

retaining in writing the final -t or -d: Mvy 5433; SP 47.13; 78.10; 97.3; 322.4 etc.; LV (common, usually printed sa cet by Lefm.) 101.12; 226.4; 408.4 (the only passage noted Weller, as not Skt.); Mv (common) ii.88.10; 141.3; 194.11; 272.16; 315.6, 7; iii.4.4; 20.7; 199.15; 204.2; 406.11; Divy 2.7; 88.22; 302.20; 559.23 etc.; Av i.14.10 etc.; RP 8.4; 48.15; Gv 138.19; Bbh 20.20 etc. (common); Vaj 21.3; Sukh 11.9, 12, 15 etc.; Karmav 26.12; Bhik 3a.3; Laṅk 261.13 (rare in Laṅk; not in Index, no other case noted by me); sace not common, and in prose only in Mv, e. g. ii.158.13; 428.18; iii.54.14; sace, v.l. sacet, iii.187.7 (vs); see saci; saṃdhi forms in which either sace or saca might be understood, sacāśya (pron. asya) Mv i.323.21; iii.318.11 (both prose); sacea (-iha) SP 31.11 (vs); sacaiva, ms. K' saceva, prob. containing evam rather than eva, SP 31.9; 204.6 (both vss); sacevam, v.l. sacaivam, Mv ii.409.15 (vs); exceptionally followed by verb in impv., sacen mama ... nayanam grhītvā ... muñca, na tv evāham ... Divy 476.17-18, *if you take my eye and ... (impv.) let it go!* (if you like), *still I would not ...*; in a formula introducing a question, in most cases a double (alternative) question, saced (sacet, sacen) manyatha (twice both mss. and twice v.l. anyatha or °thā; both mss. manyatha only 340.2) bhikṣavaḥ Mv iii.337.11, 20; 338.5; 339.16; 340.2; in the corresp. passage in Pali, Vin. i.14.5, tam kiṃ maññatha bhikkhave, which is common also in BHS (kiṃ manyatha bhikṣavaḥ, or the like); does this Mv version have a different mg.? Perhaps *suppose, monks, you consider* (the following question)?

**sa-caukṣa**, see **saṃcaukṣa**.

**sa-cchambita**, adj. (sa-, q.v., plus ppp. of **chambati**, q.v.), *frightened*: ṛṣim ... saṃtarjayetsuḥ °tam karetsuḥ Mv iii.194.17.

**sajati**, ppp. sajita, or saṃjita (cf. **utsajati**; = Pali sajati, cf. n. ag. saṃjitar, creator; MIndic for Skt. sṛjati), *sends forth, spreads abroad* (a false and slanderous report): (tam) sajitaṃ (so, or saṃjitaṃ, the two best mss.; 3 mss. sejitaṃ; one inferior ms. sevitaṃ, which Senart reads) Vasumate mahānagare Mv i.37.1; *this* (lying report just quoted) *was spread abroad in the city of V.*

**sajjira**, v.l. for **sarj(j)ara**, q.v.

**sajjiva** (= Pali sājiva, which represents this, i. e. sat-jīva, by the 'law of morae'), *good (moral) life*: bhava-sajjiva-tatve aparāṃṣṭaśubhakarmāś ca bhavanti Mv i.134.6, *grâce à (litt. dans) la régularité de leur vie dans les existences* (qu'ils traversent), *ils ont une conduite pure et affranchie* (Senart). (But -tatve, -tattve, seems to me troublesome).

**sajyotibhūta**, adj. (= Pali sajoti°, which most mss. usually read in Mv), *aflame, on fire* (may be interpreted as sa-jyoti(s) plus -bhūta, rather than sa-, q.v., plus jyotibhūta): (parvatehi pīḍiyantā, mss. pīḍa°) ādīptasam-prajvalita-sajyotibhūtehi Mv i.5.11, repeated with varr., esp. with °jvalita made a separate coordinate word, several times in the sequel and in i.18.9.

**saṃcagghati** (cf. **uccagghati**), *laughs together* (with others): Bbh 169.4 uccais saṃcagghati saṃkrīḍate saṃkilikilāyate; Bhik 28a.3 avaśrutena puruṣeṇa sārḍhaṃ saṃcagghet saṃkrīḍet saṃkilikilāyate.

**saṃcaya** (in this special sense peculiar to BHS; in Pali represented by ācaya, see CPD, PTSD s.v. apacaya), *accumulation of evil karma, or of worldliness; opp. of apacaya*, q.v.: (iyam dṛṣṭiḥ ...) saṃcayāya nāpacayāya ... saṃvartate Av ii.188.9-10 (em., proved by the next); ... apacayāya na saṃcayāya ... saṃvartate 189.6. For Pali parallel see e. g. Vin. ii.259.5 apacayāya ... no ācayāya.

**saṃcaritra**, nt. (= Pali °tta; see also **sām°**), *procuring, acting as go-between in liaisons*, one of the saṃghāvaśeṣa sins: Mvy 8373; cf. Prāt 480.6-7.

