

Sambharāja (v.l. Sumbha°), n. of one of the ten krodha: Dharmas 11.

saṃbhavaka, adj. or n. ag., m.c. for saṃbhāvaka (to Skt. saṃbhāvayati plus -aka), *causing (one who causes) to come into being*: bhavate avidya nāpi saṃbhavako 'sya kaścit (mss.) LV 419.18 (vs), *ignorance comes to be, and there is no one who is its producer*; Tib. ḥbyuñ byed.

Saṃbhavagiri, n. of a Buddha: Gv 258.26 (vs).

Saṃbhavā, n. of the world (loka-dhātu) of the former Buddha Mahābhijñānābhībhū: SP 156.4.

saṃbhāra, m., *equipment* (as in Skt.); technically, sc. bodhi-sam° (cf. next, and in Pali Jāt. i.1 vs 5 anante bodhisambhāre, not named), or °ro bodhisattvānām Sūtrāl. xviii.38, *equipment for (those destined for) enlightenment*; consists of two things, puṇya and jñāna, acc. to Sūtrāl., Dharmas 117, and AbhidhK. LaV-P. vii.80-81; in LV 35.12 ff. four are named, each being a dharmāloka-mukha, viz. the above two plus śamatha and vidarśanā. See next.

[**saṃbhārāṇa** (nt.) = prec., q.v.: bodhisambhārāṇam (acc.) darsako Gv 528.15 (not named), *one who reveals the...*; but read with 2d ed. °saṃbhārāṇām, gen. pl. of prec.]

saṃbhārikā (v.l. °ikā), a kind of musical instrument: °kāṃ (acc. sg.) Mv ii.159.5.

saṃbhāṣaṇa-tā, lit. *state of conversation*, in: tiryāṇa yoniṣu rutāni yāni anyonyasaṃbhāṣaṇatām karonti SP 358.13 (vs), *the sounds which (creatures) in animal-existences make as mutual conversation*. Ed. says, 'read (°na)-taḥ or -to, abl.', which seems unnecessary; apposition.

saṃbhinatti (Kashgar rec. saṃbhindati), joins, *associates with, comes to*: tathāgato ... asmān upekṣate (neglects us) na saṃbhinatti (does not deal with us; Tib. ma brol) nācaṣṭe (and does not tell us; direct quotation of his words follows) SP 109.6 (prose). So essentially Burnouf, Kern, and BR; it is a strange use of sam-bhid, but I have been unable, despite much study, to find a more likely mg. The Tib. brol is also not clear to me (said to mean *penetrate; reach, arrive, be present*).

saṃbhinna, adj., ppp. (= Pali id.; hardly in these mgs. in Skt.), *mixed in sense of confused*, see foll. items; **a-saṃbhinna**, (1) *unmixed, unadulterated, pure*: Gv 38.14 (jñāna); 45.8-9 (prañidhāna, jñāna, sattvasaṃgrahaprayoga); SP 473.8 (tathatā, unadulterated truth); (2) *indistinguishable from, identical with* (instr.): sarvabuddhair asaṃbhinnaṃ sarvatathāgatāir (dharmacakraṃ) LV 423.14 (so Tib., omitting sarvabuddhair, de bzhiñ gśegs pa thams cad dan dbyer med pa).

saṃbhinna-pralāpa, m. (cf. prec.; in Pali corresp. to sampha-ppalāpa, the prior member of which is obscure), *confused, senseless talk*; defined Śikṣ 74.1-2 (vss) pūr-vottarābaddhapadam nirarthakam asaṃgatam, abaddham ... proktam; occurs exclusively, or nearly so, as one of the ten akuśala karmapatha, q.v.; **abaddha-pralāpa**, q.v., used once instead; Mvy 1694 = Tib. tshig bkyl ba, or ḥag ḥkhyal ba, *talking nonsense*; Mv ii.99.9; Divy 302.8; Gv 155.17; Śikṣ 73.15; 172.1; Dbh 24.18; Bbh 168.16; 304.17; Karmav 79.10. See next.

saṃbhinna-pralāpika, and °pin, adj. (to prec. plus -ika, -in), *talking confusedly, senselessly*: °pika Divy 301.24; °pin Bbh 168.19; Gv 352.18.

saṃbhinna-vyañjana, nt., or °nā, adj. or subst. (= Pali saṃbhinna, Vin. ii.271.26; cf. saṃbhinna), a *hermaphrodite* of a special type, *whose sex organs are not clearly either male or female*: °nam Mvy 9514, °nā 8927, = Tib. gle (on 8927 also sle) gdams (also ḥdams, ḥthams) pa, cf. Das gle ḥdams ma (2) *hermaphrodite* (so Jap. on 9514; Chin. on 8927 *a male without a penis*); vyañjanam (of the woman candidate for initiation) pratyavekṣitavyam, mā avyañjanā ubhayavyañjanā saṃbhinna-°nā veti Bhik

