

Path, samyak-sa°, see **mārga**. Sa° is 5-fold, ārya-pañcāṅgika-samādhī-sampannā(h) Mv ii.292.9, of bodhisattvas; acc. to a Pali list (Childers s.v.) the 5 āṅga are pīti-pharaṇatā, sukha-phar°, ceto-phar°, āloka-phar°, and pacca-vekkhanānimittam; see also s.v. **pañcāṅgika** (2). Four kinds of sa° Mvy 967-970: chanda-, citta-, vīrya-, mīmāṃsā-sa° (= Pali cha°, ci°, viriya-, vimamsā-); another list of four kinds Dharmas 101, somewhat corrupt, cf. the adhimuktīcaryābhūmi-nāmāni Mvy 896-901, and Sūtrāl. xiv.24-26 with comm.; acc. to Dharmas āloka- (Mvy 898 'ka-labdha, read 'ābha, Lévi on Sūtrāl.), vṛtāloka- (read vṛddhā°, cf. Mvy 899 āloka-vṛddhih), ekādaśa- (read ekadeśa-) pratiṣṭha- (cf. Mvy 900 tattvārthaikadeśānu-praveśah), and ānantarya-sa° (= Mvy 901, misprinted an°). There are a number of lists, some of them very long, of particular samādhis; over 100 in Mvy 505-623, from 'Prajñāpāramitā', e. g. ŚsP 1412.8 ff. (these are all included in this Dict.); a very different list AsP 490.8-492.6; nearly 70 (practised by Avalokiteśvara) Kv 51.9 ff.; list of 17, Kv 77.8 ff.; of 37, Kv 92.17 ff.; only four, **Śūraṅgama** (which occurs frequently), **Gaṇaṅgañja**, **Vimalaprabha**, and **Simhaviṅṇīḍita**, Dharmas 136; 100 Bodhisattva-sa° Gv 36.22 ff. (this term occurs elsewhere in Gv and other works, e. g. Dbh 2.27, of named samādhis practised by Bodhisattvas). Few of the names in these and other lists recur, and most of them are not separately listed in this Dict.; they seem mostly to be ad hoc inventions of the respective authors. For samādhī in relation to **samāpatti** see the latter.

Samādhigarbha, n. of a Bodhisattva: Mvy 672.

[**samādhita** LV 129.4, error for samādhijam in same passage LV 343.17-18, Mvy 1479, etc.]

Samādhimudrāvipulamakuṭaprajñāprabha, n. of a Tathāgata: Gv 311.20.

Samādhimervabhyudgatajñāna, n. of a Tathāgata: Gv 422.16.

Samādhirāja, m., n. of a work = our Samādh: Mvy 1332; Samādh 19.5; in Śikṣ called **Candrapradīpa-sūtra**, q.v. (The long list of Buddhas in Chap. 14, p. 56 line 32 - 58 line 19, is only partly excerpted, thru p. 57 line 25, in this Dict.; few of them occur elsewhere and the text of the Calcutta ed. is very corrupt.)

Samādhirājasupratīṣṭhita, m., n. of a samādhī: Mvy 518; ŚsP 1416.4.

Samādhī-samyuktaka, n. of a section of the Madhyamāgama: MSV ii.182.9 (see s.v. **Dirghika**).

Samādhīsamatā, f., or °ta, m., n. of a samādhī: °tā Mvy 615; ŚsP 1425.15 f.; °taḥ AdP Konow MASI 69,27.31 f., in same phrase, see **anuvikṣepa**.

Samādhīhastyuttaraśrī, n. of a Tathāgata: ŚsP 39.17.

samādhyate (corresp. to Pali samādhīyati, functioning as pass. to samādahati = Skt. °dadhāti; perh. really denom. to **samādhi**; or is the BHS word a hyper-Sktism based on the Pali?), is *concentrated* (subject cittaṃ, as also in Pali, DN i.73.23): °te katham cittaṃ Lañk 24.17; kena (203.13 tadā) cittaṃ °te 33.8; 203.13 = 340.6; all vss.

Samādhyalamkṛta, m., n. of a lokadhātu: ŚsP 39.16.

samādhyāyika-tā, said to mean *acquisition* or *possession* of samādhī (so Foucaux; Burnouf, Lotus, 798; and app. Tib. tiñ ñe ḥdzin sgrub par): LV 34.6 (prose) prīṭisambodhyaṅgam dharmālokaṃ mukhaṃ °katāyai samvartate. So both edd., no v.l. But I do not understand the formation; if a cpd., the second member *āyika(-tā) does not seem plausible (*leading to*, as if from ā plus root i?); nor can I make a plausible analysis by assuming suffixation, starting with samādhī; perhaps primary formation from Skt. samādhyāyati, instead of °dhyāyaka-, *state of one that completely concentrates*?

