

saṃvāhita (nt.; orig. ppp. of Skt. saṃvāhayati), one of the arts mastered by the Bodhisattva as prince: ... mālyagranthane 'hite maṇirāge ... LV 156.16. Skt. saṃvāhana suggests *shampooing*; but acc. to Tib. rluñ yab gyob pa, *waving of fans*.

saṃvidyate (= Pali saṃvijjati = Skt. vidyate; pw is not justified in saying 'esp. in questions and with neg.'), is found, exists; often virtually = asti: saṃvidyayanta (= 'dyante, § 38.21) ima āsana LV 115.9 (vs); saṃvidyanta (read so, transposing daṇḍa before this) imāny ... atiriktāny āsanāni, saced ākāṅkṣasi, niṣīda 408.4; mātrgrāmo 'saṃvidyamāna-guṇo' pi 141.9, *even when no virtues exist* (in them); punyasaṃbhāro na 'te Kv 52.20; ko 'smākam upāyaḥ 'te 53.18; sthānam etan na 'te LV 215.19, *that's out of the question, that can't be*; with gen., like asti, = ... has: yasyā ete guṇāḥ 'yante LV 139.19, *who possesses these qualities*; (prabhūtaṃ me ... koṣṭhāgāram) 'te SP 102.11, *I have abundant ...*; (na ca me) ... kimcit 'te Kv 43.21; na cāsmākam svāmī 'te Kv 45.15, *and we have no husband*.

saṃvimatṭha, ppp. (= Skt. *saṃvinrṣṭa, cf. Pali vimatṭha), touched, mingled: svarṇaṃ yathā musaragalvaya (Susa's em., mss. **musāragalva-**, q.v., unmetr.; 'vaya would imply an instr. sg. fem., 'vayā, but no such gender occurs for the word; perh. read 'lvaka, with -ka svārthe) saṃvimatṭham (so read with Rahder; Susa's mss. 'māṣṭham; Susa em. 'mṛṣṭam) Dbh.g. 22(358).19.

saṃviśvasta, ppp. (of Skt. *saṃ-vi-śvas-), completely put at ease or trusting: yadā jānatsuh tā rākṣasiyo, saṃviśvasta ime vānījakā asmābhir iti Mv iii.70.17.

saṃvihethayati (sam plus vihe°), injures: (nāgarājā ...) mahābalo taṃ (better than Senart's so; one ms. lacks the syllable, the other reads va) ca na 'ṭhaye (v.l. 'ṭhayo; Senart em. 'ṭhyo, as if gerundive; jagatī meter) Mv ii.183.22 (vs), and I will not injure him.

saṃvṛta, ppp. (of Skt. saṃ-vṛ-), (1) of a door, narrow (so Burnouf, Chin., and Tib. dog; Kern, shut): idaṃ khalu nīveṣanam ekapraveśam saṃvṛta-dvāram eva SP 73.3; (2) (= Pali saṃvuta) restrained, controlled: 'ta āyatanañi Mvy 399 = Tib. skye mched rnam bsdams pa (to sdom pa, used for **saṃvara**, q.v.), controlled as to the senses (āyatana 5); not by the senses; we might expect loc., but the instr. may be influenced by the surrounding phrases (visamyukto dhātubhiḥ, pracchinno granthaiḥ, vimuktaḥ paridāghaiḥ, etc.) where it seems more appropriate.

Samvṛtaskandha, n. of two former Buddhas: Mv iii.230.16; Gv 360.24 (in otherwise quite different lists).

saṃvṛti, f., (1) in the sense of **saṃvara** (1), noted only Sūtrāl. iv.4 śīla-°tiḥ; (2) (= Pali saṃmuti; see also **sāmvṛta**), convention, general (popular) acceptance or belief; 'common sense'; conditioned, exoteric, dependent, limited truth or knowledge, often in contrast with paramārtha (so also in Pali, e. g. Miln. 160.1 sammuti mahārāja esā, ahan-ti mamāti, na paramattho eso); Tib. regularly kun rdzob, *altogether void*; may have been etym. understood sometimes as *covering*, but I have found no clear evidence for this (which is Bendall and Rouse's rendering, e. g. p. 236, on Śikṣ 256.4, 5) and believe it misleading; Pali sammuti suggests the true etym. (root man); cf. under (3) below: yāḥ kāścāṇa saṃvṛtayo hi loke, sarvā hi tā munir nopaiti Bbh 48.24 (vs, metr. deficient) = Pali Sn 897, reading sammutiyo; defined Bbh 49.(3-5) as *verbal symbols* (prajñapti 4, q.v. for citation, as also for Śikṣ 257.7-8 where saṃvṛti = nāmadheya, saṃketa, prajñapti); (laukikānām ... yasmin vastuni saṃketa-) saṃvṛti-saṃstavanāgamapraṇiṣṭayā buddhyā darśanatulyatā bhavati, tad yathā prthivyaṃ, prthivy eveyaṃ nāgnir iti Bbh 37.9; saṃvṛtyā deśanā Lañk 25.4; 33.5, *instruction according to 'common sense'*; 'ti-jñānam Mvy 1237 (et al., see jñāna), *common-sense knowledge*, = Pali sammuti-ñāna, the fourth of four kinds of knowledge (as also in Mvy), DN iii.226,

