

-saṃvedin, adj. (to Skt. saṃveda, or to saṃvedayati or samvetti), *being aware of, experiencing*: Vitasokasya ... vimuktiprītisukha-^oṇaḥ Divy 424.26.

saṃvedhati (cf. vedhati and Skt. saṃ-vyath-; Pali ppp. saṃvedhita), *shakes (severely), intrans.*: mahā-prthivī ... vedhe saṃvedhe (so mss., Senart em. pravedhe; aor.) saṃpravedhe Mv iii.341.5; the mss. of Mv supported by (lokadhātuh ...) vedhati saṃvedhati saṃpravedhati Divy 479.11.

saṃvyavahārate (= Pali saṃvohār^o; prob. denom. to Pali saṃvohāra, Skt. saṃvyavahāra), *carries on business*: baṇiḍḍharmaṇā ^omaṇaḥ Divy 259.10 (cf. Pali AN ii.188.10). See next.

saṃvyavahārin, adj. (to Skt. ^ora plus -in, or to prec.), *carrying on business*: (mahāsamudre) pota-^oriṇa āsan Divy 499.3; 501.11 (here text ^osaṃhāriṇa, certainly corruption for ^osaṃvyava^o), 14, 17.

saṃśabdita, ppp. (of Skt. ^obdayati, used like Skt. śabdyate, is named, is called by name; Mbh. Calc. 1.3215 ayam ehi saṃśabdyā means *calling him by name with the words, Come, so-and-so!*; but, to be sure, the true reading is śabdena, Crit. ed. 1.71.30), *named, called by name*: yena nāmnā ^otaṃ bhavati buddhakṣetram Bbh 59.27; (tathāgatagarbho, line 9) ālayavijñāna-^oditō Laṅk 220.14, *as called by the name ālayavi*^o; (cittacaittakalāpo) vikalpa-^oditāḥ pravartamāṇaḥ Laṅk 150.15, (*mind and the mass of mental things*), *being called by (that) name thru false discrimination* ...

saṃśamaka, adj. (Skt. ^omayati plus -aka), *allaying, pacifying* (plagues): upadravopasarga-^okāni mantrapadāni Bbh 20.10; -upadrava-^okānām ... mantrānām 209.19.

saṃśaya, nt. (regularly m.), *doubt*: dharma-^oyaṃ (n. sg.) chinnaṃ Mv i.247.15.

[**saṃśayālu**, by Nobel's em., assumed to be adj. to saṃśaya, *doubtful*: Suv 215.11 (vs); better read, substantially with best mss., (sudurbalā, with ms. F?) matir iva saṃśayo 'tra me.]

saṃśīlika (cf. Skt. saṃśīlana, and śīlayati), *associate, companion*, in monkish life: tatra dvau bhikṣū ^olikau Av ii.150.1, and tam ^olika-bhikṣum 4; so Speyer's plausible em., ms. ^ośitika, which seems senseless; Tib. mdzah, *friend*.

Samśuddha, n. of a Bodhisattva: Mmk 42.5.

? **saṃśkhalā**, or **la** (if correct, related to Skt. śrīṅkhalā, ^ola, *chain*, with loss of nasal m.c.; some mss. ^ośrīṅkh^o, many with Calc. om. saṃ, both unmetr.), *chain*, as an ornament: maṇihāramuktahārām mukhapuṣpake (final short!) ardhacandra ^olāḥ LV 201.19 (vs); text uncertain; Tib. (Foucaux) seṅ ge (*lion*) śiṅ lo (*tree-leaf*) ris (*form*); or does Tib. confusedly represent an attempt at transliteration?

saṃśoṣaka, adj. (to Skt. ^ośayati plus -aka), *drying up* (trans.), fig. *destroying* (misery): -duḥkha-^okaḥ Suv 65.2 (prose).

saṃśrāvītaka, m. = śrāv^o, q.v.: ye cāpi ^okā tadāsi te śrāvakā teṣa jināna sarve SP 195.1 (vs).

(**saṃśleṣayati**, prob. *an sich heranziehen*, as in Skt., BR s.v. śliṣ with sam, caus., 3: evam ca tam bhartsiya (so read with v.l. and WT) tasmi kāle ^oyet tam punar eva paṇḍitaḥ SP 114.9 (vs), and thus (the father) *having scolded him* (the son) *at that time, he yet again would attach him to himself skillfully*; Burnouf embrace; Kern conciliate; Tib. rab tu dkris, a lit. rendering, *completely enwrap*.)

saṃsaktaka, adj. (to Skt. ^okta plus -ka, perh. pej.), (*wretchedly*?) *enmeshed, entangled*: vanagahanajāla-^okānām apy ahaṃ sattvānām ... samyag-gamana-(text ^onamana-) patha-darśayitri bhavāmi Gv 226.25 (-227.3; prose).

saṃsati (MIndic for Skt. srams^o; only noted Lex. and Gr. in Pkt., not in Pali), *falls away*: na ca vīryāta (so read) saṃsati Mv ii.232.14, 18 (vs), and he does not fall away from his heroic stand (in practising austerities); missed by Senart.

saṃsarin, adj. (m.c. for Skt. ^osārin), *involved in the round of rebirths*: saṃsāre bahukāla-samsarī (n. pl.; no v.l.) duḥkhamūle (read dukha^o) LV 324.17 (vs).

saṃsādana (nt.; n. act. in -ana to Pali saṃsādeti, *leaves unanswered*, so not only AN iv.398.14 but also MN i.214.26 and AN i.288.20, which PTSD defines wrongly; opp. of vissajjeti, *answers a question*), *'letting drop', leaving unanswered* (a question): praśna-^onena Bbh 151.22.

saṃsādayati (caus. of saṃ-sad-), *fells, strikes down*: (sc. vanamrgān) saṃsādyā (ger.) ... vyāghraḥ ... Jm 229.24 (vs).

