

seems no doubt that samañgi°, or °gi° (as app. always in Pali without v.l.), is the orig. form. In most Mv occurrences, some or all mss. read samanvagi° or °gi°; this may well have been the first change, and have actually existed in the language; it will have been analyzed as based on an adj. \*sam-anvaga, equivalent to Pali anvaga (also anvagata), for anuga(ta), with intrusive -a- by anal. of augmented verb forms, see CPD; no doubt the common synonym **samanvāgata** also helped in this creation. This was later modified to samanvañgi° (found in a single ms. at Mv i.31.6), the only BHS form outside of Mv (in five texts); it was doubtless analyzed as sam-anv-añgi°, cf. Skt. aṅgikaroti and derivs., as well as **sam-añgin**.

**samanvāgata**, adj.-ppp. (= Pali samannāgata), *provided, endowed, attended* (with, instr., or in comp.), very common: Mvy 7378; LV 9.17 (bodhyaṅgaratna-); 14.1 (mahāpuruṣalakṣaṇaiḥ; so, with °nehi, Mv i.226.15; 237.8; ii.29.18); LV 25.3 (catuṣṣaṣṭy-ākārāḥ °taṁ ... kulam; in corresp. Mv i.197.14; 198.10; ii.1.6; 2.6 śaṣṭhi aṅgehi °tam); LV 160.21 (pañcābhijñābhīḥ); Mv i.128.3, 4 (-karmṇa, sattvena); 193.14 (saptaratna-); 196.20 and ii.422.2 (varṇapuṣkalatāye, °tāya); i.211.7 = ii.15.6; i.237.9, 10; ii.99.13; 132.9 (kāyaduṣcaritena); 161.16 (yauvanena), 18 (ārogyena); 260.6 (sthāmena); 177.20 (aṣṭāṅga-); Kv 41.24 (puṇyaskandhena); 52.17 (samādhi-bhīḥ).

**samanvāgama**, m. (n. act., cf. prec.), *provision, accompaniment, the being accompanied or provided*: (yathāvat-samudāgama-hetu-parigrahād yathākāma)-samudācāra-vaśavartitā °gama ity ucyate Bbh 385.14, *the being in control of behavior as one wills, thru possession of ... is called provision*; sa dharmas, tasya cotpādaḥ °gamah (accompaniment or provision, the being provided with what naturally goes with it) sthitir jarā 'nityatā MadhK 148.3; guṇair viśiṣṭaiḥ °gamas Sūtrāḥ v.5, *the being provided with distinguished virtues* (not reussite par ... Lévi); °gamāt AbhidhK. LaV-P. iv.181, n. 2, and 182, *par possession* (i. e. thru being provided with ..., e. g. abhidhyā, mithyādrṣṭi).

? **sam-anvāsaya**ti (cf. Pali opt. anu-v-āseyyā, CPD s.v. anu-v-āsati), *attends* (?): eṣa te 'dya samanvāsayaṁ aham Gv 487.10 (vs); but meter is wrong (syllable an-should be short); prob. some corruption. I have also thought of reading samanvāsayaṁ, *here today I wish* (prīti ... vipulām, in prec. line) *for thee*; cf. āśayan, *desiring*, Bhāg.P. 9.1.37 (BR 7.219), and Pali āśayānā, *desiring*, Jāt. iv. 291.22; but this does not correct the meter.

[**samanvāhara**, = °hāra, q.v., which prob. read: Bbh 155.7 (prose).]

**samanvāharana** (to next) = **samanvāhāra**: MadhK 567.10 (in same passage Śikṣ 225.9 °hāra, q.v.).

**samanvāharati**, °te (in mg. 1 = Pali samannāharati), (1) (the only mg. discovered in Pali; PTSD also to *pay respect to, to honour*, but in the passages cited the mg. is simply *focus attention on, pay heed to*, e. g. Vin. i.180.20 °haranti, comm. 1081.15 f. punappunam manasikaronti) *focuses the attention* (on), *pays heed* (to), *takes note* (of); complement, when expressed, generally acc., rarely gen.; sometimes the complement is a quotation of thought, so that the verb means *fixes one's mind on* (the thought ...), *virtually considers, realizes*, or with a future *makes up one's mind* (as follows), *decides*; with a question, *considers* (a problem); gen. complement, *devote samanvāharāsyā* (*concentrate your attention on him*) tasya sakāśāt tāḍakaḥ kuñcikā ca grhītā; sā samanvāhartum pravṛttā paśyati yāvat, kālagataḥ Divy 578.10; asmākam (but this form is also used as acc.) rājā na °rati Mv iii.162.17 (prose), *the king pays no heed to us* (his harem; note 163.8, similar situation, vayam ca na °harisyati, where vayam is acc.); mama saparivārasya na tathā °harisyanti Mv iii.424.14; (vyasanaprāpto °ham) asmi na ca me (as acc.?) Bhagavān

