

in assemblies or a synod, with Burnouf and Kern; Tib. here (chos) yañ *ñag* par *hgro* bañ; for the last read *bgro* bañ, see s.v. **Saṃgītiparyāya**; *hgro* = *go*, but *bgro* = *argue, discuss, deliberate, consider*; so Tib. in *discussion of the Doctrine*; (Mahākāśyapaḥ . . .) dharma-°tim kartukā-maḥ Av ii.204.12 (after Buddha's nirvāṇa; but there is no mention of a council!), and so in the title of the story, *saṃgīti* 197.1, *proclamation, public declaration* (sc. of the Doctrine); prob. here also, *satyasamgīti* kulaputra dharma-samgīti Śiṅs 12.8-9, cited from Dharmasamgīti-sūtra, *proclamation of the Doctrine is* (the same as) *proclamation of Truth* (Bendall and Rouse, to be in concert with . . .); (3) in Pali (see Childers) used of the *rehearsal* of sacred texts at one of the Councils of Buddhist monks, also of these Councils themselves, as '*rehearsals*', and finally of the *collections* (esp. the four great nikāya = BHS āgama) of *texts rehearsed*. This meaning, or these meanings, seem related, at least possibly, to the following: *saṃgīti-kāraḥ* Mvy 2762, acc. to Tib. yañ dag par sdud par byed pa, *one who puts into a grand collection, i.e. who helps to establish the canon*; etymologically the word could mean *one who makes a proclamation* (of the Doctrine); *rājabhāryā* sarvabuddha-°tim sarvabuddhadharmaguhayasthānāni ca saṃjānīte sma SP 464.3, Tib. sañs rgyas thams cad kyls kun bstan pa = *what has been completely taught by all the Buddhas* (could be taken with 2, above, as well as here); (after Buddha's nirvāṇa, his disciples mantrayanti . . .) nirvṛtisamayakāle (Senart em. nirvṛti-, m.c.; mss. °la-) *saṃgītim* (Senart's em., corrupt mss. mostly *saṃgīti*) Mv i.69.4 (vs), here possibly *common rehearsal* or '*council*', but could also mean *merely proclamation*; (4) *rehearsal* = *study, conning, memorizing, learning*, of non-Buddhist religious texts: (a brahman lad) Uttareṇa tahiṃ (to the sage Asita) gatvā vedā adhitā; so dāni saṃgītim kṛtvā pīṭh sakāśam āgato Mv iii.383.1, *he studied the Vedas; he now, after having made a complete rehearsal* (or *memorization*, of them), *came home to his father*; (tāni parivrajaka-°jāstrāṇi (as taught by Saṃjayin Vairāṭi-putra) *saṃgīti* (mss. °tim) kṛtvā (having rehearsed, or memorized) Rājagṛham praviṣṭā Mv iii.59.18 (they had already lost faith in the value of these doctrines, line 14).

Saṃgīti-paryāya (Pali °pariyāya; cf. also **Saṃgītanipāta**), m., n. of a work: Mvy 1416; = Tib. *hgro*, or *bgro*, bañi rnam grañs; read *bgro*, *discuss* or the like, see *saṃgīti* (2), on SP 286.7; Takakusu, JPTS 1904-5, p. 99. Fragments of **Saṃgīti-sūtra**, Hoernle MR 16 ff.

saṃgūhayati, *conceals* (completely): °hayan, pres. pple., Mvy 6342.

saṃgrāhita-grāhin, Mv i.133.13, see s.v. **saṃgraha**. **Saṃgrāhitapakva** (mss.; Senart em. °pakṣa), n. of a former Buddha: Mv i.141.15.

saṃgeri, see **śam°**.

saṃgopāyati (cf. Pali saṃgopeti), *protects, spares*: vadhyāś (Senart ba°, mss. badhyāś; cf. prec. line, vadham ākṣepayanti) ca na °yanti Mv i.96.8 (of backsliding Bodhisattvas), *and they do not protect* (show mercy to) those *subject to execution*.

saṃgranthana (nt.; nowhere in this sense), *literary composition*: na ca °na-kausalam mamāsti Śiṅs 1.11 (vs), *and I have no skill in . . .*

[**saṃgrama**, nt., read **saṃkrama**, q.v. (2).]

saṃgraha, m., as in Skt., BR s.v. 14, *das Heranziehen, für sich Gewinnen; freundliche, liebevolle Behandlung*; so interpret LV 205.8-9 a-saṃgraha-grhitasya, *afflicted with lack of friendly behavior or disposition*; LV 426.5 sattva-saṃgrahaprayukta, *given to attractive treatment of creatures*; Mv i.107.10 kevarūpeṇa saṃgrahena satvā saṃgrhṇanti, *by what sort of attraction do* (Bodhisattvas) *attract creatures?*; cf. Mv i.133.13 saṃgrahita-grāhiṇaś ca (bodhisattvāḥ), *they are characterized by holding those who have been attracted*, sc. by the **saṃgraha-vastu**, as Senart rightly saw, but

he was wrong in taking **saṃgrāhita** as a subst. = **saṃgraha**: other cases Mv i.133.17; 163.7. Note especially Gv 495.20 samantapāśa-jāla-bhūtaṃ (bodhicittam), *sarvavineyasattva-saṃgraha-karṣaṇatayā, it is . . . a net . . . because it draws in by attraction* (by kindly behavior) *creatures . . .*; cf. LV 429.13 s.v. **saṃgraha-vastu**. Sometimes = **saṃgraha-vastu**, q.v.: SP 142.11 (vs) catvāraḥ saṃgrahā(h).

