness, concentration and wisdom.

...
Bhikkhus, what is the power of concentration?

Here, bhikkhus, the noble disciple secluding the mind from sensual desires, ... re ... abides in the fourth higher state of the mind. Bhikkhus, this is the power of concentration.

Sattimāni, bhikkhave, balāni. Katamāni satta? Saddhābalaṃ, vīriyabalaṃ, hirībalaṃ, ottappabalaṃ, satībalaṃ, samādhībalaṃ, paññābalaṃ.

...
Katamañca, bhikkhave, samādhībalaṃ?

Idha, bhikkhave, ariyasāvako vivicceva kāmehi ... pe ... catutthaṃ jhānaṃ upasampajja viharati. Idaṃ vuccati, bhikkhave, samādhībalaṃ.

AN 7.4 +

Now he has realized and experienced the virtues, concentration, wisdom and release of the noble ones. The craving to be is uprooted, the leader of being is destroyed.

Tāyidaṃ, bhikkhave, ariyaṃ sīlaṃ anubuddhaṃ paṭividdhaṃ, ariyo samādhi anubodho paṭividdho, ariyā paññā anubodhā paṭividdhā, ariyā vimutti anubodhā paṭividdhā, ucchinnā bhavataṇhā, khīṇā bhavanetti, natthi dāni punabbhavo"ti.

AN 7.66

Again, with the stilling of vitakka & vicāra, a bhikkhu enters upon and abides in the second jhāna, which has self-confidence and transcendence of mind (through unification), without vitaka & vicāra, with delight and pleasure born of concentration. This bhikkhu is said to have blindfolded Māra...

Puna caparaṃ, bhikkhave, bhikkhu vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave ... pe ... pāpimato.

MN 26

Whatever is right speech, friend Visākha, and whatever is right action, and whatever is right livelihood, these things are comprised within the virtue aggregate.

Whatever is right endeavour, and whatever is right mindfulness, and whatever is right concentration, these things are comprised within the concentration aggregate.

Whatever is right view, and whatever is right thought, these things are comprised within the discernment aggregate.

Yā cāvuso visākha, sammāvācā yo ca sammākammanto yo ca sammāājīvo ime dhammā silakkhandhe saṅgahitā.

Yo ca sammāvāyāmo yā ca sammāsati yo ca sammāsamādhi ime dhammā samādhikkhandhe saṅgahitā.

Yā ca sammādiṭṭhi yo ca sammāsaṅkappo, ime dhammā paññākkhandhe saṅgahitā"ti.

"Singleness of mind is concentration, friend Visakha; the four frames of reference are its themes; the four right exertions are its requisites; and any cultivation, development, & pursuit of these qualities is its development."

"Yā kho, āvuso visākha, cittassa ekaggatā ayaṃ samādhi; cattāro satipaṭṭhānā samādhinimittā; cattāro sammappadhānā samādhiparikkhārā. Yā tesamyeva dhammānaṃ āsevanā bhāvanā bahulīkammaṃ, ayaṃ ettha samādhībhāvanā"ti

MN 44

Bhikkhus, there are these four kinds of meditators. What are the four?

(1) Here, bhikkhus, some meditators are skilled about mental concentration [samadhi], in regards to samadhi, but not skilled in the attaining [samāpatti = fulfilling completely] of samadhi.

(2) But, here, bhikkhus, some meditators are skilled in the attaining of samadhi, but not skilled about samadhi in regards to samadhi.

(3) But, here, bhikkhus, some meditators are neither skilled about samadhi in regards to samadhi, nor skilled in the attaining of samadhi.

(4) But, here, bhikkhus, some meditators are both skilled about samadhi in regards to samadhi and also skilled in the attaining of samadhi.

Here, bhikkhus, this meditator who is both skilled about samadhi in regards to samadhi and also skilled in the attaining of samadhi— of these four kinds of meditators, he is the foremost, the best, the leader, the highest, and most excellent. (this

is #1 enumerated below).

Cattārome, bhikkhave, jhāyī. Katame cattāro?

