

saṃkusumita, (1) adj. (= Pali id., cf. Skt. kusumita; orig. denom. pples.), *flowering, beflowered*: (Vaiśākhamāse... varapravara-)puṣpa-°te LV 54.20; (vṛkṣās...) °tāḥ 85.17; °teṣu śāleṣu Mv i.220.7 = °tehi śālehi ii.22.8; saḥakāravānāni °tāni iii.80.12; fig., mahyam hrdayam prīti-°tam Mv iii.111.14; anantagūṇaratnajñāna-°ta-vimuktiphalasusampannatvād LV 428.22; aparimitaraśmi-°ta-śarīram Dbh 83.1; also Gv 210.14, and in proper names such as **Nakṣatrarāja-°tābhijñā** etc.; (2) n. of the budhaketra of **Samkusumitarāja**: Mmk 4.16.

Samkusumitagandhottamarāja, n. of a Tathāgata (distinguished from next, both in same line): Mmk 426.6.

Samkusumitarāja, Mmk 4.16; 28.2, etc., or (more often) °rājendra, Mmk 2.6 etc.; 63.24; 68.26; 71.18 etc.; 79.28; 426.5-6, n. of a Tathāgata.

saṃketa, m. (in Skt. *agreement*, esp. *rendezvous*, and *agreed sign or gesture*; in AMg. samkeya app. *gesture* in general), (1) perh. *gesture*, in next, q.v.; but it may mean *conventional term*; (2) *conventional designation*, with implication of unreality (see **saṃketika**): Mvy 2776, follows **vyavahāra**, q.v.; = Tib. brdaḥ, which may mean *gesture*; token, symbol; explanation; word (the last prob. here, with the above implication); (of the Tathāgata) sāmanyaḥ °tena, °taḥ paramārthena Samādh 22.11, *universal by convention, a (mere) convention(al term) in very truth*; saṃketamātram evedam Lañk 202.15 = 339.11; nāma-samjñā-saṃketābhiniवेशena... bālāś cittam anusaranti 225.6; dharma-°ta evāyaṃ (this world)... °tāc ca prthagbhūto na jāto na nirudhyate 289.8-9 (vs); (āhvānya) °to Bbh 389.20, see **vyavahāra**; perh. here Mv i.78.10 (vs), which is textually dubious, (pravartate tatha pariśeṣa-bhūmiṣu, mss. °śeṣāsu bhū°) sāmanya-saṃketānām nirūpaṇam (mss. °ketāni rūpāṇam); the reading of the mss. could be translated, so there are in use in regard to the other stages (of a Bodhisattva) the common conventional expressions of their forms (the meter is uncertain).

Samketarutapraveśa, n. of a samādhī: Mvy 597 (Tib. brda dan sgra-la ḥjug pa, prob. *penetration into gestures*, or perhaps *conventional terms*?, and *sounds*); ŚsP 1423.16. Cf. prec.

saṃketika, f. °kī (cf. Skt. sāmketika; to **saṃketa** 2, q.v., plus -ika), *conventional, nominal, consisting of a mere verbal expression*: nāma-°kīm dharmāṇām prajñaptim avabudhya ŚsP 378.22; nāma-°kī (so divide) dharma-prajñaptir avaboddhavyā 382.9; nāma-dharma-saṃketikī (text °taki) dharmaprajñaptir 549.22.

saṃkrama, (1) m. (cf. next two; to saṃ-kram- in mg. *transmigrate*, recorded for Pali saṃkamati), *passage from one existence to another, transmigration*: LV 419.19 (vs), see s.v. **saṃskāra** 1; sthāpita-°ma ity ucyate 428.17 (prose), he (Buddha) is called the one who has arrested transmigration; cyuti-°maḥ Mvy 2986; (2) m. or nt., a high number: m., Mvy 7717, = Tib. sbar yas; nt., Mvy 7843 (so read with v.l. and Mironov, text saṃgramam) = Tib. id., cited from Gv 133.4 (in Gv 105.23 corruptly śakra).

saṃkramaka (see prec.; saṃ-kram- plus -aka), *one who transmigrates*: na saṃkramako °sti kaścīt (mss.) LV 420.10 (vs).

saṃkramaṇa (nt.; see prec. two; saṃ-kram- plus -ana), *transmigration*: LV 419.20 (vs), see s.v. **saṃskāra** 1.

saṃkramanaka, nt. (also m. or f.?), pl. °kāni Mvy 5585 = Tib. bsti khañ, *rest-house, private pavilion* (acc. to Das, *private house, sanctum*); Chin. room or house for lying down; Jap. private (rest) room; ūrdhvi (on a wall) ekā nibaddhā °nakā (mss. °nakāḥ) Divy 220.22; (in a city; grhāḥ kūtāgarā) harmyāḥ prāsādā... avalokanaka °nakā 221.29; prob. *pavilion for rest or private amusement*, which might or might not be on a wall or roof. (Divy Index gallery.)

saṃkrānti-dṛṣṭi (cf. BR s.v. saṃkrānti 3); *the view*

of the Saṃkrānti(-vādin) school, acc. to Wassiljew, a branch of the Sautrāntikas, so named (257, transl. 284) because they taught the *transmigration* (saṃkrānti = **saṃkrama** 1) of the skandhas; mentioned as heretical in: °ti-vigatena pratiṣṭhāsamatābhiniṣṭvṛtti(misprinted °narvṛtti)-jñānena Gv 469.10.

