

samudayāstamgamān paśyī (in the foll. lines, 4 ff., sanu-daya and astamgama are used separately). Cf. (Skt.) **udaya**, and prec.

**samudāgacchati**, °te (= Pali id. in mg. 1; Skt. has not even ud-ā-ga°), (1) *arises, comes into being or sight, appears*: saptādityāḥ kalpasamvartanyām °gamīsyanti Divy 231.14, *at the destruction of an age seven suns will appear*; (jvaraparidāghanidānāḥ) sarvaśoka . . . upāyāsāḥ °gacchanti Dbh 48.20, *all miseries (etc.) arise*; abhivilokanā-pūrvamgamehi dharmehi (conditions) samudāgacchamānehi (loc. abs.) Mv ii.259.8, *as . . . were arising, appearing*; (tasya sarvaccittotpāde) daśānām bodhisattvapāramitānām samudāgama-paripūrīḥ °gacchati Dbh 56.28; ayam api mahāpṛthivī udakahradaṁ viya °gacchet (344.9 °gacchati) Mv i.339.7; 344.9, *this great earth, also, appeared (arose, presented itself, in the beginning of an aeon), as if a pool of water*; (2) in Śikṣ 11.9 there seems likely to be either a drastic abbreviation or a corruption: na cātra śīthilena bhavitavyam, na ca śeṣāsu (= śikṣāsu, rules of morality?) na samudāgacchati, and (yet) in this case one must not be lax, and one does not fail to remain (steadfast? or, he does not fail to make a start, to practise?) in the others (? transl. ignores the second negative). See **samudāgata** (ppp.) and °gama(na).

**samudāgata**, ppp. (to prec.; cf. Pali id., and next), (1) *arisen (after), following upon (in comp.)*: grīṣme vāsanta-°ta-j(y)eṣṭhamāse (so, as one cpd.) LV 133.2 (vs), *in summer, in the month Jyāiṣṭha (first summer month), that comes after spring*; (2) *arrived, attained* (at or to a religious goal, esp. enlightenment); may be said of the person who attains the goal, in which case the goal (enlightenment) may be understood from the context and may lack formal expression; or of the goal attained: °taḥ Mvy 6844 = Tib. (as for °gamaḥ 6843) yaṁ dag par ḥgrub pa, or ḥthob pa, *completely accomplished or attained* (gender indicates personal application); anantakalpaiḥ °to °si SP 161.6 (vs), *after endless ages you (a Buddha) have attained (arrived, sc. at enlightenment, as context shows; not arisen, appeared*; Tib. yaṁ dag bsgrubs); (eṣa buddho bhagavāṁ asaṁkhyehi kalpehi) °gato arhan samyaksaṁbuddho . . . Mv i.254.3 (as prec.); prajñāpāramitāyām °taḥ Śikṣ 97.14; of the goal attained, pūrvajanma-°ta-kuśalacitta- Gv 250.24, *good thoughts attained in previous births*; dirghakāla-°ta-buddhi Mv i.122.5 (vs), *having attained (to) buddhi thru a long time (said of a Buddha)*; sarvabuddhadharma-°ta-buddheḥ LV 8.1 (prose), as prec.

**samudāgama**, m. (cf. prec. and Pali id., Jāt. i.2.3, where mg. is not clear), (1) *approach (to), arrival (at), attainment (of)*, a religious goal, esp. enlightenment, which is to be understood when no goal is specifically named: °maḥ Mvy 6843 (for Tib. see s.v. °gata); jñātvā °mam (mss. °ma-) sambodhau Mv i.3.6; paramo hi °ma īśvarānām i.135.15 (vs), *attainment (of enlightenment)*; samyak-sambuddhānām °maḥ so °pi lokottaro 159.4 (prose); the seventh of seven mahattvāni of the mahāyāna (of bodhisattvas), Bbh 297.20 ff. (°ma-mahattvam saivānuttarā samyaksaṁbodhiḥ; yasyātmabhāva-°masyānyāḥ ātma-bhāva-°maḥ samo nāsti, kutāḥ punar uttari . . . ṣaṇ mahattvāni hetubhūṭāni °gama-mahattvasya; tat punar ekam °gama-mahattvam phalasthāniyam eṣāṁ ṣaṇṇām veditavyam); Bbh 385.13; pratyekabuddhayāna-sam° Dbh 56.12; yo °py ayam . . . ṣaṭpāramitā-°mo Śikṣ 97.6; pāramitā-sam° (also) Dbh 17.15, and see Dbh 56.28 s.v. **samudāgacchati**; yathā puṇyājñāna-°gamāya sambhāvati SP 132.2 (prose), *so that it results in attainment of . . .*; ye jñāna-pāramitā-caryā-prakāra-pravicaya-praveśa-saṁbhava-°gamāḥ Gv 248.23; (2) SP 92.6 (vs) samudāgamas tṛṣṇa dukhasya sambhavaḥ could be rendered *craving is the origin, the source, of misery*; no v.l. is cited but WT em. to samudāgatā on the basis of Chin. renderings, which seem to agree with Tib., sred pa kun ḥbyuṅ las ni sdug

bsñal skye, app. *when craving has arisen, misery arises*. But more likely tṛṣṇa, m.c. for tṛṣṇā, is gen. (§ 9.67): *the origin of misery is the arising of craving*, which accords with Chin. and Tib.