- (1) *Idha, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo hoti, na samādhismiṃ samāpattikusalo.*
 - (2) *Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samāpattikusalo hoti, na samādhismiṃ samādhikusalo.*
 - (3) *Idha pana, bhikkhave, ekacco jhāyī neva samādhismiṃ samādhikusalo hoti, na ca samādhismiṃ samāpattikusalo.*
 - (4) *Idha pana, bhikkhave, ekacco jhāyī samādhismiṃ samādhikusalo ca hoti, samādhismiṃ samāpattikusalo ca.*
- Tatra, bhikkhave, yvāyaṃ jhāyī samādhismiṃ samādhikusalo ca hoti samādhismiṃ samāpattikusalo ca ayaṃ imesaṃ catunnaṃ jhāyīnaṃ agga ca seṭṭho ca mokkho ca uttamo ca pavaro ca.*

Note: see at the end of the following enumeration, how to deal with the pairs from 11 to 55.

1. Samadhi-Samāpatti — Concentration-Attainments
2. Samadhi-Ṭhiti — Concentration-Stability
3. Samadhi-Vuṭṭhāna — Concentration-Rising (emerging)
4. Samadhi-Kallava — Concentration-Readiness
5. Samadhi-Ārammaṇa — Concentration-Support (basis/footing)
6. Samadhi-Gocara — Concentration-Behavior
7. Samadhi-Abhinīhāro — Concentration-Resolution (endeavour)
8. Samadhi-Sakkacca — Concentration-Care (respect, thoroughness)
9. Samadhi-Sātaccakāri — Concentration-Persevering
10. Samadhi-Sappāyaṃ — Concentration-Regularity
11. Samāpatti-Ṭhiti — Attainments-Stability
12. Samāpatti-Vuṭṭhāna — Attainments-Rising
13. Samāpatti-Kallita — Attainments-Pleasantness
14. Samāpatti-ārammaṇa — Attainments-Supports
15. Samāpatti-gocara — Attainments-Behavior
16. Samāpatti-abhinīhāra — Attainments-Resolutions
17. Samāpatti-sakkacca — Attainments-Care
18. Samāpatti-sātaccakāri — Attainments-Persevering
19. Samāpatti-sappāyakāri — Attainments-Regular
20. Ṭhiti-Vuṭṭhāna — Stability-Rising
21. Ṭhiti-kallita — Stability and Pleasantness
22. Ṭhiti-ārammaṇa — Stability and Support
23. Ṭhiti-gocara — Stability and the Behavior
24. Ṭhiti-abhinīhāra — Stability and Resolution
25. Ṭhiti-sakkaccakāri — Stability and Acting Carefully
26. Ṭhiti-sātaccakāri — Stable and Persevering
27. Ṭhiti-sappāyakāri — Stable and Regular
28. Vuṭṭhāna-Kallita — Rising and Pleasant
29. Vuṭṭhāna-ārammaṇa — Rising and the Support
30. Vuṭṭhāna-gocara — Rising and Behavior
31. Vuṭṭhāna-abhinīhāra — Rising and Resolution
32. Vuṭṭhāna-sakkaccakāri — Rising and Acting Carefully
33. Vuṭṭhāna-sātaccakāri — Rising and Persevering
34. Vuṭṭhāna sappāyakāri — Rising and Regular
35. Kallita-ārammaṇa — Pleasant and Support
36. Kallita-gocara — Pleasant and Behavior
37. Kallita-abhinīhāra — Pleasant and Resolving
38. Kallita-sakkaccakāri — Pleasant and Acting Carefully
39. Kallita-sātaccakāri — Pleasant and Persevering
40. Kallita-sappāyakāri — Pleasant and Regular
41. Ārammaṇa-gocara — Supports and Behavior
42. Ārammaṇa-abhinīhāra — Support and Resolving
43. Ārammaṇa-sakkaccakāri — Support and Acting Carefully
44. Ārammaṇa-sātaccakāri — Support and Persevering
45. Ārammaṇa-sappāyakāri — Support and Regular
46. Gocara-Abhinīhāro — Behavior and Resolving
47. Gocara-sakkaccakāri — Behavior and Acting Carefully
48. Gocara-sātaccakāri — Behavior and Persevering
49. Gocara-sappāyakāri — Behavior and Regular
50. Abhinīhāra-sakkaccakāri — Resolution and Acting Carefully
51. Abhinīhāra-sātaccakāri — Resolving and Persevering
52. Abhinīhāra-sappāyakāri — Resolving and Regular
53. Sakkacca-sātaccakāri — Acting Carefully and Persevering
54. Sakkacca-sappāyakāri — Acting Carefully and Regular
55. Sātaccakāri-Sappāyakāri — Persevering and Regular