**saṃcalatthā**, var. for **calatthā**, q.v.

**saṃcāraṇa**, prob. *spying* (upon): (vyaktam ayam ...) -śaṭhamadhuravacanaḥ pravṛtti-°na-hetubhūtaḥ (*servicing as a means for spying upon your activities*) kasyāpi pratyarthino rājño ... Jm 143.20 (prose); so Speyer seems to understand it, *to be informed of your actions*; pw 7.379, *das Ueberbringen* (einer Botschaft).

**saṃcāraṇi**, n. of a yogini: Dharmas 13.

**saṃcāra-vyādhi**, m. (cf. Skt. saṃcārin, *infectious*), *infectious disease*: Mvy 9526 = Tib. nad (*disease*) ḥgo ba (*infect*).

**saṃcārikā** (cf. **cārikā** and Skt. saṃcarati), (*religious*) *course of action*: ... kalpān bodhisattva-°kāṃ (1st ed. °kā) caranto na parikhīdyante Gv 365.8.

**saṃcārima**, adj. (= AMg. id.; to Skt. saṃcāra plus -ima, § 22.15), *moving, movable*: asmākaṃ uṭajāni (em.) °māni, yena icchāma tena ... gacchāma Mv iii.147.16 (prose).

**saṃcita**, ppp. (of sam-ci), lit. *collected*: in °tātman, Bhvr., *who has 'collected' (disciplined, trained?) himself* (Senart, *meditated*, 'qui se sont recueillis', doubtfully); naikakalpaśata-saṃcītātmanāṃ Mv i.64.1 (vs), of Buddhas.

**saṃcitora(s)**, n. of a former Buddha: Mv i.138.14 (n. sg. °raḥ).

**saṃcintya**, ger. of saṃ-cintayati (in same mg. Pali saṃcicca), used as adv., *intentionally, purposely*: Mvy 6470 = Tib. bsams pa zhiñ; °tya vayaṃ bhikṣuñbhīr viheṭhitā Divy 494.9; °tya bhavopapatṭiṃ grhṇāti Bbh 414.7; yā ... bhikṣuṇī manuṣyaṃ ... °tya jīvitāḍ vyaparopayec ... Bhik 25b.2 (Pali parallel, Vin. iii.73.10).

**saṃcetanā** (= Pali id.), *thinking*; see **manaḥsaṃcetanāhāra**.

**saṃcetanikāhāra**, m., = **manaḥsaṃcetanāhāra**, q.v.: Dharmas 70. Cf. **sāṃcetanika**.

**saṃcetanīya-tā**, *condition of being made aware*, notified: Mvy 7536, 7537; Tib. sems (pa) las gyur pa.

**saṃcodaka**, n. of a (trāyastriṃśa) devaputra: LV 204.7; 220.1. (As adj. or n. ag., ms. at Śikṣ 35.4; ed. em. **saṃbodhaka**, q.v.)

**saṃcodayati** (= **codayati**, q.v.; the cpd. not in Pali), *accuses* (of, instr.): (mā haiva tasya vaidyasya ... kurvataḥ) kaścin mṛṣāvādena °dayet SP 323.1 (prose), *if the physician did (this), might not some one accuse* (him) *of lying*? Two mss. codayet (om. saṃ); so the verse account reads, 326.6.

? **saṃcaukṣa**, adj., *completely pure*: tadgrhaṃ °saṃ kṛtvā ... dātavyam Suv 118.4-5 (prose); cf. caukṣam āsanam prajñāpayitavyam 6; so Nobel, but most mss. sa- rather than saṃ-; perh. read sa-caukṣam, *having purity*, i. e. *pure*? Or as s.v. sa-; caukṣa is recorded only as adj., not noun. Tib. śin tu gtsaṃ ma, *very pure*.

**saṃchādana**, f. °nī, adj. (to Skt. saṃchādayati plus -ana), *covering*: (jihvā ...) mukhamaṇḍala-°nī Gv 401.16; (sarvasattvaloka)-°na-mahādharmachattramaṇḍalaḥ Gv 319.19.

**saṃchedana**, adj. (to Skt. saṃ-chid- plus -ana), -tā, subst., (*state of*) *destroying, cutting off, cutting down or to pieces*: varmahūtam (cited Śikṣ 6.4 as dharma°, but surrounding comparisons are military) ayoniśomanaskāra-°natayā Gv 495.7; kuṭhārahūtam duḥkhavṛkṣa-°natayā 10.

-**saṃjana** (m.? or nt.? = Skt. and Pali saṃjanana), *producing, production*: Mv iii.77.10 (vs) romaharṣaṇa-saṃjanam (Bhvr.), *which produces horripilation*; v.l. °saṃjananam, but meter proves °saṃjanam correct; Divy 467.3 (prose) avipratīśāra-saṃjanārtham, *to produce non-regret*, but in same phrase Divy 78.7 °saṃjananārtham, which prob. read in 467.3 (haplography), with MSV i.76.2 (same text).

**saṃjanaka**, adj. or subst. (= AMg. saṃjanaa, °naga; to Skt. saṃjanayati plus -aka), (*one who or*) *that which produces*: buddhotpāda-°kānāṃ sa (so divide) kuśalamū-