

comm. iii.128.23 glosses ekamsen' eva (supporting Childers) na kātabbam; on MN i.515.1 sasakkam (brahmacariyam na vaseyya), comm. iii.226.15 glosses ekam satthe nipāto, prob. also intending the same (read ekamsatthe).

1 **saha-** (Skt.), indecl., as prior member of a cpd., or acc. to some also with a following separate abl., to be rendered *immediately upon* or *after*, or the like, of succession in time so close as to be spoken of as contemporaneous; (1) with foll. abl., as in Pali saha parinibbānā DN ii.156.35, taken as two words by ed. and Andersen, Reader, Glossary, *immediately after* (Buddha's) *nirvāṇa*; Senart, note on Mv i.24.10, and Weller 21, take such BHS forms as cpds., and I am inclined to follow them, largely because of the cases listed under (2); but saha seems to govern a prec. abl., in associative mg., in Ind. Spr. 1488 aiśvaryaṭ saha sambandham na kuryāt, *one should not make alliance with royalty*: saha-śravaṇād eva, *immediately upon hearing*, LV 62.12; 253.20; bodhisattvamātuḥ saha-darśanād eva 71.19-20; saha-pratilambhād 72.7, *as soon as they received it*; te dāni sammūrechitvā saha-vedanā prapatanti Mv i.24.10 (but this might be taken as an ordinary Bhvr. of Skt. type, with, accompanied by, pain, n. pl. m.; Senart understands abl.); (2) certainly as prior member of cpds, followed by a noun, either an adverbial acc., dipamkarasya saha-darśanam LV 359.10 (vs), *immediately at the sight of D.*, or in further composition with another noun, tasyāś-ca saha-nirgamana-kāle Śikṣ 72.10, *and at the very time when it comes forth*; oftener with a following ppp., (ekah pradiṇo . . .) praveśyate, sa saha-praveśito (*as soon as it is put in*) . . . tamondhakāram vidhamayati Śikṣ 178.3; in loc. abs., te saha-pratiṣṭhāpīte pāṇau LV 72.5, *they, as soon as (Māyā's) hand was placed (on their heads)* . . .; sahodgate 'rupe Śikṣ 65.7, *immediately after sunrise*; a loc. abs. would be expected in the next, but instead a 'pendant' nom. is used, syntactically disconnected with what follows, sahapravartitam cedam . . . dharmacakram SP 179.14 (prose), *and as soon as this wheel of the Law was set in motion* . . .

2 **saha**, m., = **sahā** (lokadhātu), q.v.; rare, but note that **lokadhātu** has both genders: sahe lokadhātāv Gv 317.22 (prose); in Kashgar fragments of SP, LaVallée Poussin JRAS 1911, 1074.13, 30, and 1075.5, and Lüders ap. Hoernle MR 151.12-13, imasmi (Lüders iha) sahe lokadhātu; all these phrases are omitted in printed text of SP 267.3, 11; 268.3; and 270.6. BR also cite sahapati from LV (Calc.), but for this Lefm. 44.11 saḥapati with all mss.; and sahalokadhātu from Mvy, but for this our Mvy (3066) and Mironov read saḥā.

Sahacittotpādadharmacakrapravartin, n. of a Bodhisattva who presented a wheel of the Law to the Buddha at Benares: LV 415.9.

sahajanmaka, °mika (to Skt. sahanman, which in late Skt. = *brother*, Schmidt, Nachträge, plus -ka, -ika), *of like birth or origin*: (vayasyakah) °mikaḥ (in 13 mss. °makah) sahapāmsukrīḍanakah Divy 331.13, 15, 20, 25.

Sahajavilāsa, n. of an author: Sādh 384.9; 452.5. **sahadharma**, adj. or subst. m. (= Pali sahadhamma, Nett., see below; and cf. next), *harmonizing, agreeing, in accord with the (true) Doctrine*: only in a cliché, substantially identical in Mv i.330.5; 331.5; 332.8; 333.1, 13; iii.334.16; 335.5; SP 179.2 (dharmacakram . . . apravartiyam, or °tyam, SP and some Mv °titam, [kenacit] chramapena vā brāhmaṇena vā devena vā Māreṇa vā Brahmanā [some om. this] vānyena vā kenacit [some om. anyena or kenacit] punar loke) sahadharmaṇa; KN prints saha dharmena as two words, wrongly; Tib. on SP chos daṁ mthun pas, *by one in harmony with the Doctrine* (instr.), immediately followed by (and clearly dependent on) ma bskor ba, *not set in motion*; the Pali equivalent cliché (e. g. Vin. i.12.1-3) regularly lacks any correspondent to sahadharma, but Nett. 169.14 ends a similar cliché (not

concerning the dhammacakka) with (kenaci vā) lokasmiṃ sahadhammena (correctly printed as one word, but not in Pali Dictt.).