2 to 55 should be dealt as follows (e.g. #11 - Attainments-Stability):

Replace the pair in the following:

Bhikshus, there are these four kinds of meditators. What are the four?

- (1). Here, bhikshus, some meditators are skilled about ****stability**** in regards to samadhi, but not skilled in the ****attaining**** of samadhi.
- (2). But, here, bhikshus, some meditators are skilled in the attaining of samadhi, but not skilled about stability in regards to samadhi.
- (3). But, here, bhikshus, some meditators are neither skilled in the attaining of samadhi, nor skilled about stability in regards to samadhi.

(4). But, here, bhikkhus, some meditators are both skilled in the attaining of samadhi and also skilled about stability in regards to samadhi.

Here, bhikkhus, this meditator who is both skilled in the attaining of samadhi and also skilled about stability in regards to samadhi — of these four kinds of meditators, he is the foremost, the best, the leader, the highest, and most excellent.

SN 34.1-55 +

On account of doubts (vicikicchā) my concentration faded.
On account of not attending (amanasikāro) my concentration faded.
On account of sloth and torpor (thinamiddha) my concentration faded.
On account of fear (chambhitatta) my concentration faded.
On account of jubilation (uppā) my concentration faded.
On account of wickedness (duṭṭhulla) my concentration faded.
On account of too much effort (accāradhāvīriya) my concentration faded.
On account of too little effort (atīlavīriya) my concentration faded.
On account of too much striving (abhijappā) my concentration faded.
On account of various perceptions my concentration faded.
On account of thinking too much about forms my concentration faded.

...
It occurred to me, when my concentration is limited, my knowledge is limited.

...
when these minor defilements, such as doubts, non attention, sloth and torpor, fear, jubilation, wickedness, too much aroused effort, too little effort, various perceptions, thinking too much about forms were dispelled, it occurred to me, now these minor defilements are dispelled and I should develop concentration in a threefold manner. Then I developed concentration with thoughts and discursive thoughts. I developed concentration without thoughts, thinking discursively. I developed concentration without thoughts and without discursive thoughts. I developed concentration with joy and without joy. I developed concentration which is equanimity.

Then knowledge and vision arose and I knew that my release is unshakeable. This is my last birth. There is no more rebirth."

MN 128

There are, bhikkhus, these three kinds of unwholesome thoughts: sensual thought, thought of ill will, thought of harming. And where, bhikkhus, do these three unwholesome thoughts cease without remainder? For one who dwells with a mind well established in the four establishments of mindfulness, or for one who develops the signless (attribute-less) concentration. This is reason enough, bhikkhus, to develop the signless concentration. When the signless concentration is developed and cultivated, bhikkhus, it is of great fruit and benefit.

Tāyome, bhikkhave, akusalavitakkākāmaavitakko, byāpādavitakko, vihiṃsāvitakko. Ime ca bhikkhave, tayo akusalavitakkā kva aparisesā nirujjhanti? Catūsu vā satipaṭṭhānesu suppaṭiṭṭhitacittassa viharato animittaṃ vā samādhiṃ bhāvayato. Yāvañcidam, bhikkhave, alameva animitto samādhi bhāvetum. Animitto, bhikkhave, samādhi bhāvito bahulīkato mahapphalo hoti mahānisaṃso.

SN 22.80 +

Householder, do you believe in the recluse Gotama's concentration without vitakka & vicāra; and the concentration of the recluse Gotama in which vitakka & vicāra cease?"

saddhasi tvam, gahapati, samaṇassa gotamassaatthi avitakko avicāro samādhi, atthi vitakkavicārānaṃ nirodho"ti?

