

samādāpana, °nā, °natā (n. act. to °dāpayati with -ana; see also °dapana, °nā; also written erroneously °dāyana), *instigation* (of others) *to assume, take on themselves*, the goal most often preceding in comp.: prāṇātipātavairamanya (q.v.)-parasattva-°panatvād (so read for °yanatvād) LV 429.8; prativirati-°panā Bbh 223.18 and ff., also °panatā 20 and ff.; -kuśalacaryā-°pana- LV 431.8; -sarvasattva-samacitta-°pana- 431.19; parasattva-tathāgata-darśana-°pana- 432.6; -sattva-°pana- 432.8; pravrajyā-°panā Bbh 221.18; buddhajñāna-°panatā sarvasattveṣu KP 12.2 (*instigation towards Buddha-knowledge in reference to all beings*, i. e. instigation of them); buddhabimbadarśana-sattva-°panatayā Śikṣ 309.14–15; tathāgatajñānadarśana-°pana-hetunimittam sattvānām SP 40.3; without complement, yayā °panayā yena kalyāṇamitrasamcodanena Gv 512.18; °panā Sūtrāl. xvi.72 (comm.); goal in loc. (cf. **samādāpayati** 2), °na Bbh 30.16, see s.v. **samātta**; (sattvānām ...) samyaksambodhau °pana-hetoḥ SP 77.12; arthe °panā Bbh 221.11 ff.

samādāpanikā (to °dāpanā, see prec., plus prob. pejorative -ka, f. -ikā), *instigation to religious duty*, in para-°, *on the part of others*: na para-°nikayā nāpi paraspardhayā (not because of instigation by others, and not thru rivalry with others) dhīro bodhisattvo veditavyaḥ Bbh 157.18. (These are unworthy motivations.)

samādāpayati, also (in vss, perh. m.c., but cf. °dapaka, °dapana, and Pali) °dāpeti, q.v. (= Pali samādāpeti, no °dāpeti recorded; primarily caus. to **samādiyati** in Pali and BHS), (1) *causes to assume, to take upon oneself*, usually a moral or religious duty: °yati Mvy 6833 = Tib. yaṅ dag par (= sam) ḥdzin (or byed) du ḥjug, *cause to take or to do*; personal object, if expressed, regularly acc.; impersonal object, that which the personal object is incited to take on himself, may be acc., (bodhisattva-yānam eva) °yati SP 71.10 (prose), (the Buddha) *incites to take on the B-vehicle only*; but much oftener (2) *incites* (to), with loc., which seems to imply weakening of the orig. lit. mg.: te codārāyām buddhabodhau °pitāḥ SP 110.7; (āsrāddham ... śraddhāsampadi) °yati Divy 51.28 (and f.); Bbh 222.12 (and f.); dāne cainān °yati Bbh 4.23; parāms tatra kuśale °yati Bbh 270.21; mahājanakāyaṃ buddhānusr̥tau °paya Av i.82.3; this is the regular construction and is very common; sometimes the thing instigated (to) is not a religious or moral duty, as in Divy 57.17, (Śakra says to a king: yadi kaścic) cyavanadharmā devaputro bhaviṣyati, tat te putratve °payiṣyāmi, ... I will instigate him to become your son, and so, (mayā tvam Praṇādasya rājño putratve) °pito 59.5; (3) rarely with instr., *causes or urges to become endowed with* ...: pañcahi śikṣāpadehi °paye (aor.) Mv i.321.18; rājānam ... bodhikarakair dharmaiḥ °yati Av i.69.12; (4) without formal expression of that to which one is *instigated*; may be rendered *inspires, excites*, but context always indicates a religious or moral purpose: tām sarvasattvān °payet SP 347.8; esp. in a cliché (also in Pali, e. g. DN ii.42.8 dhammiyā kathāya samdassesī samādapesī samuttejesī sampahamsesi), dharmayā kathayā (or equivalent forms) samdarśayati samādāpayati samuttejayati sampraharṣayati (or with other forms of these verbs), *with a religious discourse showed* (expounded, explained to, instructed), *incited, inflamed, delighted*, Divy 80.18; 85.1; Av i.63.8; Bbh 106.22 ff.; LV 38.14 (text corrupt, read with v.l. samdarsya samādāpya etc.); 67.18; Mv i.309.2; 322.7; 329.14; iii.55.16; 143.6; 272.11, et passim; in SP 309.5 sam-darś- is omitted; (5) twice seems used in mg. of the simplex **samādiyati**, *assumes, takes on oneself* (duties): in Mv i.321.20 (after 18, Kāśyapo Jyotipālām ... pañcahi śikṣāpadehi samādāpaye, Jyotipāla replies: na) tāvad zham ... sarvāni pañca śikṣāpadāni °payiṣyam, I shall not assume all the five observances; cf. in the sequel, 322.5, eṣo °ham ... pañca śikṣāpadāni samādiyāmi, the expected

form; and so in Suv 6.11 (yāvad) daśakuśalamūlakarmapatham samādāpayet seems to mean *until he acquired (succeeded in assuming) the ...*; subject is Śākyamuni in past existences; no personal object of the seemingly caus. verb, and the context does not seem to favor *until he induced creatures* (cf. sattvānām, line 12) *to assume ...*; Tib. also makes it non-caus., yaṅ dag par blaṅs par gyur, *come to be receiving*, or blaṅs te gnas par gyur, *receiving, come to remain* (so).

