

Pūrṇako °harati, paśyati Sthapakarnikam... samśaya-prāptam Mv i.245.10, P. focused his attention and saw that S. was in danger; so °harati, paśyati tam... pravrajitaṃ ii.49.4; see also Divy 578.10 above; (2) (cf. SP 412.7 above, where before a future verb, samanvāharati could perhaps be rendered *determine, resolve, have a fixed intention*) ger. °hr̥tya, *deliberately, with intention*: (a Bodhisattva never speaks falsely *even in sleep*, svapnāntaragato 'pi...) kaḥ punar vādaḥ °hr̥tya Dbh 23.24, *how much less with deliberate intention!*; see also a-samanvāharitvā, °hr̥tya; (3) also as specialization of mg. 1, *gives one's attention to, so prepares, makes ready, makes*: (bhagavato ca bhikṣu-saṃghasya ca mahantaṃ) maṇḍalamālaṃ samanvāhara Mv ii.274.18 (cf. line 13 maṇḍalamālaṃ tam māpayiṣyaṃ, and 275.1 where the order is carried out, and abhinirmipitvā is the term used); (divyo maṇḍalavāto) divyāsana-prajñaptir divya āhāraḥ samanvāhr̥taḥ Divy 288.16 (cf. maṇḍa-, read maṇḍala-, -vāṭaḥ kārtaḥ 286.15); see on these passages s.v. *maṇḍalamāda*.

samanvāhāra, m. (cf. also a-sam°; to prec.; = Pali samannāhāra), *focusing of attention, concentration of the mind on something*; = **manasikāra**, as in Pali, cf. MN i.190.21 tajo samannāhāro, comm. ii.229.28 cakkhū ca rūpe ca paṭicca... uppajjamāna-manasikāro; corresp. passage in Śikṣ 225.9 and MadhK 567.10 taja-manasikāraḥ °hāra-(MadhK °haraṇa, q.v.)-kr̥tyaṃ karoti, *the mental concentration thereby produced does the job of focusing the attention*; in MadhK 553.6 (Kār. xxvi.4) °hāram (acc.; in all these passages vijñāna is based on three things, the sense organ, its object, and the mental focusing or concentration); (-kāyapraṇāma-) °hāreṇa kāyabalaṃ dr̥ḍhikurvāṇaḥ... (19) citta-manasikāraṃ gr̥hṇan Gv 466.18, 19, and others in ff.; (teṣāṃ cānantaram) samanvāhāras (text °haras, doubtless misprint) tasya bodhisattvasyāntike bhavati, samanvāharatām (gen. pl. pres. pple.) ca jñāna-darśanaṃ pravartate Bbh 155.7.

samanvī, in Gv 254.11 (vs), app. a semi-MIndic contracted form for samanvitāḥ, *provided*: dvātriṃśalak-ṣaṇa-°vī so 'nuyyañjanai (read anu°?) racitaḡātraḥ; the meter is perfect in the first pāda, and may be partly responsible for this form, which I derive from a contraction of a MIndic form resembling AMg. samannia (with Skt. nv restored); see § 3.118.

samanveṣaṇā (= Pali samannesanā), *search*: Mvy 7278.

Samapakṣa (v.l. °yakṣa), n. of a former Buddha: Mv i.140.11.

samapaiti (sam with Skt. apaiti, apa-eti), *departs completely*: (kāyadaurandhyam) °ti, saugandhyam prādurbhavati Karmav 100.13 (v.l., for sam°, jahāti, which looks like a lect. fac.).

[**Samabuddhi**, see s.v. *Sughoṣasamabuddhi*.]

samabhinayati, ppp. °nita (sam with Skt. abhi-ni-), *conducts*, ppp. (was) *conducted*: (sā baddhā...) yajñavāṭam °tā Mv ii.98.4.

samabhipraṇamati (sam with Skt. abhi°), *makes a profound bow*: ger. °ṇamya Jm 157.11 (tam mahākapiṃ; but here, and always, the acc. could also be construed with the main verb, and the ger. regarded as without complement); 201.18; 203.6; °ṇaman (n. sg. m. pres. pple.) Jm 161.14.

samabhiprasādayati (sam plus abhiprasādati, Skt. °sādayati), *makes completely well-disposed*: ppp. °sādita Jm 26.16; 79.22.

samabhibhūta, ppp. (= AMg. °bhūa, Sheth; no sam-abhi-bhū- in Skt. or Pali; sam- with Skt. and Pali abhibhūta in mg. 1), (1) *conquered*: Jm 72.4; *surpassed, outdone*, Mv i.264.3; (2) *(overwhelmed? and so) overspread, covered* (with light, prabhayā): Sukh 63.6.

samabhirocate, *surpasses* (lit. outshines) *completely*: Śiks 43.2 (see s.v. *abhirocate*).