...
Venerable sir, when desired, I seclude the mind from sensuality and demerit with vitakka & vicāra, and with delight & pleasure born from seclusion, abide in the first high stage of mind.

Ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, vivicca kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ, vivekaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharāmi.

Venerable sir, when desired I overcome vitakka & vicāra and with pleasant joy born from concentration abide in the second high stage of mind.

Ahaṃ kho, bhante, yāvadeva ākaṅkhāmi, vitakkavicārānaṃ vūpasamā ... pe ... dutiyaṃ jhānaṃ upasampajja viharāmi.

SN 41.8 +

- And what, bhikkhus, is the path leading to the unconditioned?

- Concentration with vitakka and vicāra.
- Concentration without vitakka, with vicāra only.
- Concentration without vitakka and vicāra.
- Emptiness concentration.
- Signless concentration.
- Undirected (viz. unintended to produce - ni + ■■■ √ dhā) concentration.

- *Savitakko savicāro samādhi.*

- *Avitakko vicāramatto samādhi.*

- *Avitakko avicāro samādhi.*

- *Suññato samādhi.*

- *Animitto samādhi.*

- Appaṇihito samādhī.

SN 43.12 +

The Noble Eightfold Path, Uttiya, is to be developed for the abandoning of these five cords of sensual pleasure. And what is the Noble Eightfold Path? It is: right view ... right concentration.

mesaṃ kho, uttiya, pañcannaṃ kāmagaṇānaṃ pahānāya ariyo aṭṭhaṅgiko maggo bhāvetabbo. Katamo ariyo aṭṭhaṅgiko maggo? Seyyathidaṃ—sammādiṭṭhi ... pe ... sammāsamādhī.

SN 45.30 +

Whatever concentration there is accompanied by vitakka & vicāra is the enlightenment factor of concentration; whatever concentration there is without vitakka & vicāra is also the enlightenment factor of concentration. Thus what is spoken of concisely as the enlightenment factor of concentration becomes, by this method of exposition, twofold.

Yadapi, bhikkhave, savitakko savicāro samādhī tadapi samādhisambojjhaṅgo, yadapi avitakkaavicāro samādhī tadapi samādhisambojjhaṅgo. ‘Samādhisambojjhaṅgo’ti iti hidaṃ uddesaṃ gacchatī. Tadamināpetamaṃ pariyāyena dvayaṃ hotī.

SN 46.52 +

If a monk is insolent and negligent,
Concerned only with externals,
Their virtue, samādhī, and discernment
Do not become fulfilled.

*Unnaḷassa pamattassa,
bāhirāsassa bhikkhuno;
Sīlaṃ samādhī paññā ca,
pāripūriṃ na gacchatī.*

Thag 13.1

Whoever’s samādhī does not waver,
Regardless of whether or not
They receive honours,
Is one who lives heedfully.

They regularly practice jhāna,
With subtle **insight** into views;
Delighting in the end of grasping,
They are said to be a good person.

*Yassa sakkariyamānassa,
asakkārena cūbhayaṃ;
Samādhī na vikampatī,
appamādavihārino.*

*Taṃ jhāyinaṃ sātatikam,
sukhumadiṭṭhi**vipassakaṃ**;
Upādānakkhayārāmaṃ,
āhu sappuriso itī.*

Thag 17.2

You shouldn’t live for the adulation of a following;
It turns your mind, and makes samādhī hard to find.
Seeing that popularity is suffering,
You shouldn’t accept a following.

A sage should not visit respectable families
It turns your mind, and makes samādhī hard to find.
One who’s eager and greedy for flavours,
Misses the goal that brings such happiness.

Thag 18.1

.....
Samādhīyati - be composed, collected, concentrated
.....

So too, bhikkhus, when a bhikkhu’s mind has been subdued, well subdued, regarding the six bases for contact, it then becomes inwardly steady, settled, transcended (through unification,) and concentrated.

Evameva kho, bhikkhave, yato kho bhikkhuno chasu phassāyatanesu cittaṃ udujitaṃ hoti sudujitaṃ, ajjhattameva santitṭhati, sannisīdati, ekodi hoti, samādhiyati.