saṃkrāmaṇī, n. of a kind of magic (vidyā): Divy 636.26.

saṃkliṣyati, °te (= Pali saṃkilissati, ppp. saṃkiliṭṭha; Skt. in other mgs.; saṃkliṣṭa *obscured, soiled*, of a mirror, pw), *becomes soiled*: Divy 57.19 akliṣṭāni vāsāmsi saṃkliṣyanti; KP 99.2 (cittam...) upakleṣe saṃkliṣyate (cited Śikṣ 234.8, kleṣair upakliṣyate; read in KP upakleṣaiḥ); AsP 203.1-2 na ca... prajñāpāramitā kaṃcid dharmam ālyate na kaṃcid dharmam saṃkliṣyate (text °syate) na kaṃcid dharmam pariḥrñāti, ... *does not cling to any dharma* (condition of existence), *does not soil itself on...*, *does not take to itself...*; ppp. saṃkliṣṭa, *soiled, impure* Bbh 40.11 °ta-cittāḥ; Ud xi.3, of tapāḥ (oldest ms. has saṃkiliṣṭā, semi-MIndic, the epenthetic i supported by meter); Dbh 58.10 °ta-viśuddhāyāś ca (lokadhātor), *impurely (imperfectly) purified*, in contrast with ekānta-pariśuddha, *completely purified*, line 11; 58.16 kleṣacaryā-saṃkliṣṭā bodhisattvacaryā; Jm 98.21 su-saṃkliṣṭam, of the mode of life of a crow; Gv 263.16 lokadhātun saṃkliṣṭān, *soiled*, contrasted with pariśuddhān, same line; 534.23 saṃkliṣṭānām sattvānām viśuddhaye; neg. a-saṃ°, *not impure*, Mvy 167 °tāḥ sarvadharmāḥ; Mv i.134.7 °ta-pratibhānāś ca (of Bodhisattvas); Bbh 303.15 asaṃkliṣṭa-dāna-tā; 308.4 saṃkliṣṭam varjayitvā asaṃkliṣṭam dānam dadāti; in contrast with **vyavadāyate**, °ti, q.v., Śikṣ 263.15; ŚsP 140.14; AsP 399.14, 15.

saṃkleśa, in Mv iii.357.13 (prose) **saṃkileśa**, m. (= Pali saṃkileśa; to prec.; in Skt. *suffering*, see below), *defilement, impurity*: esp. in contrast with **vyavadāna**, q.v. for Mvy 126; Mv iii.321.6; 357.13; Divy 616.23; LV 433.14 f.; Av ii.188.9; Śikṣ 172.11; KP 59.2; Bbh 99.10; 215.7; dhyānādīnām samāsato dvau saṃkleśau; aprāpteṣu caisu prāptaye **vibandha**-(q.v.)°śaḥ... prāpteṣu caisu tadbhūmikam kleśa-paryavasthānam anuśayo vā Bbh 388.5-8; rāga-dveṣa-mohādikāt sarvasaṃkleśāc Bbh 40.10; others Bbh 55.7; 83.14; Śikṣ 136.4; Lañk 156.9 (where suddhiḥ replaces vyavadānam in contrast, in a vs); manuṣyaduḥkha-dāridrya-°śa-doṣāṃś ca prajānāti Dbh 58.22 (here °śa may have its normal Skt. mg., see above).

saṃkṣayati (unless error, can only be hyper-Skt., prob. for Pali saṃkhyati, or the like, § 2.25, = Skt. saṃkhyāti), *reckons, figures*, in the sense of *reflects*: puro hitaḥ °ti (there follows a private reflection) MSV i.27.7.

saṃkṣīpa-vikṣīpa, adj. (cf. Skt. vi-kṣīp-, saṃkṣīp-), prob. better taken as two separate words, lit. *narrow and wide, limited and extensive*; applied either to creatures (sattva) or to their thoughts (cittāni; so Foucaux); in either case meant together to include all: (yāvanta sattva nikhilena triyadhavayuktāḥ, cittāni caitasikasamjñī vitarkitāni,) hīnāḥ prāṇī tatha saṃkṣīpa vikṣīpā ye, (ekasmi cittaparivartī prajāni sarvān) LV 151.(12-14)-(15), vs, (all creatures... and their thoughts...) low and excellent, also limited (narrow) and broad, he (the Bodhisattva) knows all of them in a single instant ('turn of thought'); Tib. rgya chuñ yañs pa dag, of limited extent and broad.

Samkṣiptabuddhi, n. of a former Buddha: Mv i.138.13.

saṃkṣiptena, adv. (Instr. of Skt. saṃkṣipta; = Pali saṃkhiṭṭena; Skt. uses saṃkṣepāt, see LV below), *in brief, in summary*: °tena pañcopādānaskandhā duḥkhā Mv iii.332.4 (in the first Noble Truth; Pali saṃkhiṭṭena, e. g. Vin. i.10.29, but LV 417.7 saṃkṣepāt, as in Skt.); ity ucyate °tena na punar vistareṇa Sukh 44.17; sādhu me Bhagavāms tathā °tena dharmam deśayatu Divy 37.8; others Gv 465.16, 26; 496.15; et al.