

°kena Kv 74.11; (purāṇa)-niṣīdana-samstara-°kāt Prāt 497.4, *from all sides* (Chin. à *chacun des quatre coins*) of the old rug (he must take pieces to put on the new one); uncertain is (vraṇa-)*kaḥ (m.l) Mvy 9330, Chin. (1) *scab* (of a wound), (2) *rim* or *circumference* (of a wound); Tib. cited as rmaḥi thañ (thoñ) ḥkhor (kor), cf. thoñ khor, *dense, thick; density* (Das), perh. *thick part* = *scab* as in Chin. (1); but for (śama)-sāmāntakam Mvy 9185 (above) Tib. gañ khor, *circumference*; should this be adopted instead of thañ ḥkhor (kor)? It would correspond to Chin. (2).

sāmbhilaṣati (m.c. for Skt. sam°, *desires*: eta vimokṣa °ṣatyā (instr. sg. pres. pple. f.) Gv 258.15 (vs), *by (me) desiring* . . .

sāmam, indecl. pron. (= Pali sāmam; in mg. = Skt. svayam; see **sāmato** and **svāmam**, °ma), *self, one-self*; na . . . Ghaṭikāro kumbhakāro sāmam (mss. somam, so me) pṛthivīm khanatī Mv i.326.19 (prose); sāmam (mss. somam) grhīto yatha kṛṣṇasarpō ii.81.7 (vs); tataḥ sāmam (so 1 ms.; v.l. smenam) . . . ācikṣīyāmi iii.74.7 (prose); sāmam (so 1 ms., v.l. somam) ca . . . lokam . . . buddhacakṣuṣābhivīlokaḥ 317.19 (prose); in these the form seems fairly sure, tho by em. in the first two; much less clear are Senart's ems. in i.100.5 and 220.11 (here read cāsya with mss.).

sāmāyika, m. or nt. (in this sense not otherwise recorded; the same are meant by pañca samayāḥ Mvy 8668), *seasonal period*; five are listed Mvy 9282-86, haimantikāḥ, grīṣmaḥ, vārṣikāḥ, mita-vārṣikāḥ, dīrgha-vārṣikāḥ; and Bhik 22a.2-3 sāmāyikā ārocayitavyāḥ: haimantikā graiṣmikā vārṣikā mita-v° dīrgha-vārṣikā ca. tatra haimantikāḥ catvāro māsāḥ, graiṣmikāḥ catvāro māsāḥ, vārṣika eko māsāḥ, mita-vārṣika ekam rātrīṃdivasam, dīrghavārṣikā ekarātrīnās trayo māsāḥ. This curious division is obviously monkish in basis, applying presumably in the Vinaya. Close parallel MSV iii.124.1 ff., sāmāyikam, nt., and so nt. haimantikam graiṣmikam vārṣikam mṛta-(! but Tib. thuñ nu = *short*)-vārṣikam dīrghavārṣikam; the extent: are the same.

? **Sāmātata**, f. °ī, adj., geographical, with vācā, (language) of (? some country or region; prob. corrupt): Mmk 332.7 (vs), see **Harikelika**.

? **sāmāyi** (-kāmaḥ?), obscure: LV 37.5 (vs) anyo-nya-gama-(v.l. °gamana, which meter seems to require)-yuktā yathaiḥ sāmāyi kāmam (Calc. °yi-kāmaḥ as one word) ca; Tib. seems to render the whole line: dper na ḥdud pa dag ni khri las su (Foucaux, *et, par exemple, les réunions sur des tapis*), phan tshun ḥgro bar sbyor bar byed dañ mtshuñs, app. *like one performing coition in moving back and forth* (in moving towards one another); so essentially Foucaux. Pali has adj. sāmāyika, seemingly based on samaya; is sāmāyi related to this? for sāmāyi, n. sg. of °yin, perh. with ā of first syllable m.c.? But the resulting sense is hardly satisfactory.

sāmiṣa, adj. (= Pali °sa; cf. āmiṣa), (1) *worldly*, opp. to **nir-āmiṣa** (1): Mvy 6751; (2) *fleshly, of the flesh, non-spiritual*, opp. to **nir-āmiṣa** (2): Mmk 286.3, 5, .7.

sāmīci, °ci (= Pali id., mgs. 1 and 2; Skt. Lex. = vandanā; to weak stem of samyāc plus -a, f. i, with vṛddhi), (1) *propriety of conduct, conformity to the ideal* (cf. Pali Vin. iv.142.20, = anudhammatā): °ci-pratipanna Mvy 1123 (Tib. mthun pa, *harmonize, be suitable, be wished for, desirable*); Sūtrā. xiii.1, comm.; iyaṃ tatra °ci Prāt 488.3, *this is the proper procedure in this case* (so Chin.); bhikṣuṇī . . . śikṣāsāmīcim samāpannā Bhik 24a.5, *having attained to propriety in the moral precepts*; (2) usually, *homage, respectful behavior, payment of respects*: Mvy 1768, among synonyms of mānanā, = Tib. ḥdud pa (and others); °ci-karaṇīyaḥ Mvy 1771 = Tib. phyag bya baḥi hos su gyur ba, *become worthy of having salutation made*; bodhisattvānām °cim kṛtvā Bbh 153.8 (here text °cim); 154.19;

155.20 (here text °ci-kṛtvā); °cim kārayitvā Bhik 10a.4; °ci-karman (= Pali °ci-kamma), *payment of respects*, Bbh 239.23; 254.8; 378.9; Bhik 6a.1; °cim upadarśayantam Bhik 28b.5; in Divy 624.21 (vs, printed as prose) read labhate na ca sāmīcim (ed. with mss. sāmītim, note suggests samītim, wrongly); (3) *consultation, arrangement, agreement*: MSV ii.103.2 °ciḥ (Tib. gros).