SN 35.246 +

Jita = [pp. of jayati (jināti)] conquer] conquered] subdued.

Sk. jayati = pr. √ जि ji

√ जि ji pp. (jita) - exceeded, surpassed RV.

Udu = straight, upright. // sudu = "thoroughly" straight, upright.

San-Titṭhati: [Frequentative of Vedic sthā]

√ स्थ sthā t= o stand still (RV. ŚBr.)

San = sa = one's own.

San-Nisīdati :

sīdati = pr. [√ sad]

√ सद् sad

to cause to be seated, lie in wait for, watch (RV.)

Ekodi :

Eka+udi (transcend - escape)

■ Eka:

- One (RV.)

- the same, one and the same, identical (ŚBr. KātyŚr.)

- one of two or many, the one - the other, some, some - others (ŚBr. KātyŚr. MBh.)

- alone, solitary, single, happening only once, that one only (RV.)

■ udi [ud- √ i]

- to come out or arise from (RV. AV. ŚBr.)

- to go up to, proceed or move up, proceed (RV. AV. VS.)

- to rise (RV. VS. ŚBr. ChUp.)

■ Ud (var. uc, uj, un, ut)

- (Implying superiority in place, rank, station, or power) - up, upwards upon, on over, above.

and

√ इ i

- appear (BrĀrUp.), arise from (ChUp.), escape (RV. AV. ŚBr.)

So too, bhikkhus, here some wise, competent, skilful bhikkhu dwells contemplating the body in the body (feelings in feelings ... mind in mind ... phenomena in phenomena), ardent, clearly comprehending, mindful, having removed covetousness and displeasure in regard to the world. While he dwells contemplating the body in the body (feelings in feelings ... mind in mind ... phenomena in phenomena), his mind becomes concentrated, his corruptions are abandoned, he picks up that sign (attribute).

Evameva kho, bhikkhave, idhekacco paṇḍito byatto kusalo bhikkhu kāye kāyānupassī viharati (Vedanāsu vedanānupassī viharati ... pe ... citte cittānupassī viharati ... pe ... dhammesu dhammānupassī viharati,) ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Tassa kāye kāyānupassino viharato cittaṃ samādhiyati, upakkilesā pahīyanti. so taṃ nimittaṃ uggaṇhāti.

SN 47.8 +

Note: viharati takes his real meaning of "**appropriating with distinction**" or "**seizing distinctively**".

The meditator distinguishes between bodies, feelings, etc. Like external & internal feelings for instance. Own feelings & others' feelings.

While he is contemplating the body in the body, there arises in him, based on the body, either a fever in the body or sluggishness of mind (citta), or the mind is distracted outwardly. That bhikkhu should then direct his mind towards some inspiring sign (attribute). When he directs his mind (citta) towards some inspiring sign (attribute), gladness is born. When he is gladdened, delight is born. When the mind (**mano**) is uplifted by delight, the body becomes tranquil. One tranquil in body experiences pleasure. The mind (citta) of one who is pleasurable becomes concentrated. He reflects thus: 'The purpose for the sake of which I directed my mind has been achieved. Let me now withdraw it.' So he withdraws the mind and does not vitakka & vicāra. He understands: 'Without vitakka & vicāra, internally mindful, I am happy.'

*Tassa kāye kāyānupassino viharato kāyārammaṇo vā uppajjati kāyasmim̐ pariḷāho, cetaso vā līnattaṃ, bahiddhā vā cittaṃ vikkhipati. Tenānanda, bhikkhunā kismiñcīdeva pasādaniye nimitte cittaṃ paṇḍahitabbaṃ. Tassa kismiñcīdeva pasādaniye nimitte cittaṃ paṇḍahato pāmojjaṃ jāyati. Pamuditassa pīti jāyati. Pīti**manassa** kāyo passambhati. Passaddhakāyo sukhaṃ vedayati. Sukhino cittaṃ samādhiyati. So iti paṭisañcikkhati: 'yassa khvāhaṃ atthāya cittaṃ paṇḍahiṃ, so me attho abhinipphanho. Handa dāni paṭisaṃharāmi'ti. So paṭisaṃharati ceva na ca vitakketi na ca vicāreti. 'Avitakkomhi avicāro, ajjhattaṃ satimā sukhamasmī'ti pajānāti.*