samāna, adj. or pres. pple. (= Pali id., also AMg,

JM. °na, Pischel 561; = Skt. sant), *being*; like Skt. sant, often seems nearly superfluous: duḥkhaskandhena sprṣṭāḥ °nā na duḥkham manasi kurvanti SP 72.15; sa utpannaḥ °naḥ paśyati 77.12; others, prose, 110.2; 216.8; 289.7; 290.11; LV 51.16; 89.9 (te cyutāḥ samānā avīcau ... prapatisyanti); 410.19; Mv i.311.19; 321.11; 362.6; ii.65.12 (tām godhām pakvām °nām dṛṣṭvā); 90.12; 96.13; 111.3; 119.4 (not samāna, *like*; evaṃdarśanaṃ ca °naṃ samānārthatāye [this samāna = *like*] sthāpayet); 242.11; 247.15; 276.19 ff.; 461.20; iii.49.12; 51.5 ff.; 198.9; 222.18; 302.4; 403.11; Divy 651.6 ff.; Suv 21.1; 91.11; 92.8; RP 34.11 (read pravrajitāḥ samānā, separate word); 41.12 (viṃśavarṣāḥ °nāḥ ṣoḍaśavarṣāṭikrāntāḥ kumārakāḥ, *youths of* [sc. up to?] 20 and more than 16 years of age?); KP 106.7; Sukh 19.4; Karmav 65.3; 67.20; verses, SP 11.13; Mv i.163.4; Suv 47.9 (jāta-samāna-prabhāsita-gātram, *upon being born*, i. e. *as soon as born* ...); etc., common.

samānaka, adj. (= Skt. samāna plus -ka, perh. m.c.), *like*: pratiśrutkā-°kān SP 142.14 (vs).

samāna-samvāsika, adj. or subst. (= Pali °saka), *dwelling in communal life* (with other monks), opp. of **nānā-samv°**, q.v.: MSV ii.179.5 ff.

samāgasukhaduḥkhatā (mss. confused and lack -tā), in Mv i.3.12 the fourth **samgraha-vastu**, instead of the usual **samānārthatā**, q.v. (end).

samānārthatā (in Pali samānattatā, as if *samānāt-matā, is the 4th samgahavastu), *equality*, (1) in general sense: LV 239.13 māṃ (sc. the Bodhisattva) °tayā samsthāpayati sma, he (Ārāḍa Kālāpa = °ma) *set me on terms of equality with himself*; in same incident Mv ii.119.4 samānārthatāye sthāpayet; (2) as one of the 4 **samgraha-vastu**, q.v., acc. to Bbh 225.21 ff. and Sūtrāl. xvi.72, (a Bodhisattva's) *adoption of the same* (religious) *aims for himself which he preaches to others*; in lists of the 4 samgraha-vastu occurs LV 38.17; 160.7; 182.6; 429.13; Mv ii.395.9; Mvy 928; Dharmas 19. But in Mv i.3.12 the 4th samgraha-vastu is given, instead, as **samāna-sukhaduḥkhatā** (mss. confused), i. e. *having the same joys and sorrows* (with others), or *sympathy*; this may have been the older interpretation, and seems to fit better the Pali equivalent (above), which is so interpreted DN comm. iii.928.10 ff. The definition in Bbh and Sūtrāl. may then be a late interpretation of pedantic Mahāyāna metaphysicians.

samāpatti, f., primarily (as in Skt.) *attainment* (to **samāpadyate**, Skt. and BHS; esp. used (as in Pali) of the *attainment* of the nine successive **anupūrvavīhāra** (q.v. for list) or 'successive states induced by the ecstatic meditation' (Childers, who lists only eight, as sometimes in Pali; add as ninth [saññāvedayita-] nirodha-sam°); these states are also called **samādhi**; navānupūrvasamādhī-samāpattayaḥ Dharmas 82 clearly = *attainment of the nine successive samādhi*; so also Lañk 100.9 samādhī-samāpatty-adhiṣṭhāna, see **adhiṣṭhāna**; and in some other such cpds. But from this old association, in Pali and BHS alike, the *attainment* comes to mean the *state attained*, viz. one of the above nine (in Pali sometimes only eight, the nirodha-sa° being omitted) 'modes of abstract meditation' (Hardy ap. Childers), or *recollections*, LaV-P. in AbhidhK, see esp. viii.182 n. 4 for a report of discordant Buddhist attempts to distinguish between **samādhi** and **samāpatti**. The fact seems to be that these two words are fundamentally and substantially identical in mg., and that the attempts to differentiate are scholastic pedantry. They are however used in dvandva cpds., sometimes with dhyāna too (note that the 4 **dhyāna** are included in the 9 samāpatti): dhyāna-samādhī-°ttinām LV 244.3, Tib. bsam gtan (dhyāna) dan tiñ ñe ḥdzin (samādhi) dan sñom par ḥjug pa, as a three-member dvandva. This is the regular Tib. rendering of samāpatti,