

(with gen.): bhagavato upasthāyakam (acc. sg.) bhagavataḥ °ram bhagavato sammukham Mv iii.49.13. The form **sāntika**, tho very likely a secondary Sktization of this, seems to support the above theory of its origin; it is not connected with **santa(ka)** as has been held by some (e.g. Senart, see next).

**santike**, adv. (loc. of prec., q.v.; see also **sāntika**; = Pali id., Skt. antike), *near, in the presence* (of, gen.): bhagavato Kāśyapasya °ke Mv i.322.15 (same phrase with antike line 18; the two are precisely equivalent, and not of different origin as Senart i p. 395 and others have suggested); 323.1; sā me va (? em.) °ke ii.58.8; 59.10; bhikṣūṇa °ke 188.10 (vs); Śākyasimhasya °ke 194.11 (vs); °ke maraṇam tava 238.7, *your death is near* (in same line LV 261.10 antike); bodhisattvasya °ke 238.14; mama °ke (v.l. sā°) iii.1.14; kasya °ke 193.13, (ṛṣisya) °ke 14; nirvāṇasyaiva °ke (later ms. sāntike) Ud xi.5; sugatāna °ke Sukh 54.1 (vs).

[**saṃtiraṇa**, read **saṃtiraṇa**.]

**saṃtiṣṭhate**, **saṃsthihati**, *turns into, assumes the form of*: LV 317.8 (te ca, sc. the weapons of Māra and his host, bodhisattvasyopari) prakṣiptāḥ puṣpavitāne (v.l. °tāna-, better) vimānāni saṃtiṣṭhante sma; similarly 317.10; Mv i.236.10 = 241.4 (vs), see s.v. **kañcuka**.

**saṃtiraṇa**, °nā (= Pali, both; cf. **tiraṇa**; to Pali tīreti with sam plus -ana; once written saṃtir°, doubtless by error), *judgment, function of judging*: °nā = viśayo-panidhyānapūrvakam niścayākarsanam AbhidhK. LaV-P. viii.130 n. 4; i.81, *jugement précédé de la considération de l'objet*; āśayaḥ katamaḥ? dharmesu yā samyak-°nā kṣāntim (ed. prints this as cpd. with prec.) āgamyā... Bbh 81.22; mithyādharmārtha-°nā-(v.l. °nā)-pūrvikāṇi (v.l. °vakāṇi, prob. read so), Bhvr. adj., Bbh 253.7; saṃtiraṇa- (but read with v.l. saṃtir°)-vikalpaḥ Dharmas 135 (one of three vikalpa), *false imagining due to judging*.

[**saṃtīrya**, error (or semi-MIndic?) for Skt. saṃstīrya, *having strewn*: (tasmin sakardame prthivīpradeśe) jaṭām (mss. jaṭā, so read as acc. pl.?) saṃtīrya Bhagavataḥ purato Divy 252.2.]

(su-)saṃtutikā, adj., semi-MIndic or false Sktization (cf. Pali saṃthutika), f. to **saṃstutaka**, q.v.: LV 322.2 (vs; the best ms. reads saṃstu°).

**Samtuṣita** (= Pali °sita), n. of the chief of the Tuṣita gods (his official position esp. suggested by LV 363.21 °to devaputraḥ sārddham tuṣitakāyikair devair; also 302.6; 364.13); LV 44.10; 59.2; 241.2; 441.18; Mv i.208.13; 230.13; 263.20; ii.11.1; Mvy 3137; Mmk 45.8; 69.6; Bbh 343.5. Cases where a plurality (as if = tuṣitāḥ as a class) seems suggested are only apparent; see s.v. **Suyāma** for instances in Gv, Dbh.g., and RP.

-**saṃtuṣitaka** (ifc., adj. to °ta), *containing* (other gods and) Samtuṣita: (devapurālaye...) yāma-Suyāma-Saṃtuṣitake LV 327.18 (vs), *in the gods' city-dwelling which contains yāma (gods), Suyāma, and Saṃtuṣita* (see prec.).

**saṃtrṣita**, adj.-ppp. (to sam plus trṣ-; unrecorded, unless in Pali Pv. iv.5.4, text saṃtāsito, comm. saṃtassito, v.l. saṃtasito; usually supposed to mean *frightened*, to tras-, but comm. gloss, kaṇṭha-oṭṭha-tālūnam so saṃpattiyā suṭṭhu tasito; *thirsty* fits the context better; °tās° or °tass° could be m.c. for °tas°), *thirsty*: meggho yathā °tām vasuṃdharām LV 399.10 (vs).

**saṃtoṣaṇā** (= Skt. °ṇa, nt.), *gratification*: sarvasattvasubhāṣita-°ṇāyai LV 35.19; (rājñā paramayā) °ṇayā saṃbhāṣita uktaś ca Divy 451.19.

**saṃtrasiṇ**, adj. (no \*saṃtrasa occurs; prob. really = Pali (a-)saṃtāsin, to Skt. saṃtrāsa plus -in, with a for ā m.c.), *frightened*: śabdeṣu na °sī na paraprekṣi LV 259.22 (vs).

