

entering (hjug pa) into equanimity, evenness or calmness of mind (sñom par). This Tib. expression is, however, not always parallel with *tiñ ne ḥdzin = samādhi*, which may depend upon it, as in LV 3.11 where *samādhim samāpanno* 'bhūt, containing the cognate ppp., is rendered *tiñ ne ḥdzin la sñoms par zhugs par gyur to, arrived at equanimity-entrance into samādhi*, or *at entrance into equanimity (leading) to samādhi*. Mvy 1491-1502 contains eleven (in Mironov only ten, 1499 being omitted) miscellaneous and unsystematic 'names of (various sorts of) *samāpatti*'; 1492-5 are brief statements of the *ārūpyasamā*° (see *ārūpya* for other citations); the others are *vyutkrāntaka-sa*°, *vyāskandaka-sa*°, (nava-)anupūrvavihāra-sa°, *samāpatti-skandhaḥ* (om. Mironov), *nirodha*-(more fully *saṃjñāvedayita-nirodha*)-sa°, *mahābhūtasamā-tāsādhanam*, and *asamjñā-sa*°, qq.v.; (bodhisattvasya . . . sarvasamādhiparicaya-viśeṣeṇa ca dhyānapramukhāni) sarvāṇi laukikāni lokottarāṇi samāpatti-śatāny āmukhibhavanti sma LV 244.21 (*attainments*, or more specifically *abstract meditations, trances, recollections?* Tib. sñoms par hjug pa); in many other occurrences, like the last, I find it hard to draw a line between the two shades of mg.; (mārgo yas tvayā pariḡṛhitāḥ) samādhi-kaśāla-samāpattiyā Lañk 11.1; sukhasamādhi-samāpatti-vihāra 12.7; (indriya-bala-bodhyaṅga-dhyāna-vimokṣa-)samādhi-samāpattibhīś ca mahatīm ratim pratyanubhaviṣyatha SP 80.2; dhyānavimokṣa-samādhi-samāpattir (acc. pl.) 82.2; etc. See also next items.

**samāpadana** (nt.; to Skt. samā-pad plus -ana; cf. °padya) = **samāpatti**, q.v.: (dhyānavyāvartane) punaḥ-na-vaśītā-viśuddhyā viśuddham dhyānam Bbh 210.25.

**samāpadyate** (in Skt. *attains*), *enters into the state called technically samāpatti*: yogināṃ caivaṃ bhavati, nirodhiya vijñānāni sampatsyāmahe Lañk 45.3; te cāniruddhair eva vijñānāniḥ °dyante . . . 4. Cf. **samāpanna**.

**samāpadyana**, °na-tā (to prec. plus -ana; cf. °padana), *attainment*, in technical sense, = **samāpatti**: samādhimukha(Tib. sgo)-śatasahasra-°na-vyutthāna-kuśālā(h) SP 312.2; māyopama-samādher abhikṣa-°natā ŚsP 1458.6-7; katamo (= °mā?) bodhisattvasya . . . abhikṣa-°natā? (answer: yad bodhisattvasya . . . vipākajaḥ samādhīḥ ŚsP 1470.10-11.

**samāpanna**, ppp. (to °padyate, q.v.), *attained (to samāpatti, in technical sense)*: (sc. Bhagavān) samādhim samāpanno 'bhūd . . . samanantara-°nnasya . . . bhagavato . . . SP 5.10, 11; °nnasyāpi yoginaḥ Lañk 45.1.

**samāpīdayati** (Skt. ā-pīd° with sam-), *torments*: pres. pass. pple., °dyamāna-hṛdayaś cintām āpede Jm 100.22. **samāpta**, m., a high number: Mvy 8024 = Tib. legs byin (or phyin). Cf. **mahā-sam**°.

**samāptalambha**, nt., LV 148.6, cited thence as m., Mvy 7969, a high number, = Tib. rdzogs thob (Foucaux LV) or ḥthob (Mvy), *perfect acquiring*.

? **samāprabhāra** (!), m. or nt., (if reading is right) some kind of brahmanical sacrifice: Divy 634.7. The word is missing in line 11 and ff. where the list in which it occurs is several times repeated. Prob. corrupt.

**samābr̥mhaṇa** (nt., = **ābr̥mhaṇa**, q.v.), *extraction, plucking out, removal*: Gv 495.13 (cited s.v. **ābr̥mhaṇa**); Gv 491.22 (see **anuśalya-samā**°). Cf. also next.

**samābr̥mhayitar** (cf. prec.), *one who plucks out* (e.g. a thorn): Gv 462.23 °tāro duḥśalyānām.

**samāya**, adv. °ya-tas (prob. m.c. for Skt. samayatas, but cf. Ved. samāyin, late Skt. samāya = sammukham āgata, Schmidt, Nachträge; and s.v. **samāsa**), *because of the (arrival of the appropriate) time*: iha te ciram samāyata . . . skandhā sopādānā jñānena mayā pariñātā(h) LV 371.19(-20).