°rati Divy 613.2, foll. by, atha Bhagavān ... (3) Ānandaṁ °rati; asmākam api °harethāḥ Av i.211.2 (prose), *turn your thoughts to me too*; but much more often acc., °harati sma ... bodhisattvo Brahmāṇam LV 69.19 (prose), *noticed, was aware of, or took notice of*; (Bodhisattvaḥ ...) sarva-buddhān °hr̥tya (*having turned his attention to ...*) sarva-buddhebhyaś ca namaskāram kṛtvā 209.14; (nagaram, see s.v. **agocara**) Divy 51.1; °hara Jetavanam 53.20, *concentrate* (your mind) *on the J.* (whereupon they immediately arrive there by magic); mām Bhagavān na °rati 154.9 (same phrase with me 613.2, above); °hartum ātmanah pūrvajātiḥ pravṛttaḥ 240.27; °hara ... Rudrāyaṇam 550.3, *turn your attention to R.*; divyena cakṣuś tām pretān °hartum pravṛttaḥ Av i.258.2; asmān api °harethāḥ ii.66.9 (same with asmākam i.211.2, above); °harantu mām Buddhāḥ Suv 25.1; (Śrīr ... tam) grham °harisyati 117.2; °haratu mām Tathāgataḥ RP 48.16; (āścaryaṁ yan mām ete) °haranti Śikṣ 128.12, *it's a wonder that they notice me*; (bālapṛthagjanān ...) °harāpekṣasva Dbh 65.15, *pay heed and give consideration to ...*; passive expressions, sarvatathāgata-°hr̥tam (dharmacakram) LV 415.16, *which has been the object of attention of all T.*; (Śakreṇa ...) °hr̥to (v.l. °hr̥tam, better? *il*, rather than *he*, was noted) yathā rājā Kuśo ātmānam ... mārītukāmo Mv ii.492.2; so dāni Śakreṇa ... °hr̥to iii.25.3; (people, bhojanāchādanena sarve, so read with mss. for Senart's em. sarvehi, ca utsavehi) °haritavyā 177.17, *are to be looked after, attended to, with ...*; vyavalokayantu mām buddhāḥ °hr̥ta-cetasā Suv 30.7 (*with minds attentive, sc. to me*); (buddhair ...) samanvāhriyate Śikṣ 351.5, *is noted, attended to*; °hr̥tāḥ smaḥ Tathāgatena Gv 356.8; buddhāsamanvāhrtair 529.10-11, *that have not been paid heed to by (any) Buddha*; absolute, no object expressed, te (r̥ṣayaḥ, who have been invited) °haritvā (*taking note, paying heed*) ... rddhyā yajñavātām gaṭhāḥ Mv ii.96.3; °haritvā (*upon focussing their attention*) r̥ṣāṇāṁ jñānam pravartati iii.144.4; tatas te Buddhā bhagavanto °haranti mahābodhisattvās ca Mmk 56.13, *the Buddhas ... (who have just been invoked) then pay attention, heed* (the call; Lalou, Iconographie 20, viennent, wrongly); samanvāharatām, gen. pl. pres. pple., Bbh 155.7, see s.v. **samanvāhāra**; °haratv āyuṣmā(n) Bbh 181.6, *pay heed!*; sarvacetasā °hr̥tya Mvy 7260; (ārya bhrātā te kṛcchra)-saṃkaṭasambādhaprāptaḥ, °hareti (°hara iti) Divy 42.7, *give* (the matter, or him) *your attention!* (the monk addressed then enters samādhi and saves his brother from a hurricane); a candidate for initiation into the order addresses his or her spiritual preceptor at the ceremony, samanvāhara (misprinted °hāra) ācārya Mvy 8701, *take note* (of), *pay heed* (to me), *Teacher!*; °hara ācāryike Bhik 10b.3; and in taking the nun's robes, °hara upādhyāyike 15a.1; or (see above) the complement, that on which attention is focussed, may be a statement, usually attributed to the thoughts of the subject: °haradhvam, tasya bhagavato dhātūnām pūjām kariṣyāma iti SP 412.7, *fix your minds on the thought, We will pay homage to the relics of that Lord*; but the quoted statement may also be a question, °harati sma bhikṣavas (voc.) Tathāgataḥ, *kuṭrāsāv etarhiti, °haramś cājñāsīd, adya tṛṇy ahāni kālagatasyeti* LV 403.21-22, *the T. focused his mind on* (the question), *Where is he now? and doing so he knew, It is three days today since he died*; so dāni °harati, *kahim so rājā ...* Mv ii.425.12; so dāni r̥ṣi °harati, *amukam kālam maye (= mayā) adhimātram ... phalāni paribhuktāni ...* iii.144.5, *the sage focused his mind on the thought, At that time I ate excessively, etc.*; mayā pramattavihārāye (see s.v. **vihāra** 2) na °hr̥tam, *evam duṣkarakārakā bodhisattvā 355.1, in my negligent state I did not focus on the thought that B's perform such difficult feats*; °harati, *kim asau gāndhika utpannaḥ?* Divy 350.26; occasionally, instead of a direct quotation, what the concentrated attention reveals is expressed by a clause with paśyati,