samabhivandati (cf. Skt. abhiv°), *accepts with respect* (a command or request): (mātur vacanaṃ kusu-mamālām) iva śirasā °vandyā (ger.)... Divy 590.5.

samabhisarati (sam plus Skt. abhi-s°), *rushes up* (to): atha Saudāsaḥ... °sr̥tyaiva Bodhisattvaṃ pādāyoh sampariṣvajyovāca Jm 223.17, ... *as soon as he had rushed up, embraced the B. at his feet and said*.

samabhyāhata, ppp. (= Pali samabbhā°), *smitten*: janmaduḡkhaiḥ °tam vyāhataṃ śatrubhiḥ LV 216.2 (vs).

samabhyudgacchati (sam with abhyud°), *arises, comes forth*: teṣv (sc. buddhakṣetreṣu) ayam mamātma-bhāvavigrahasatūpaḥ °gacchet SP 241.10; (cakram... tasya mūrdr̥nāḥ) °gamya (ger.)... bhramitum ārabdham Divy 606.2.

samabhyupaiti (cf. Skt. °peya, subst. nt., in different mg.), *approaches*: (dharmarājāḥ...) iha madanugrahaṇāt °paitu Divy 399.9 (vs; metr. correct; °pa-yantu would be unmetr.).

Samamathita, n. of a former Buddha: Mv i.141.12.

Samaya, (1) *time*, as in Skt.; app. nt. (Skt. only m.) in LV 210.2, see s.v. *ardharātri*; tena samayena (as in Pali), *at that time*, very common in phrase introducing a new episode, tena khalu punaḥ samayena (Pali tena kho pana sa°), *now, however, at that time...*, SP 19.11; LV 18.14; 238.14; Vaj 19.14; Mv i.35.14, etc. (in many passages, incl. some of these, a voc. intervenes between punaḥ and sam°); (2) (Pali id.; not in Skt., not even in Vedic; AV 2.35.3 is to be taken otherwise, see Ludwig RV 3.302) *assembly, congregation, concourse* (of persons), = Skt. samiti: punar api devasamaye yadā satyāṃ prakāśayet Mv i.250.15 = 251.1 (vs); a rare usage, here and seemingly in Pali; (3) nt., a high number: Gv 133.9, cited in Mvy 7857 as **samarya**, q.v.; the corresp. form in Gv 105.26 seems to be **sāmpa** (prob. corrupt).

***samayati** (denom. from Skt. sama), see **sameti**.

samaya-vimukta, adj. (= Pali °vimutta), *released temporarily, occasionally, from time to time*: Mvy 1025 (opp. to **asamaya-vimukta**, q.v.). Pali also has nouns (a)samaya-vimutti, °vimo(k)kha. See Puggalap. p. 11 (§§ 1, 2); MN comm. ii.232.3 ff. (on MN i.197.27). There are eight states of 'temporary release', viz. the four dhyāna (or rūpāvacara-samāpatti), the four arūp(āvacar)-asamāpatti (so MN comm.). See also AbhidhK. LaV-P vi.251-2. (PTSD mistranslates the Pali.)

? **samayin** (acc. to Schmidt, Nachträge, *eine Verabredung habend*, and m. 'eine Art Mönch'), possibly *doing what the occasion (samaya) requires*: kulejanmānūmādi samayī hevajradeśakāḥ Sādh 450.1 (vs). But I suspect a corruption; the meter is śloka, and as it stands, the first syllable of this word belongs to the first pāda, the rest of it to the second! I do not recall any parallel to this.

sama-ruci (or, with v.l. ii.14.11, śama°), *having even splendor, or (śama°) the splendor of tranquillity*, ep. of the Bodhisattva Dīpamkara Mv i.210.12 = (repeated of Śākyamuni) ii.14.11; also, in same context, ii.14.8, instead of amara-ruci (metr. inferior) i.210.9.

? **samarcitaka**, see **samarjitaka**.

samarjana? acc. to Lüders 45, 'wohl Zusammenbiegen, Krümmen, von sam-rj'; he then suggests that Pali sammiñjeti (our **sammiñjayati**, q.v.) stands for *sam-rñjayati for sam-rñjayati, which I think unlikely: in fragment 44 V 1 (p. 143) of Kalpanāmaṇḍitika, Lüders, Kl. Skt. Texte 2: ārabhate śariraṃ samtāpāna (lacuna)... aṅgāvapāṭana-samarjana-vr̥tt)... (lacuna). The mg. seems to be quite different from that of **sammiñjana**, °jita, qq.v.; here we seem to have to do with a form of (self-?)torture.

? **samarjitaka**, or **samajji**°, mss., Senart em. sam-marji°; none of these forms conveys a mg. to me; I suggest **samarcitaka**, *one that has been treated with respect, well-treated* (ppp. of Skt. sam-arc- plus -ka): (Yaśodharā is