**samāropaka**, f. °ikā, adj. (to Skt. °ropayati plus -aka), (!) *causing to grow*: -kuśalamūla-°pikām dharmā-

deśanām Divy 130.14; (2) *attributing, causing* (one) *to make a mental assumption or attribution* (cf. Skt. samāropa): (sā, sc. **prajñāpti** 4, . . . vastuni) °pikā cāpavādikā ca. tanmayasvabhāvavastuḡrāhikā °pikā, vastumātra-paramārthanāśagrāhikā 'pavādikā (*annulling*) saṃjñety ucyate Bbh 50.11 ff.

**samārjana** (nt.), °na-tā (to next with -ana), *acquisition*: Gv 342.18 (see **vibaddhana**); sarvajñatāsambhāra-°na- 431.4 (both edd. misprinted sarmājana); sarvajñatāsambhārakuśālamūlasambhava-°natāyai saṃvartate 367.6.

**samārjayati** (ppp. °jitam once Mbh. 13.5551; AMg. samajjiya, ppp.), *acquires*: pres. pple. (puṇyam) °yan Gv 367.3; sarvabodhyaṅgāni °yanti 493.4; ppp. sarvaśukla-su-°jita-varṇā Gv 347.19; (sc. dharmāḥ) kalpanayutaiḥ °jitu (n. sg. m.) jinena LV 412.11 (vs).

**samālīṅga** (m. or nt.; = Skt. °gana), *embrace*: kaṅthe °gam kṛtvā Mv ii.172.4 (prose).

**samāvartayati** (not recorded in this sense), *gathers, collects, provides*: kāṣṭhāni samāvartayitvā Mv ii.78.15, *having gathered* (fire-wood); (tasya . . . nirmitaiḥ paśadaḥ) samāvartayisyāmi, nirmitāś ca bhikṣubhikṣuṇyupāsakopāsikāḥ (acc. pl.) saṃpreṣayisyāmi dharmasraṇavāyā SP 235.2, *I will collect* (provide, for him assemblies of auditors by means of nirmita, sc. gods, see this), and will send nirmita as monks, nuns, male and female lay-auditors, to hear the doctrine.

**samāsa** (m.?), *time, occasion, juncture*: tasmin samāsi . . . LV 415.21 (vs), certainly means *on this occasion*; so Tib. de tshe; Foucaux would em. to samāyi, see **samāya**; it is curious that, acc. to Sheth and Ratnach., AMg. samāsa = sāmāyika, a Jain religious exercise (see H. M. Johnson, Triṣaṣṭīśalākāpuruṣacaritra I p. 81 n. 122), which appears to be derived from samāya = Skt. samaya.

? **samāhita**, ppp. (to Skt. sam-ā-dhā-; recorded in BR only of persons, concentrated on an object), *that upon which one's mind is concentrated* (Senart, *la méditation*): mogham (mss. moham) cāpi °tam Mv ii.50.20 (vs), and *vain is* . . . But the corresp. Pali vs, Jāt. v.388.6, has samāhitaṇi, *what he desires*, which is likely to be the true reading.

[**samiñjayati**, °jita, wrong readings for **saṃmiñj**°, qq.v.]

**samita-kāraka**, m. (cf. Skt., also BHS, Divy 258.9, samitā, and AMg. samitā, *wheat flour*; AMg. samiya, 'flour, curds, etc., used in sacrifice', Ratnach.; Pkt. samia, 'a pastry made of wheat flour', Sheth), *maker of wheat-flour pastries*: °kā, pl., Mv iii.113.9; 442.14, in list of trades.

**samitam**, adv. (= Pali id., AMg. samiyam), *constantly*; only following satata(m), see **satata-samita**.

**Samitāyus**, n. of a Buddha: Gv 284.9.

**Samitāvin**, see **śami**°.

**samidhā** (extension of Skt. samidh; = Pali id.), *firewood*: °dhānām Divy 70.6 (mss., ed. em. samidhām); °dhā-hāraka- 487.14 ff.

**samiya-**, acc. to Senart M̄dic for samyak-; *perfectly*: sarvaśaḥ samiya-mārdavānvitā Mv i.64.5 (vs); mss. unmetr. samiyā-. But the word may represent AMg. samiyā- (Skt. \*śami-tā), *tranquillity*, which accords well with mārdava-; or a Pkt. form (AMg. samiya) of Skt. śamita, Pali samita, *calm*, as separate word (pl.; in either case final a m.c. for ā, as in Senart's interpretation).

**samirita**, ppp. or subst. (= Skt. samirita, which one ms. and Calc. read; but cf. Pkt. and Skt. Lex. samira = Skt. samira, *wind*), *blown, stirred*, or (subst.) *blowing, stirring*: anekakiñkinijāla-°ritābhinādite (siṃhāsane) LV 30.11 (prose).

(**samīkaronti**, Skt. °oti, in a corrupt passage, which I cannot elucidate and which Senart also found impossible without radical em., Mv i.127.6 (mss.), should prob. be kept; they (unworthy Bodhisattvas) *equate* (themselves