

shaking: gurubhāra-°nā (so as one word, Bhvr.) Mārasenā jītā LV 366.4 (vs); pṛthivi-°na- (*earthquake*)-nirṇādaruteṇa Gv 251.25 (prose); (tām) lokadhātum apramāṇaiḥ) °nāyayaiḥ saṃkampya 272.11 (prose).

saṅkālā and **lā** (see also **śaṅkalā**; AMg. saṅkala, °lā, °liyā; surely connected with Skt. śṛṅkhalā, °lā; on k:kh see s.v. **asthi-śakalā** etc.), *chain* (so Chin. acc. to Suzuki's Index; Tib. ḥbrel, ib., *joining, connexion*); the rendering *skeleton* or *heap of bones*, given by Suzuki for Lañk 97.9 and 273.12, cannot be right, since only **asthi-sa**° has this mg.; on 97.9 Nanjio alleges support of Chin. and Tib. for mg. *skeleton*, but Suzuki's Index groups this with the other refs. under the same Tib. and Chin., as above: in Lañk used of the *chain* or *concatenation* of mutual interrelationship: saṃketamātram ... anyonyāpekṣasamkalā Lañk 202.15; janyam artham na caivāsti pṛthak pratyaya-saṃkalāt 203.1; usually fem. forms, °lā n. sg. 203.6, stem in comp. 203.3, 13; °lāyā(h) 203.4, 5, 7 (śaṅk°), 9, °lām 12, etc.; kṣaṇabheda-saṃkalābaddhāḥ 374.6; saṃkalā-buddhi-(mss., text °buddha- on basis of Tib. saṅs rgyas, but this is prob. an error; orig. possibly baddha°)-bimbaḥ ca 273.12, cf., also in the vicinity of bimba, 97.9 pudgala-nairātmya-bhāva-svasāmānya-bimba-saṃkalā-nityaduḥkṣasubhalakṣaṇābhiniṣeṣa-pūrvakam evam idam lakṣaṇam nānyatheti paśyataḥ; in both these saṃkalā can only mean *chain*, (causal) *concatenation*; cakrapēyāla(q.v.)-saṅkalāt MSV ii.206.11, *from the chain* of ...

saṃkalikā, (1) see **asthi-saṃ**°; (2) in Divy 43.9, text, yat tatra (after a palace decorated with sandalwood had been built) saṃkalikā cūrṇam cāvaśiṣṭam tat piṣṭvā tatraiva pralepo dattat; Index saṃkalikā-cūrṇam as one word, *shavings*; better two words as in text, perh. *sweepings* and *sandal-powder* (saṃkalikā, *heap*, sc. of sweepings?); perh. cf. Skt. Lex. saṃkara, see s.v. **saṃkāra**.

? **saṃkalīyati** (acc. to Senart MIndic pass. to Skt. saṃkalayati), *is gathered together, assembled, united*, of Buddha's teaching: the mss. are corrupt and the line uncertain, but in prec. line read with mss. te hi no upavadeyur anudagrā (they would blame us as ignoble); then, acc. to Senart, yadi na saṃkalīye (assumed to be 3 sg. opt.; mss. indicate °liya) śāsanam śāstuh (these words also uncertain) Mv i.70.(2 and) 3.

-**saṃkalibhūta**, see **asthi-saṃ**°.

saṃkalpa, m., = **vikalpa**, *false discrimination*: nimittam nāma saṃkalpaḥ (229.8 nāma-nimitta-saṃkalpāḥ) svabhāvadavayalakṣaṇam, samyagjñānam hi tathatā (229.9 °nam tathātvaṃ ca) pariniṣpannalakṣaṇam Lañk 68.3-4 = 229.8-9 (vss); saṃkalpa-kalpa-janitena ayonisenā (bhavate avidyā ...) LV 419.17(-18), vs; there is no noun for the two instr. adj. to agree with, unless we separate saṃkalpa (as instr., § 8.8), *by false discrimination produced by vain fancy, and superficial, (ignorance comes to be)*; or understand manasikāreṇa as suggested by ayonisenā? Tib. kun rtog (= saṃkalpa) rtog pas (*by kalpa*) bskyed paḥ tshul bzhin ma yin pas, which perhaps supports the second alternative, as it seems to make -janitena modify ayonisenā. (In SP 97.13, vs, read anyonyasamkalpa-sagauravāś, as one word, *having respect for each other's purposes*.)

Samkaśya = **Sāmkāśya**, q.v.

saṃkasu-samācāra, adj. m., *of vile conduct*; synonym of, or variant for, **śaṅkhasvara-samācāra**, q.v.: Mvy 9142 (not in Mironov).