Saṃsāra, n. of a householder's son of Śrāvasti: Av ii.161.13 ff.

saṃsārika, adj. (= AMg. saṃsāriya: MIndic, or possibly error, for Skt. sām^o), *relating to the round of rebirths*: -^oka-citta- Gv 466.19 (prose).

Saṃsārottarāṇa, n. of a future Pratyekabuddha: Av i.152.10.

saṃsīdana (nt.), or **na** (= Pali ^ona; formed like utsīdana, q.v.), *sinking*: Divy 229.23 (of a ship) jale ^ona-bhayaṃ; Gv 188.11 sarvasaṃsārasaṃsīdanabhayaṇi (sc. sattvānām); Gv 279.15, understand a-saṃ^o, (anivartya-cittā)-saṃsīdanacittā, *with mind not characterized by sinking*; AsP 289.4 kā ... bodhisattvasyāntarā vyadhvani saṃsīdanā; 336.14 nāpy asya ^onā bhavati.

Saṃsṛṣṭa, n. of a mountain: ^ota-mahāsaṃsṛṣṭau, dual dvandva, Kv 91.13.

saṃskāra, m. (= Pali saṃkhāra; both mgs. clearly foreshadowed in Skt., but here technically specialized), (1) usually pl., *predisposition(s)*, the effect of past deeds and experience as conditioning a new state: the fourth of the (upādāna-)skandha, qq.v., and the second item in the pratītya-samutpāda, q.v. (arising from avidyā, and cause of vijñāna); all as in Pali; for a brief and illuminating statement see Lévi, Sūtrāl. v.8 note 1; Skt. uses the word in virtually the same mg., BR s.v. 5; saṃskāra-duḥkhatā, see duḥkhatā; saṃskārahetu dadate na ca saṃkramo 'sti, vijñānam udbhavati saṃkramaṇam pratītya LV 419.19-20 (vss), *it* (sc. avidyā, in prec. line) *furnishes the cause for the predisposition(s) and so* (once avidyā is gone) *there is no transmigration*; vijñāna (the next link after saṃskāra) *arises (only) in dependence on transmigration*; (2) pl., *conditionings, conditioned states*, which means collectively the dharma (4) or states of (normal, sentient) being, cf. saṃskṛta: sarvasaṃskārā anityāḥ (as in Pali, CPD s.v. anicca) sarvasaṃskārā duḥkhā sarvadharmā anātmānaḥ Mv ii.285.18-19; katham ca bodhisattvaḥ sarva-^orām anityataḥ samanupaśyati Bbh 277.16 (and ff.); virakṭaḥ sarva-^oreṣu sarva-^ora-vītikramaṇam prāpayisyāmi Mv ii.279.19; sarva-^orānām ... prahāṇāt prahāṇadhātur ity ucyate, sarva-^orānām virāgād virāgadhātur ... Av ii.141.3 (see dhātu 4); jīvita-^orān adhiṣṭhāya āyuh-^orān utsraṣṭum ārabdhaḥ Divy 203.7, *mastering, holding firmly, the conditionings of his life, he set about to renounce the conditionings of long-life*, i. e. he determined not to enter nirvāṇa immediately, but to do so after three months, which would give him time to complete his necessary tasks; see AbhidhK. LaV-P. ii.122 ff. (the term of three months, 124; so also Pali); Pali DN ii.99.10 (after statement of his reasons) jīvita-saṃkhāraṃ adhiṣṭhāya vihareyyaṃ; comm. ii.547.5 ff. ^oram ti, ettha jīvitam pi jīvitasaṃkhāro, yena jīvitam saṃkharīyati, chijjamānaṃ ghaṭetvā ṭhapiyati; yo phalasamāpatti dhammo pi jīvitasaṃkhāro, so idha adhippeto; adhiṣṭhāyā ti adhiṣṭhāyāti pāvattetvā jīvitā-(read ^ota-?)-ṭhapanasamattam phalasamāpattim samāpajjeyyan ti, ayam ettha saṃkhepattho; āyus-saṃskāra, *conditionings of long-life*, only as obj. of utsrjati as Pali āyusamkhāra ('usually pl.', PTSD) of ossa(j)jati; ^orān utsrjati Mvy 6454; ^oram (text with 2 mss., read ^orām = ^orān with 4 mss.) utsrjantānām (sc. Buddhānām; pūrvā koṭī na prajñāyate) Mv i.125.19 (vs; next line,