SN 47.10 +

For one who is at ease — his body calmed — the mind becomes concentrated. When the mind of one who is at ease — his body calmed — becomes concentrated, then concentration as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

Passaddhakāyassa sukhino cittaṃ samādhiyati. Yasmiṃ samaye, ānanda, bhikkhuno passaddhakāyassa sukhino cittaṃ samādhiyatisamādhisambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti, samādhisambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, samādhisambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

He oversees the mind thus concentrated with equanimity. When he oversees the mind thus concentrated with equanimity, equanimity as a factor for Awakening becomes aroused. He develops it, and for him it goes to the culmination of its development.

So tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti. Yasmiṃ samaye, ānanda, bhikkhu tathāsamāhitaṃ cittaṃ sādhukaṃ ajjupekkhitā hoti upekkhāsambojjhaṅgo tasmिṃ samaye bhikkhuno āraddho hoti, upekkhāsambojjhaṅgaṃ tasmिṃ samaye bhikkhu bhāveti, upekkhāsambojjhaṅgo tasmिṃ samaye bhikkhuno bhāvanāpāripūriṃ gacchati.

SN 54.13 +

In one who has joy, delight arises. In one who has delight of mind (**mano**), the body becomes serene. When the body is serene, one feels pleasure. Feeling pleasure, the mind (**citta**) becomes centered. When the mind is centered, phenomena become manifest. When phenomena are manifest, he is reckoned as one who dwells heedfully.

Pamuditassa pīti jāyati. Pīti manassa kāyo passambhati. Passaddhakāyo sukhaṃ vediyati. Sukhino cittaṃ samādhiyati. Samāhite citte dhammā pātubhavanti. Dhammānaṃ pātubhāvā appamādavihārīteva saṅkhaṃ gacchati. Evaṃ kho, nandiya, ariyasāvako appamādavihārī hotī”ti.

SN 55.40 +

.....
Samāhita - composed, collected, concentrated
.....

Vaccha, if you desire, penetrate and know the mental states of others. Know, the mind (citta) with greed and without greed, the angry mind and the not angry mind. the deluded mind and the non-deluded mind, the attentive mind and the distracted mind, the developed mind and the undeveloped mind, the mind with a compare and the mind without a compare, the concentrated mind, and the unconcentrated mind, the released mind, and the unreleased mind. To you that mindfulness becomes the eye-witness in that mental faculty.

MN 73 +

Also **SN 12.70 +**, **SN 16.9 +**

Bhikkhus, develop concentration. A bhikkhu who is concentrated understands things according to how they have come to be.

Samādhim, bhikkhave, bhāvettha. Samāhito, bhikkhave, bhikkhu yathābhūtaṃ pajānāti.

SN 35.99 +

Also **SN 35.160**, **SN 56.1**, **SN 22.5 (all +)** (understands: impermanence, stress, origination & disappearance of khandhas).

There are, bhikkhus, forms, sounds cognizable by the ear ... mental phenomena cognizable by the intellect that are agreeable and those that are disagreeable. One should train so that these do not persist obsessing one’s mind even when they are repeatedly experienced. When the mind is not obsessed, tireless energy is aroused, unmuddled mindfulness is set up, the body becomes tranquil and untroubled, the mind becomes concentrated and one-pointed. Seeing this fruit of diligence, bhikkhus, I say that those bhikkhus still have work to do with diligence in regard to the six bases for contact.”

santi, bhikkhave, cakkhuvīññeyyā rūpā manoramāpi, amanoramāpi, ...pe... manovīññeyyā dhammā manoramāpi amanoramāpi. Tyāssa phussa phussa cittaṃ na pariyādāya tiṭṭhanti. Cetaso apariyādānā āraddhaṃ hoti vīriyaṃ asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, passaddho kāyo asāradhho, samāhitaṃ cittaṃ ekaggaṃ. Imaṃ khvāhaṃ, bhikkhave, appamādashalaṃ sampassamāno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyanti vadāmi”ti.