[**saṃkāyikā**, v.l. for **sakā**°.]

saṃkāra, m. (= Skt. Lex. and Pali id.; note Skt. Lex. saṃkara, id., but in Caraka *dung*), (1) primarily, *dust, sweepings, refuse, rubbish*: Mvy 9313 = Tib. phyag dar; tayā dārikayā gṛham saṃmrjya ... °rah choritāḥ Divy 585.4; °ra-kūta (Pali id.), *rubbish heap* (see 2 below), Divy 177.10 (tair hastapādeṣu gṛhitvā °kūte kṣipto), 11;

saṃkāravakare śukle (read so, or °kara-śukle, for text saṃkārapakare śuklam) paṭe ... Mmk 131.21 (vs), *on a cloth pure in regard to sweepings and rubbish* (i. e. free from them); lumbinivanam ... vyapagatatṛṇa-reṇu-(read khāṇu-? see next)-pattra-saṃkāram Mv i.149.3 (vs); padmini-vanam ... (read)apagata-tṛṇa-khāṇu-pattra-saṃkāram i. 215.14 (so mss., except khāṇda for **khāṇu**, q.v.), and read so ii.18.10 lumbinivanam ... (mss. °saṃkara, and again khāṇda for khāṇu); Senart em. saṃkāram and saṃkhāram, respectively, for saṃkāram in the last two; (2) seems to mean more specifically *dung*, perh. in °ra-kūta (cf. 1 above), *dung-heap, privy*(?): so °medhyasthāneṣv evābhiramate saṃkārakūṭe jambāle (mss. jā°) keśāml luṇcati amedhyam mukhe prakṣipati Av i.280.5 (? but jambāla simply *mud*, so perh. saṃkāra-k° *rubbish-heap*); and more especially in SP 105.12 ff., 109.2, 113.13 and 114.4 (but Tib. renders phyag dar thruout), where saṃkāra-dhāna (Pali id.) seems to mean *privy*: °nam śodhayitavyam 105.12; similarly 106.1, 3; dharmān pratyavarān °dhāna-sadrśān 109.2; °dhānam imu mahya pūtikam uccāraprasāva-vināśitam ca 113.13 (vs), especially clear, *stinking, foul with dung and urine*; 114.4 (vs); (3) perh. *impurity* in the sense of *pariahhood, outcaste state, expulsion from caste*: (vayam tvām) jñātimadhyād utkṣipāmaḥ, saṃkāram pātayāmo Divy 273.2, 11; but mss. are not unanimous, and in same phrase 272.24 it is alleged that they read salokānām (I kept in text) for saṃkāram; quite uncertain. Cf. **saṃkirati**.

Saṃkārin, n. of a yakṣa: Māy 42.

saṃkārya, adj. or subst. nt.? (gdve. of **saṃ-kirati**?), acc. to Tib. (what is) *mixed up, to be mixed, a mixture, or confused, disordered* (ḥdres pa, ḥchod ba): °yam Mvy 5344.

Saṃkāśya = **Sāmkāśya**, q.v.

saṃkirati (in this sense only pass., *is soiled*, in Skt. saṃkirayate, saṃkirṇa, and Pali saṃkiyate, saṃkiṇṇa), *soils*: dharapirajāḥ kramavarā(n) na saṃkirati (in 224.17 mss. °varān apasamkramati, unmetr.) Mv i.151.6 = 224.17 (vs), *the earth-dust does not soil their fair feet*.

saṃkilikilāyate, °ti (to Skt. kilikilāyate, pw), *makes happy noises together* (with others): Śikṣ 76.11 (mātrgrāmeṇa sārddham) saṃkridataḥ saṃkilikilāyamānasya; similarly MSV iii.16.2; Bbh 169.5 and Bhik 28a.3 (see s.v. **saṃcagghati**).

saṃkiliṣṭa, see **saṃkliśyati**; **saṃkileśa**, see **saṃkleśa**.

? **saṃkiyati**, in Mv iii.37.9, text, tām eva agragaṇikāṃ °yanto śayito, presumably understood as *went to bed thinking about that courtesan* (and enjoyed her in dreams all night). The form is very dubious; it cannot = Pali saṃkiyati which is pass. to **saṃkirati**, q.v., and not connected with Pali saṅkati, Skt. śaṅkate (PTSD connects it with both at once!), Chap. 43, s.v. śaṅk. If our form is right, I can only understand it as a MIndic passive to Skt. caus. śaṅkayati, *makes concerned*; it would then mean, *being made concerned with* ... There is a v.l. sakriḍanto; read saṃkriḍanto, *amusing himself* (in thoughts)?

saṃkuṭcana, nt. (to next plus -ana), *drawing in, retraction*: Mvy 6737 = Tib. bskum pa.

saṃkuṭcayati (cf. Skt. saṃkocayati and saṃkucati; forms in kuṭc- recorded with simplex and other preverbs, not with sam-), *draws in, retracts*: saṃkuṭcitam vā bāhum prasārayet prasāritam vā saṃkuṭcayed Av ii.91.9-10; Divy 162.3. See prec.

saṃkuṭṭakā (cf. Skt. kuṭṭ-, not recorded with sam-), *beating, pounding, or (prob.) rather an instrument for doing this*: Mvy 6849 = Tib. (b)rdun ba; Chin. mallet. (Tib. could be either n. act. or instrument.)

Saṃkusuma (cf. **Kusuma** 2, and next three), n. of a Buddha: Mmk 426.8 (prose); °māya ca Buddhāya 499.22 (vs, hypermetric by one syllable).