last line, expl. comm. iii.1020.15 ff. as any other kind of knowledge than the first three; asti saṃvṛtyā cakṣuḥ Śikṣ 357.11, *the eye exists (only) in terms of limited, exoteric (common-sense) truth*; similarly 358.19; saṃvṛti-vyavahāreṇa Sukh 42.11, *by conventional terminology or exoteric (not fundamentally true) manner of speaking*; saṃvṛti-paramārthataḥ Śikṣ 2.8, (knowing) both as to exoteric and esoteric truth; etāvac caitat jñeyam, yad uta saṃvṛtiḥ paramārthaś ca. tac ca Bhagavatā śūnyataḥ sudṛṣṭam ... tatra saṃvṛtir lokapracāratas (because it is, or, as that which is, current in the world) Tathāgatena dṛṣṭā; yaḥ punaḥ paramārthāḥ so 'nabhilāpyaḥ Śikṣ 256.4; katham anadhiṣṭhānā saṃvṛtir yuktā, katham punar ayuktā? yathā sati (text 'sati) sthānau puruṣabhrāntiḥ; kasya punaḥ śūnyatāvādināḥ paramārthataḥ sthānuḥ siddho, yadāś-rayāt puruṣabhrāntiḥ syād? Śikṣ 264.3 (Bendall and Rouse completely wrong), *how may common-sense, which is without any sound basis, be right, and how on the other hand wrong? As, given a post, the delusion (occurs) that it is a man. But how, for one who believes in voidness, can in real (esoteric) truth the post be a fact, on the basis of which the delusion that it is a man might arise?*; saṃvṛti-satya, common-sense truth, contrasted with paramārtha-s°, Mvy 6545 (Tib. kun rdzob kyi bden pa); Dharmas 95 (dve satye); Bbh 292.18 (dvididham satyam; but 17 has just said, avitathārthena tāvad ekam eva satyam, na dvitīyam asti; this, of course, is paramārtha-s°); Bhad 6°; the cpd. saṃmuti-sacca is cited from a late Pali text in Childers, and from Miln. 160.(1) by PTSD, but this last is an error (does the cpd. occur in older Pali?); saṃvṛti-saṃgha, MSV iii.116.19; 117.1, defined as one in which all members are **prthagjana-kalyāṇaka**, q.v., and in which (117.4) it is possible that a rite may be performed incorrectly in all innocence, hence *conditioned assembly* (of monks), where intentions are good but not necessarily results; (3) *consent* in the sense of a formal vote (of the saṃgha): yāni punas tāni (kulāni) śaikṣa-saṃvṛti-saṃmatāni ... Prāt 526.3, *families which have been held by formal declaration to be śaikṣa*; so Chin.; note association of saṃvṛti with saṃmata (etym. l.); samagreṇa ca bhikṣuṇīsamghena avandanārha-saṃvṛtyā saṃmataḥ Bhik 28b.4 and (an expelled monk) *who by the entire congregation of nuns has been judged by formal vote that he is unworthy to be saluted*; does Pali sammuti have this mg.? for such passages as Vin. iii.199.26 bhikkhu-sammutiyā the Dictt. and Transl. give *by permission of the (order of) monks*, which here at least is possible; this, rather than *vote* (but the saṃgha did in fact vote on the question!), may be the meaning in brahmācāryopasthāna-saṃvṛtiṃ yācitavyā Bhik 17b.1, *she must be made to ask for permission (or, for a vote, sc. that she be allowed) to enter the religious life*; so, āryikā-saṃghāt 'tim yāce ib. 2, (the initiate says) *I ask (this) permission (or vote) from the assembly of venerable nuns*. Both Prāt 526.3 and Bhik 28b.4 associate saṃvṛti (Pali sammuti) with saṃmata, suggesting that. °vṛti is hyper-Skt. for Pali °muti.

saṃvṛtta, ppp.-adj. (also, but erroneously, written saṃvṛta), rounded, in su-saṃvṛtta-skandha, *with well-rounded shoulders*, the 20th **lakṣaṇa** (q.v.); Mvy 249 (Tib. śin tu zlum pa, *well-rounded*), etc.; Pali sama-vatta-

saṃvṛttateja(s), n. of a former Buddha: Mv i.140.7. [**saṃvega**, nt. (Skt. only m.), *perturbation*: mahāntaṃ saṃvegam (nom. sg.) utpannam Mv ii.45.8; but mss. vegam, Senart em.; *vega*, also, is only m. in Skt.]

saṃvegadhārīṇī, n. of a kimpāra maid: Kv 6.18. **saṃvejanīya**, gdve. (= Pali id., to saṃvejeti, see next two), *to be shuddered at*: 'yaṃ sthānam Divy 432.16; 'yām ... dharmyām kathāṃ Jm 110.19.

saṃvejayitavya, gdve., = prec.: MSV iii.63.7.

saṃvejita, ppp. (= Pali id., to saṃvejeti; caus. not in Skt.), *agitated*: 'ta-mānaso LV 209.11 (prose). Cf. prec. two.