**samudāgamana** (nt.; = prec.), *arrival* (at, a stage of religious development), *attainment* (of it): Dipamkaro Meghasya . . . mahā-°nam ca jñātvā kuśalamūlasambhāram ca cetopraṇidhānam jñātvā . . . Mv i.239.4.

**samudācarati** (once ger. °cārya, as if from °cārayati; = Pali °carati; note that even Skt. uses the noun samudācāra in the mg. address), *addresses, speaks to* (with acc., once seemingly gen., of person, and usually inst. of the words used): LV 409.6 mā yūyam bhikṣavas tathāgatam āyusmadvādena samudācarīṣṭa (mss. °ṣṭah, °ṣṭe); Mv i.84.5 (vs) (tān eva dṛṣṭva [mss. dṛṣṭa] . . .) ślakṣṇābhi vāgbhir . . . samudācaranti; iii.49.2 and 9 kumāra(ka)-vādena samudācaritavyam manyati, *thinks fit to address as 'boy'*; 182.(1-2) (prose) (mā bhavanto āryasya upāliśya) hīnājātyena samudācaratha (the gen. instead of acc. is curious; is it to be taken as dependent on hīnājātyena?); Divy 169.21 svāgatavādena samudācaritāḥ; 520.8 mūtrapurīṣavādena samudācaritāḥ; 526.(7-8) (svāgatavāda-samudācāreṇa) tāṁ samudācārya (if not a misprint or error, implies 'cays.' °cārayati; or denom. to samudācāra, in the same sentence?) kathayati; Av ii.44.8 bhikṣuṇyo dāsivādena samudācirṇāḥ; 132.10 āśviṣavādena samudācaritāḥ.

**samudācāra**, m. (mgs. 1 and 2 as in Skt., mg. 3 Skt. Lex.), (1) *behavior, manner of conduct* (= Skt.); in Mv i.78.15 ff. list of 8 samudācāra of a Bodhisattva in the 1st bhūmi (tyāga, etc.); they resemble roughly the 10 bhūmiparīśodhakā dharmāḥ of a Bodhisattva in the 1st bhūmi, Dbh 19.20 ff.; (2) *address* (= Skt.; see s.v. **samudācarati** for Divy 526.7); in Divy 485.6 possibly (*modes of*) *address*, part of the education of a brahman, see s.v. **autkara**; (3) *intention, purpose*: AsP 72.19, 22 (yadā) hi . . . asurāṇām evamrūpāḥ samudācārā utpatsyante, devāms . . . yodhayiṣyāma iti, etc.; (22) te samudācārāḥ punar evāntardhāsyanti.

**samudācāraṇa** (nt.; cf. prec.), *performance*: punaḥ-punaḥ °nāt Bbh 161.10, *from doing it again and again*.

**samudācārika**, adj. or subst. (to °cāra plus -ika), (*matter*) *of conduct*: evamrūpasya . . . kāya-°kasyāvākāśo na bhavati MSV ii.181.13; see also **ā-samud°**.

**samudācārin** (to °carati, q.v., plus -in), *addressing, speaking to*: parūṣavacana-°rī Divy 25.2, . . . *with harsh words*.

? **samudāna**, see next, and **samudāniya**.

**samudānana**, (nt.) and °nā (see §§ 3.43, 38.3; as if n. act. in -ana to \*samudānati = °neti, °nayati; = **samudānaya**), *acquisition*, esp. of kuśalamūla: (sarvakuśalamūla-)°nanāya KP 19.5 (prose), Tib. yaṁ dag par sdud pa; °nanāyās ca . . . kuśalāna mūlāna 19.11 (vs), Tib. yaṁ dag bsgrub phyir; read sarvakuśalamūlasamudānanāya (text samādānanāya) vīryam 25.1 (prose), Tib. yaṁ dag par sgrub pa; kuśalamūla-°nanayā (prob. so, or °nanatayā, for text °natayā) atṛptatā 25.9 (prose); °nanāyā kuśalasya vīrya(m) 27.8 (vs), Tib. yaṁ dag sgrub pa; v.l. for Mvy 7421 °nayanāya; in LV 441.5 (prose) text asaṅga-prajñā-°nayana-tayā, but most mss. °dānatayā or °dānatāyai, prob. read °dānanayā or °dānanatayā as in KP 25.9 (unless these two passages justify assumption of \***samudāna** = °dānana; cf. **samudāniya**?).

**samudānaya** (m.?), also °ya-tā (n. act. to °nayati; = Pali id., in su-°nayā, Bhvr., *easily acquired or accomplished*, Jāt. iii.313.24; not, of course, gdve. with PTSD), (1) *acquisition or collection*: sarvausadha-°yam ca kartum Av i.169.14; vipulapuṇyasambhāra-°ya-cittā Gv 279.19; see under (2) for Gv 491.13; (prabhedārthābhiniścayājñāna-saṁsārabalaviśeṣa-)°ya-mahāvūḥ ca nāma dharmamukham LV 182.12; in LV 353.22 (vs), text corruptly