? **saṃgrahaka-**, = (and prob. error for) **saṃgrāhaka**, *charioteer*, q.v.: °ka-rūpeṇa Gv 225.26 (without context), foll. by **sārthavāhakarūpeṇa**.

saṃgrahaṇi (= AMg. saṃgahaṇi), *summary, résumé*, in **Paryāya-sa°**, q.v.

saṃgraha-vastu, nt. (= Pali saṃgahavasthu), *article of attraction*, means by which a Buddha or (more often in BHS) a Bodhisattva *attracts*, draws to himself and to religious life, creatures. The literal mg. has been much disputed; it seems to me clarified by LV 429.13 where reference is made to the Buddha's *cleverness in drawing in creatures* (sattvasaṃgrahakauśalyam) *by the net* (-jālena) of the 4 **saṃgrahavastu**; with this cf. Gv 495.20, cited s.v. **saṃgraha**. As in Pali, there are four of these: dāna, *priya-vacana* (or the like), *artha-caryā* (or -kriyā), and *samānārthatā* (or *samānasukhaduḥkhatā*), qq.v.; they are listed LV 38.16-17; 160.6-7; 182.6; 429.12-13; Mv i.3.11-12; ii.395.8-9 (without use of the term **saṃgraha-vastu**); Mvy 924-928; Dharmas 19; Bbh 217.2-230.19, the inclusive term 227.5; 230.19; without lists of the 4 items, SP 259.5; LV 35.9; 437.15; Mvy 793; Divy 95.15; 264.29; Śiṅs 50.11; Av i.16.12; Gv 495.17 (in most of these the number *four* is specified). Sometimes replaced by **saṃgraha**, q.v., alone.

saṃgrāmayati, °meti (= Skt. Gr. °mayati, Pali °gāmeti; denom. to Skt. saṃgrāma), *fight*: (devehi trāyastrimśehi) °menti Mv i.30.9; °mayanty eva Śiṅs 181.4; °mayataḥ (gen. sg. pres. pple.) 181.8; sātrūṇa sārddham °mayet 254.1; °mayitum MSV i.95.13; all prose.

saṃgrāma-śirṣa, m. or nt., or °śā, f. (cf. Skt. saṃgrāma-śiras, -mūrdhan, *battle-front, van, front line*, and Pali Dhp. comm. ii.227.1-2, gloss on saṃgāmaj-uttama, so saṃgāmajitānaṃ uttamo pavaro, saṃgāma-śīsa-yodho ti), lit. *battle-van, front line*, as one of a list of arts learned by a young prince, prob. *the art of leading, or fighting in the front line*: °śirṣe Mv ii.423.17; °śirṣāyām ii.434.13 (all items in the list are locs.).

saṃgrāha (m. ?; the only real Skt. literary occurrences are Mbh. 5.152.17 susaṃgrāhāḥ [so Crit. ed., for vulgate asaṃ°], *under good control, of horses*; and one passage in Schmidt, Nachträge, = *Griff am Messer, seizure, overwhelming* (and dangerous) *grasp* (?); LV 374.17 (vs) iha rāgamadana-makaram trṣṇormijalam kudrṣṭi-saṃgrāham saṃsārasāgaram ahaṃ saṃtīrṇo, *I have here crossed the ocean of the saṃsāra, whose sea-monsters are passion and love, whose wave-water is thirst, whose overwhelming grasp is heresy* (? both control and attachment seem inappropriate here; I have thought of emending to -saṃgāham, *depths, profound abyss*, but this is not quotable); neg. a-saṃgrāha, *non-grasping, not* (wrongly) *clinging to*, Bbh 44.6, 7 asad-bhūta-samāropāsasaṃgrāha-vivarjito bhūtāpavādāsaṃgrāha-vivarjitāś (Wogihara, Index, renders by Chinese meaning *not wrong holding*).

saṃgrāhaka (= Pali saṃgāhaka, both mgs.), (1) adj., *attracting, drawing to oneself*: saṃgrahavastu-(q.v.)-sarvasattva-°kāḥ, one of the 18 āveṇika-bodhisattva-dharmāḥ, Mvy 793; (2) *charioteer*: Mātalinā ca °kena Mv ii.49.11; Mātalinā °kam Jm 75.16; prob. read so for **saṃgrahaka-**, Gv 225.26. (Also Buddhac. iii.27.)

saṃghaṭṭati (Skt. id., not in this meaning), *strives, works, exerts oneself*: Mv ii.59.3 (āśāya kṣetrāṇi kṣanti karṣakā) saputradārā (mss. add pi, om. Senart) saṃghaṭṭanti ekadā (so mss., Senart em. ekato).

saṃghaṭṭana, °naka (nt. ?; to prec.), *vigor, firmness*,