

Comparison of English Translations of Terms Related to Samādhi

	<i>Access to Insight</i> ¹ (Ṭhānissaro Bhikkhu)	<i>Connected Discourses of the Buddha</i> (Bhikkhu Bodhi)	This Book
samatha	tranquility, settling ²	serenity	settling
• cetosamatha	• tranquillity of awareness	• (none) ³	• mental settling
samādhi	concentration, composure ⁴	concentration	composure, collectedness
• samādhiyati	• be concentrated	• be concentrated	• be composed, be collected
• samādahati	• concentrate	• concentrate	• compose, collect
• samāhita	• concentrated, centered ⁵ , centered in concentration ⁶	• concentrated ⁷	• composed, collected
• samādahātabbani	• to be concentrated	• to be concentrated	• to be composed, to be collected
• samādahanta (samādahani, samādham)	• steadying ⁸	• concentrating	• composing, collecting
• sammā-samādhi	• right concentration	• right concentration	• proper composure, proper collectedness
ekagga	single	one-pointed	still
• ekaggatā	• singleness	• one-pointedness	• stillness
• ekaggacitta	• single-minded, mind unified ⁹ , mind at singleness ¹⁰	• one-pointed mind	• still mind, still-minded
• cittekaggatā (cittassa ekaggatā, cittassekaggatā)	• singleness of mind	• one-pointedness of mind	• stillness of mind

1 This website is no longer updated. Some translations listed here may have been updated in Ajahn Ṭhānissaro's new website: dhammatalks.org.

2 For the vinaya term *adhikaraṇa-samatha*, translated as “settling of issues”. (<http://www.accesstosight.org/tipitaka/vin/sv/bhikkhu-pati-intro.html#penalties>)

3 MLDB and NDB both have “serenity of mind”.

4 Only for *samādhijam*, “born of composure”, as found in his translation for the second jhāna description.

5 In DhP110, from *asamāhito*, translated as “uncentered”.

6 In AN11.12 and AN11.13.

7 In NDB (published later), it is “composed”.

8 In *Ānāpānassati Sutta* (MN118).

9 In *Upasena (Vaṅgantaputta) Sutta* (Ud4.9).

10 In *MahāSāropama Sutta* (MN29) and *CūḷaSāropama Sutta* (MN30). In Ajahn Ṭhānissaro's own (new) website, he has it as “a mind gathered into one”. (<https://www.dhammatalks.org/books/OnThePath/Section0014.html>)

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ekodibhāva	unification	unification	poise
• ekodi	• unified ¹¹	• unified	• poised
• ekodim karoti	• get unified	• unify	• poise
• cetaso ekodibhāva	• unification of awareness	• unification of mind	• mental poise
jhāna	jhāna, mental absorption ¹² , trance ¹³	jhāna, meditation ¹⁴	meditation
• jhāyati	• practice jhāna ¹⁵ , be absorbed in jhāna ¹⁶ , be absorbed with the thought ¹⁷	• meditate, brood ¹⁸	• meditate
• jhāyī	• (one) absorbed in jhāna ¹⁹ , (one) in jhāna ²⁰	• meditator	• meditator
vitakka	directed thought, thinking ²¹ , thought ²²	thought	thinking, thought ²³
• vitakketi	• think	• think	• think
vicāra	evaluation	examination	considering
• vicāreti	• evaluate, ponder ²⁴	• examine	• consider
sukha	pleasure, ease ²⁵	(1) happiness; (2) pleasure, pleasant (feeling)	happiness, happy
pīti	rapture	rapture	joy

11 In his new website, he has this as “one-pointed” in Sakka-pañha Sutta (DN21). (<https://www.dhammadownload.org/suttas/DN/DN21.html>)

12 In Gopaka-Moggallāna Sutta (MN108), although *jhāna* untranslated is also found there.

13 In Mahāsaccaka Sutta (MN36.21) for *appāṇaka jhāna*, translated as “the trance of non-breathing”.

14 In Mahāsaccaka Sutta (MN36.21) for *appāṇaka jhāna*, and also in Gopaka-Moggallāna Sutta (MN108), although *jhāna* untranslated is also found there.

15 In Nālaka Sutta (Sutta Nipāta 3.11).

16 In Theragāthā 1.41.

17 In Sandha/Saddha Sutta (AN11.9).

18 In Khema Sutta (SN2.22).

19 In Adhipateyya Sutta (AN3.40).

20 In Udaya Sutta (Sutta Nipāta 5.13).

21 From *avitakka* translated in Theragāthā 14.1 as “no-thinking”.

22 In Vitakka-saññhāna Sutta (MN20).

23 In Sati Sutta (SN47.35).

24 In Dvedhāvitakka Sutta (MN19).

25 In Dhpa290, AN11.12, AN11.13, etc.

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pāmojja	joy	gladness	gladness
viveka	seclusion ²⁶	seclusion	separation
• vivicca	• secluded ²⁷	• secluded	• having separated
nimitta	theme	(1) sign; (2) basis ²⁸	basis, object

26 Earlier, it was “withdrawal”.

27 It was “withdrawn” earlier.

28 In NDB, it is “mark, object”.