**Samtrāsani**, n. of a yoginī: Dharmas 13.

**Samtha** (Kātyāyana), = Pali Saṃdha (Kaccāyana, see DPPN s.v.), n. of a monk: Bbh 49.15 ff.

**saṃthanā**, or v.l. and Mironov sunthanā, *trousers* (Tib. dor ma, misprinted ror ma in ed., Tib. Index correctly): Mvy 5849, in list of garments.

**saṃdamśikā** (cf. Skt. saṃdamśa, °śaka), *bite* (of food), *nibble, mouthful*: LV 248.20, see s.v. **kāpotaka**.

(**saṃdarbhita**, ppp., in Skt., Deśin. p. 1 line 2, and Schmidt, Nachträge, *put together, composed*: ŚsP 1534.7 kāmādhātuh...°taḥ, with implication of artificiality or even unreality, see s.v. **viṭhapayati**.)

**saṃdarśaka**, adj., f. °ikā (= Pali °dassaka; to Skt. °darśayati plus -aka), *showing, teaching*: sarvajñajñāna-°kaḥ SP 121.9; buddhajñāna-°kāḥ 183.7; buddhadharma-°kāni Gv 100.7; (prajñāpāramitā na kasyacit dharmasya ...) °śikā AsP 203.10.

-**saṃdarśana-tā** (= Skt. °na), ifc., *the beholding* (? perh. caus., *revealing, teaching*?): °na-tāyai saṃvartate LV 36.3 (at end of cpd. listing main events of Buddha's life).

**saṃdārayati** (cf. Skt. dārayati; Pali saṃdālayitvā or °tvāna Sn 62, in the Khaggavisāṇa-sutta tho not in the same vs), *destroys*: °yitvā gṛhivyañjanāni Mv i.358.9 (vs, in Khadgaviṣāṇa gāthāḥ).

**saṃdūṣaṇā** (in Skt. only °ṇa, nt.), *deflement, or disgrace, vilification*: Gv 414.1 (vs), cited s.v. **jātivāda**.

**saṃdrśyati**, *sees*: Gv 523.20-21 yathā māyākāro... sarvarūpagaṭāni sarvakriyāś ca saṃdrśyati (by his magic power). Seems to be a nonce-formation analogical to saṃdrśyante, regular passive, *they are seen*, which occurs three times in the text just before (lines 16, 18, 20); the meaning is confirmed by the following conclusion of the simile: evam eva sudhanaḥ... tāni sarvavyūhavigurvitāny adrākṣit. To the pass. saṃdrśyate, *is seen*, was formed an active saṃdrśyati, *sees*. The same seems true once of **drśyati**, q.v.

**saṃdrśtika**, adj., = **sām°**, q.v.: *visible, actual, of the present (life)*: Divy 426.10 °kam idam phalam.

**saṃdoṣa**, nt. (! = Pali saṃdosa, to Skt. saṃduṣyati), *pollution*: mā... jāti-°saṃ bhaviṣyati Mv i.351.3, 9.

**saṃdveṣa** (m.), *hatred*: °śāya nāsaṃdveṣāya (saṃvartate) Av ii.188.8, and similar passage Pischel, SBAW 1904.814, fol. 163a. Formed to Skt. dveṣa on the model of adjoining nouns in saṃ-, see s.v. **saṃyoga**.

**saṃdhā** (cf. the Skt. mg. Absicht, pw s.v. 3, and **saṃdhāya**), (*special, cryptic*) *esoteric meaning*, the 'real' meaning of a Buddhist text or doctrine, opp. to its prima facie or superficial meaning; perh. always in comp. with a word for *speech, words*, or the like; but see also **saṃdhi** (5); see **ābhiprāyika**, which S. K. De, NIA 1.5, is right in relating to this; my note in JAOS 57.185 ff. is prob. misleading in regarding *complete meaning* as basic; Tib. regularly dgoṅs (te), *meaning, intention*, often preceded, sometimes replaced, by ldem po(r), *in a riddlesome way*; nevertheless the implication of the word is always *fundamental, 'real' meaning*, as is esp. shown by SP 60.12-13 (prose) yat punar bhagavann asmābhir anupasthiteṣu bodhisattveṣu saṃdhābhāṣyaṃ bhagavato 'jñānamānais tva-ramāṇaiḥ prathamabhāṣitaiva tathāgatasya dharmadeśanā śrutvodgrhitā, *but in as much, Lord, as we, not knowing the Lord's words as He really intended them (esoterically, cryptically)*, Tib. ldem por dgoṅs te bśad pa, *there being no bodhisattvas on hand, in our haste heard and accepted merely His prima-facie words*; so, saṃdhā-bhāṣya (Tib. usually as above) SP 29.7; 34.2, 10; 39.11; 70.5 (vs, Tib. ldem ṇag, omitting dgoṅs) and 8 (vs, Tib. as in 60.12-13 but om. ldem por); 273.14 and 337.2 (vss); saṃdhā-bhāṣita (Tib. generally as in 60.12-13) 125.2, 3 (see below; ldem por om. in 3); 199.2 (gsuṅs for bśad); 233.11 (parama-saṃdhā-bhāṣita-vivaraṇo hy ayam dharmaparyāyas); 288.2; saṃdhā-vacanehi, °nam, SP 59.4 and 5 (here Tib. om. dgoṅs; in 4 ldem poḥi ṇag [= bśad or gsuṅs] rnam, *riddle-words*; in 5 ldem po ṇag); note Buddha's words in