SN 35.134 +

A disciple of the Buddha, mindful,
Concentrated, comprehending clearly,
Understands feelings
And the origin of feelings,
Where they finally cease,
And the path leading to their destruction.

*Samāhito sampajāno,
sato buddhassa sāvako;
Vedanā ca pajānāti,
vedanānaṃca sambhavaṃ.
Yattha cetā nirujjhanti,
maggānaṃ khayagāminam.*

SN 36.1 +

Come, friends, dwell contemplating the body in the body, ardent, clearly comprehending, transcended (through unification), with limpid mind, concentrated, with one-pointed mind, in order to know the body as it really is.

Etha tumhe, āvuso, kāye kāyānupassino viharatha ātāpino sampajānā ekodibhūtā vipasannacittā samāhitā ekaggacittā,

kāyassa yathābhūtaṃ ñāṇāya.

(Idem with feelings, mind (citta) and dhammas).

sn47.4 +

LEXICAL REFERENCES

SAMĀDHI

Pali:

[fr[saṃ+ā+dhā]

Sanskrit:

■■■■■ **samādhi** [act. samādhā]

also

■■■■■ samādhi [sam-ādhi]

■■■ ādhi [ā-dhī]

■■ dhi from √ dhā, of which it is the weak form.

Nothing pre-Buddhist.

■■■■■ **samādhā** [sam-ādhā]

[sam-ā-√ dhā]

- to be absorbed in meditation (RV.) [without an acc.]

- to kindle , stir (fire) (ŚBr.)

- to put to , add , put on (AV. ŚBr.)

- to place or put or hold or fix together (ŚBr. MBh.)

■■■ **sam**

////////////////////////////////////

■■■ sam connected with [sa]

////////////////////////////////////

- with , together with , along with , together , altogether - expressing "conjunction", "union", "thoroughness", "intensity", "completeness" (RV.)

[saṃ-√ dhā] = "to place together"

[saṃ-dhi] = "placing together"

.....

■ sa [connected with saha] ind.

-"with", "together or along with", "accompanied by", "added to", "having", "possessing", "containing", "having the same"

(expressing "junction", "conjunction", "possession"(as opp. to [a] priv.) , "similarity", "equality".)

.....

■■ saha

- at the same time or simultaneously with. (RV.)

////////////////////////////////////

■■■ sam connected with [sam]

////////////////////////////////////

- even , plain , level (RV.)

- same , equal , similar , like , equivalent , like to or identical or homogeneous with (RV.)

- always the same , constant , unchanged (RV.)

- having the right measure , regular , normal , right , straight (AitBr.)

- right measure or proportion (ŚBr.)

- together with or at the same time with or in accordance with (ŚBr. MBh.)

- level ground , a plain (AV. ŚBr. MBh.)

■■■ ādhā

- to keep , preserve , appropriate to one's self , hold , possess , take (RV.)
- to impregnate , instil (e.g. good sentiments) , impress , direct (RV. AV. ŚBr. MBh.)
- to add (fuel to fire) (RV. ŚBr. ĀśvGr.)

■■■ ādhā [ā-dhā]

■ ā

- near to , towards , to (RV.)
- out of , from, from among (RV.)

.....

■■ √ dhā

- to direct or fix the mind or attention upon , think of, fix or resolve upon (RV.)
- to take or bring or help to (RV. AV. ŚBr.)
- to appoint , establish , constitute (RV. ŚBr.)
- to make , produce , generate , create , cause , effect , perform , execute (RV. TBr. ŚvetUp.)
- to render (RV.)
- to seize , take hold of , hold , bear , support (RV. AV.)
- to put , place , set , lay in or on (RV.)
- to destine for , bestow on , present or impart to (RV. Br.)
- to assume , have , possess , show , exhibit , incur , undergo (RV.)
- to wish to put in or lay on (RV. AitBr.)

Conclusion

Samādhi might mean:

"To direct (pro-actively) the mind (citta) towards constant, right homogeneity" (& towards oneself [internal]).

*