11a.4; mā (sc. asi) °nā 16a.5 (in the formal questioning of the initiate).

saṃbhuṇati (= Pali id.; see abhi-sam°, gets, attains: read na saṃbhuṇanti Mv i.41.6 with v.l. (most mss. na bhūṇanti, Senart em. nābhisam°); (trṇāni na) °ṇanti i.328.2, repeated in 17 (where subject is bhikṣū, mss., misunderstood and em. by Senart); pakṣi pi kimnārāṇām gatim na °ṇanti ii.107.13-14, *even birds do not attain...*; on ii.130.9, 12, °ṇanti or abhisam°, see s.v. **ettavat-**; tam kuha nāma °ṇisyasi (mss. °ti) iii.264.14.

saṃbhūta (m.c. for Skt. °ūta), *originated etc.*: LV 419.9; Gv 255.12; Śikṣ 347.8 (all vss).

[**saṃbhūva**, or acc. to Senart saṃbhū (acc. sg. °bhuvam), *association, social relations*: so Senart, with 2 mss., yogācārehi sārddham °vaṃ kurvanti Mv i.120.9 (prose). The mg. is certain, and Skt. saṃbhava has it; so however have Skt. samstava and Pali saṃthava, and the 4 other mss. point rather in this direction, suggesting a reading *saṃstuvam. Prob. read saṃstavam.]

saṃbhūta, m. Mvy 7794; or nt. 7923 (cited from Gv); Gv 106.18; 134.2-3, a high number.

saṃbhedana (adj. or subst. ? to sam-bhid- plus -ana), *confusion, mixture, contamination*, or (adj.) *confusing etc.* (see **saṃbhinna**): asaṃbhinna-pāramiteyā bhagavan sarvadharmāsaṃbhedanātām (a-sam°) upādāya AsP 206.11.

saṃbhoga-kāya, m., *'enjoyment-body'*: Mvy 117. Contrasts with **dharmak-** and **nirmāṇak-**; see s.v. **kāya**, end. In Sūtral. ix.60 and 61 saṃbhogyah (or, comm., °gikaḥ) kāyah; comm. on 60 says, °giko yena parṣanmaṇḍaleṣu dharmasaṃbhogam karoti; Lévi, *passionnel*. Not in AbhidhK. Index. See Mus, Barabudur (II) 648 ff. (corps communel; or, 650, corps glorieux; Mus finds it, not named, in SP). Perhaps saṃbhoga Lañk 314.2 refers to this; cf. Suzuki, *Studies*, 145, and see **niṣyanda-buddha**.

saṃbhramaṇa (cf. Skt. sambhrama), *excitement*: MSV iv.247.20.

saṃmata, see **ratna-sam°**. (In Mv i.348.8 read with v.l. Mahāsaṃmata, q.v.)

saṃmataka, adj., f. °ikā (Skt. sammata with -ka, prob. specifying), *(one that has been) agreed upon*: MSV i.235.5 (kalpika-śālā...) °tikā (sc. by the community of monks). The context is that of Pali Vin. i.240.3, where this word in acc. sg. is represented by sammutin (ti); cf. SBE 17.121 (the note 1 on p. 120 is wrong as to usāvana, which = usāpana; MSV i.235.4 ucchriyamāṇāntikā, whose confines [anta-ka] are being erected).

Saṃmataraśmi, n. of a former Buddha: Mv i.139.12. **saṃmantrita** (nt.; orig. ppp. of Skt. sammantrayati), *plan*: (sa tvam) Śāriputra bodhisattva-°tritenā bodhisattvarahasyeneha mama pravacana upapannaḥ; sa tvam Śāriputra bodhisattvādhiṣṭhānena tat paurvakam caryāprañidhānam bodhisattva-°tritām bodhisattvarahasyam na samanumarasi SP 64.12-14; the *bodhisattva-plan* and *bodhisattva-mystery* are connected, obviously, with the earlier caryā-prañidhāna, and like it are Śāriputra's own (in a former birth), not Śākyamuni's; Burnouf and Kern misunderstand.

[**saṃmarjitaka**, see **samarji°**.]

[**saṃmā-pariṇāmāye**, with Mīdic saṃmā for Skt. samyak, is only Senart's em. at Mv i.211.7, and is quite surely wrong; see s.v. **ṛtu-pariṇāma**.]

saṃmāyati (as in Skt. Dhātup., 4th class pres. to sam-mā-; not recorded otherwise), *is equal to* (instr.): gaṇkāvithijanaena °ti (so one ms. correctly; Senart em. wrongly) Mv ii.173.12, *it (the crowd) was equal (in number) to the people of the harlot's street*. Perhaps merely pass. of sam-mā-, with act. ending, lit. *is equated*; but māyet AsP 157.19 supports a māyati = Skt. māti, act.

saṃmiñjana (nt.; to next with -ana), *contraction, bending back* (of members of the body): na ca °na-prasāra-