[**sāmīti**, Divy 624.21, see prec.]

sāmūtkarṣika, adj., f. °kī (= sam°, q.v.; = Pali sāmukkamsika), *excellent, characterized by distinction*: °ko . . . -dharmamukhāloko Dbh 5.15; °kī (dharmadeśanā) SP 60.11; Bbh 218.21; MSV iii.142.16; in Pali °kā (no °kī recorded) dhamma-desanā.

sāmudra, v.l. °drika, subst. (so BR) or adj., (*having to do with*) *chiromancy* (in Skt. as subst., and perh. so here): °dra-(v.l. °drika)-jñānavidhiḥ ca naimittikas LV 268.4 (prose).

sāmudraka-lekhaka, m. (or adj.), Mvy 8898; v.l. samudraka-lekha, so Mironov (and °lekhaka, from Minayeff, pw 7.381, suggesting em. to sāmū°), *one who is marked with (unfavorable) bodily marks and lines* (in a list of bodily deformed persons); cf. Skt. samudra, and prec.; Tib. lag pa (*hand*) ḥjas te stebs (or ltebs) pa (= ?); Chin. *one who has a weak and crooked hand*; Jap. *one with unlucky lines on the hand*.

? **sāmpa**, m. or nt. (gen. °pasya), a high number: Gv 105.26. Prob. corruption for **samaya**, nt., of Gv 133.9, or **samarya** of Mvy.

(**sāmparāya**, m., or nt., = Skt. id. = BHS and Pali **samparāya**, q.v. The definition in BR is not happy; *future life or state* is the mg. in Skt. The Sktized form occurs in BHS, e. g. Ud v.25 sāmparāye, in contrast with dṛṣṭe dharme; and in Mv iii.214.17; 218.6; 222.9; in these gamaniyo (or °yam) sāmparāyaḥ (or °yam, as if nt.) is read instead of **sāmparāyaḥ**, q.v., which occurs in the same phrase near by. See also **sāmparāyika** and next.)

(**sāmparāyika**, adj. (Skt.), *of a future state*; see prec. and **sampar**°. The acc. nt. °kam is used as adv. SP 77.15, with dṛṣṭadhārmikam, and 482.3 dṛṣṭadhārmikam (noun) ca teṣām sāmparāyikam (adv.) nivartīsyati (or °tayīsyati, medio-passive), *and the worldly state will disappear for them in the future world*; misunderstood by Kern; Burnouf is free but correct in essence. However, WT omit sāmp° with some mss. and Tib. Others, see **sam**° and **dṛṣṭadhārmika**.)

sāmpreya, adj. (= Pali sappāya; etym. of both obscure; see **a-sām**°, and CPD s.v. asappāya), (*suitable, fit, proper*, see **a-sām**°); esp. of food (so also in Pali), *wholesome*: Av i.255.1 °yam bhojanam; ii.110.2 °ya-bhojanena (Tib. phan pa, *beneficial, wholesome*); MSV ii.43.9 (Tib. ḥphrod pa); 45.17 (kriyā). Cf. **kula-sām**°.

sāmpreyaka, m., n. of a muhūrta (presumably *fit, suitable, or wholesome*, = **sāmpreya**): Divy 643.23 °ko nāma muhūrtaḥ; 644.16.

sāmbandhaka, nt. (to Skt. sambandha plus -ka; = Skt. °dhika), *an alliance by marriage*: (evam) kṛtam °kam Av ii.37.9; evam kṛte °ke 46.4; mss. both times sāvandhak°; Speyer em. sāmbandhik°, because this occurs in Skt. and because 'the word must be a derivative from sambandhin, not sambandha'; I do not understand the second reason, and the first is irrelevant.

sāmball, for śā°, q.v.

Sāmmītiya, m. pl., n. of a school (Hīnayāna, acc. to LaV-P., p. 148 note 1): MadhK 148.1.

sāmyaka, see śā°.

Sāyamgavendra (so all mss.; Senart em. Svāyam-bhave°), n. of a former Buddha: Mv i.140.9.

sāyamprātika, adj. (Skt. Gr. id.; from Skt. sāyam-prāta-r), *of, applicable to, evening and morning*: sakṛd eva daivasam °kam śālim hareyam Mv i.343.6 (prose).

sāra, m. (= Skt. śāri, śārikā, also written sā°), a