samādāpayitar (n. ag. to prec., q.v. 2; cf. Pali samādāpetar), *one who incites* (to, loc.): °tāro °rtheṣu Gv 463.6.

samādāya, ger. (= Pali id., as here assoc. with **samādiyati**, cf. **samādatta** etc.), *adopting, taking on oneself* (a religious or moral obligation): °ya vartate Mvy 1633; (daśakuśalāḥ) karmapathāḥ °ya vartitavyāḥ Divy 302.19; (daśa) kuśalām karmapathām °ya variante Mv i.46.10; similarly ii.77.11; iii.450.8; the mss. of Mv seem to make a cpd. daśakuśalakarmapatha-samādāya-vartī (stem °tin), *living with adoption of the ten moral courses of action*, found (in some cases with slight corruptions) in mss. Mv i.49.3; 193.15; 283.18; 284.3–4; iii.419.1; akuśalān (mss. °lānām, perh. read so, dependent on dharma?) dharmā °ya vartetsuḥ Mv i.61.4; pañca śikṣāpadāni °ya vartate (or °ti) Mv i.211.14; ii.15.13; °lam °ya vartadhve Bbh 270.19; without expressed object, MSV i.50.2. [**samādāyaka**, °dāyana, prob. erroneous readings for °dāpaka, °dāpana.]

samādinna, ppp. to next, q.v.

samādiyati (= Pali id.; see **samādatta**, °dāna, etc., and s.v. **ādiyati**), *takes on oneself, adopts, assumes* (morality): °yāmi prāṇehi (or the like) ahimsa (so read m.c., cf. v.l. of C in ii.6.2) brahmacaryam ca Mv i.145.8 (here mss. samodayāmi) = 262.5 = ii.6.2 (vs); bodhisattvo kiṃ kuśala (so with mss., m.c.) gavesayam samādiyati, śuklam kuśalam dharmam Mv ii.220.14(–15); śīlam °diyitvā, ger., Mv i.128.9; °yitvā, without object (which is understood from brahmacārī in prec. line) pavanam (q.v.) vrajītvā Mv ii.382.14 (vs); ppp. samādinnaṇi (śikṣāpadāni), *assumed, taken upon oneself* Mv i.211.14 = ii.15.14; also **samātta**, **samādatta**, qq.v. See also **samādayati**. Skt. samādadāti is used in substantially the same mg. (Mbh. Cr. ed. 5.47.100 samādadānaḥ prthagastramārgān, *assuming, taking to myself, various weapon-ways*), if not, perhaps, precisely with moral or religious objects.

samādhāna, nt., (1) acc. to Tib. lan gdab pa, *making answer, reply*: Mvy 4448; prob. in sense of refutation of an opponent's argument by way of *establishing* one's own view (cf. BR s.v. 5); in a section dealing with terms of logic and disputation, after parihāra = Tib. lan; (2) as in Skt. (misunderstood by Burnouf and Kern), *composing or concentrating the mind or attention*: sarvadharmā (here one ms., supported by Tib., inserts sarva sec. m. marginally, Kern SBE 21.250 n. 4) -sattva-°na-samādhī-sahasraikakṣaṇapratilābhini SP 263.5, *in one moment she attained a thousand samādhis of concentration on all dharmas and (all) creatures*; so Tib. chos thams cad daṅ sems can thams cad la mñam par bzhaḡ paḥi (cf. mñam par ḥjog go = samādhīyate Mvy 1589) tiñ ñe ḥdzin etc.

samādhi, *concentration, trance*, in Skt. and Pali recorded only as m.; acc. to Ratnach. only m. in AMg., but also f. in Pkt. acc. to Sheth; here f. and nt. occasionally: f., mahāvīyūhāya (loc.) sthītaḥ samādhiye (loc.) LV 60.4 (vs; in prec. prose mahāvīyūhasya samādhēr 59.20–21); etatpraveśo (v.l. °śā, so read?) yat samādhiḥ paramā jāyata iti Lañk 21.4 (prose); -vipañcitāyāḥ (all mss., Régamey em. °citāt, which indeed occurs 19.5, 14) samādhēr (gen.) Samādh 19.1 (prose); samādhiya (certainly gen.) lābhi Samādh 19.27 (vs); also in **ceto-samādhi**, q.v. Mv iii.409.12; nt., tāni samādhīni Kv 51.7–8 (prose; line 2 above ete samādhayaḥ). As 8th step in the 8-fold