sahadhārmika, adj. (to prec., q.v., plus -ika; = Pali sahadhammika, which in the Dictt. is sometimes assigned this mg., sometimes defined *co-religionist*, a mg. which need, and prob. should, never be assumed in BHS, nor, I suspect, in Pali), *consonant with the (true) Doctrine*; m., of a person, *one who lives in consonance therewith* (the mg. *having the same doctrine* is given by Wogihara's Chin. renderings in Bbh Index but is never necessary and sometimes impossible): °ke dharmasravane Śikṣ 55.6; °keno (m.c. for °kena) vacanena 194.7 (vs), cf. Pali sahadhammiko vādānuvādo Vin. i.234.19-20, °ke vuccamāne Dhs. 1327; personal, yā ca °kasya darśanenābhipramodanā Bbh 30.11, *joy at sight of one who is true to the Doctrine*; °kam ca drṣtvā sumanā bhavati 184.26; (bodhisattvo vṛddhatarakam guṇavantaṃ . . .) °kam drṣtvā 161.12; °kasya bodhisattvasya kṛtapranidhānatayā 152.24, *because a Bodhisattva that is consistent with the doctrine has (must necessarily have) made an 'earnest wish' (vow for enlightenment)*; in the last the alleged meaning *co-religionist* is peculiarly impossible, but nevertheless given by Wogihara's Chin. (of the same Doctrine). On the Pali mg. see esp. Mahāniddeśa 485.16 (a gloss on Sn 965) paraddhammikā vuccanti satta sahadhammike ṭhapetvā ye keci Buddhhe appasannā . . . (also dhamme, samghe), te bhikkhū etc.; note that even the paraddhammikā here are monks, but have no faith in the Buddha etc.; in contrast the sahadhammikā (of seven sorts; which seven?) are in accord with the true doctrine.

saha-pāmsukrīḍanaka, m. (in Skt. °ḍana cited only as nt. n. act.; Skt. saha-pāmsukrīḍita, = this, is found also in BHS, Mv iii.450.13), = **pāmsukrīḍana**, 'dust-player', boyhood comrade: Divy 331.13 ff.

sahampati (= Pali id.; cf. **sahā**, **sahām-pati**), n. of Brahmā: Mv iii.381.11 (vs); °ti (em.), n. sg., without Brahmā.

sahasra- (or acc. to Suzuki's Index hasra-), taking sa- as associative prefix with entire cpd., the first of the svāra or notes of the musical scale: Lañk 3.7 (first in a cpd., foll. by ṛṣabha, gāndhāra, etc.); kept in Suzuki's transl.; note in ed. suggests em. ṣaḍga (read ṣaḍja), and so Suzuki's Index for hasra-.

Sahalin, (1) (= Pali Sahaḷin, DN ii.259.22), n. of a deity: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 183.13; (2) n. of a king, ancestor of Aśoka: Divy 369.11.

sahavratā (corresponds to Pali saavyatā; the origin of the latter is obscure, but the BHS form is prob. secondary to it, with hyper-Skt. adaptation to vrata, cf. Senart n. on Mv iii.223.5, p. 493), *association, state of being connected with*: regularly dat. -sahavratāyā, LV (also °tāye in Mv), in cpds., **ākīncanyāyatana-** (see this) LV 238.16 = Mv ii.118.3 (in Mv corruptly **āsāṅkitavya-**, q.v.); **naiva-saṃjñānāsaṃjñāyatana-** (see this) LV 243.17; 403.11 = Mv ii.119.10; iii.322.12; brahmaloka- (and others) Mv iii.223.5, 6, 9, 11; cf. Pali DN ii.250.20 brahmaloka-sahavyatāyā, same passage as Mv iii.223.5. The Tib. version of LV shows, confusedly, that it read as our text.

sahasāyini (cf. Pali sahasēyya, recorded only as m., *bedfellow* of another monk), *bedfellow* (f.); so I believe we must read (rather than sahasopini with Senart, and mss. at Mv iii.86.19 only), deriving from root śi; (pra)suptāye °niye (mss. sahasāpiniye) Mv iii.82.13 and 15 (vss); sahasāyiniḥ (mss. saha-sāy°) 87.12 (vs); °niye (here mss. hopelessly corrupt) śayitāye iii.74.18.

Sahasodgata, n. of a householder, hero of Divy Chap. xxi (colophon 314.10): Divy 309.27 ff.

[**sahasopini**, see **sahasāyini**.]

sahasragarbha, a kind of jewel: Gv 124.5.

Sahasradātar, n. of a former Buddha: Mv i.140.13.