

lānām antarāyaḥ Śikṣ 84.4, *this hindrance to the roots of merit which produce...*

**saṃjanayitar** (= Pali °netar; to °nayati), *one who creates, produces*: bodhicittasya °tāro Gv 463.2.

**Samjaya**, (1) (= Pali id.), n. of a king of the Śibis, father of Viśvamtara: Jm 52.3 ff.; (2) n. of a minister (amātya), former incarnation of the Buddha: Mv i.93.4 (gave his heart to a piśāca in exchange for recitation of a pious gāthā); (3) n. of a son of Kubera: Māy 230.21 (note that Samjaya is read by many mss. for **Samjñāya**, q.v., the yakṣa leader; so Burnouf, *Introd.* 532, citing from Suv).

**Samjayanti**, n. of the city of Bhīmaratha: Mv iii.364.4.

**Samjayin Vairāṭiputra** (the latter variously spelled, with e for ai, ṭṭ, ḍ, ḍh, or t for ṭ, i for l, also °ika-putra, once even allegedly Vairūṭi°; = Pali Samjaya Belatṭhiputta), n. of one of the six famous heretical teachers of Buddha's day (see s.v. **Pūraṇa Kāśyapa**): usually named with the others, as in Mvy 3547 (Vairāṭip°, but Mironov °līp°); Divy 143.11 (Vairāṭip°); Av i.231.4 (Vairūṭi° acc. to Speyer's text, but Feer Vairāṭip° with v.l.); Mv i.253.16 (mss. Samjayisya, or °yi, Velatiputrasya, or Verāḍhip°); 257.1 and iii.383.16 (mss. °yī Veratṭikaputra, v.l. in the latter Verāṅgikap°); mentioned without the others, as S. Vairāṭip° Mv iii.59.9 (v.l. Veratip°); 59.11 (mss. Vairāṭikap°); 90.11 (Vairāṭip°); and as Samjayi(n) alone, without Vai°, iii.63.5 ff.

[**-samjāna-**, corrupt, represents a dat. sg. of a nom. act. meaning *production*, perh. **-samjananāya**?: jāti-jāramāṇamahāndhakārabhayapratipakṣāya kuśalamūla-samjanābhīyogam (so text; °jananāyābhī°?) samvarṇayāmi Gv 318.8, *I recommend application to the production of roots of merit, (a process) which counteracts the dangers of birth etc.*]

**saṃjānayati** (= Skt. saṃjan°; § 38.15), *produces*: prītiprāmodyam °yitvā (Senart em. saṃjan°) Mv i.238.1; mg. proved by prītiprāmodya-samjananārtham i.238.8 (no v.l.); mahākaraṇam saṃjānayya LV 137.19; mahādharmavarṣavegam °nayisyanti LV 439.4; jñānālokaṃ ca °nayati Gv 502.23; all prose.

**saṃjānāti**, °nīte, pass. (or denom. to saṃjñā, name?) **saṃjñāyate**; caus. **saṃjñāpayati**, **saṃjñāp°** (all mgs. seem to occur for Pali saṃjānāti, °nāti, pass. saññāyati, Childers; nearest recorded Skt. seems to be saṃjāñe, *knew, understood*, once in Rām., BR jñā with sam, 7), (1) *knows (well)*: (icchāmy etam yasya dātavyam yataś ca) grahitavyam yac ca nidhātavyam bhavet, sarvaṃ saṃjāñīyāḥ SP 107.12, *I want that you should know about all this, to whom anything is to be given, from whom received, and what is to be stored*; similarly saṃjāñīyād 108.2; Tib. for saṃjāñīyāḥ, khyod kyis śes par (hdod do = icchāmi), *that you should know*; so for °yād, mchis par htshal la; similarly jānāti in 108.12 = śes so; all these wrongly rendered in BR; (2) *knows = recognizes, or becomes aware of*: te pi anyam-anyam saṃjānetsuḥ, anye pi kila iha bhō sattvā upapannā Mv i.230.3, repeated 240.13, iii.334.11, 341.15; same passage, anyonyam evam saṃjānanti SP 163.12; °nante LV 51.16, 410.20; (3) *holds, considers*, esp. falsely (cf. **saṃjñā**, **saṃjñin**): loka evam saṃjānīte SP 316.2 (erroneous views are then stated); yad andhakāram tat prakāśam iti saṃjāñīṣe, yac ca prakāśam tad andhakāram iti °ñīṣe SP 135.4-5; (4) act., mid., *names, calls*, and pass. *is called, is named*: iti caike saṃjānanti (sc. mām) Lañk 192.16; 193.3; mām janāḥ saṃjānanta udakacandra ivā-praviṣṭanirgatam 193.5; sarvatra ca śrāvaka iti saṃjñāyate sma SP 200.13, *and in all (previous existences) he has been called 'Disciple' (of various Buddhas)*; adyāpi ca tāni ṛṣipadāny eva saṃjñāyante LV 18.19, *and even today they are still called 'the sage's traces'*; (adyāpi tat pāmśukūlasivanam) ity evam saṃjñāyate sma LV 267.8; (5) caus.,

*makes known, declares*: tena (sa) yācanakaś (... ) °jñāpayitavyaḥ Śikṣ 20.4-5, 9, *he must declare to the suitor*; (rājā Padumāvatiṃ ... bahuprakāram) °jñāpeti Mv iii.167.14 (foll. by direct quotation), *announced(?)*, or, perh. better, *appeased, conciliated* (as in Skt.).

**saṃjñita**, v.l. for sajita, see **sajati**.

**saṃjñiva**, m. (nt. Mv i.16.8 acc. to Senart, but prob. corrupt, see P. Mus, *La Lumière des six voies*, 107, 111 f.; m. i.17.6), n. of a (hot) hell: attempt at etym. explanation of name, Mv i.17.6, see Mus, l.c. (orig. *coming to life again*); others, Mv i.5.3; 9.8 = iii.454.7; i.10.9 = iii.455.3; i.337.5; ii.350.8 = iii.274.10; Mvy 4920; Dharmas 121; Divy 67.21; 138.6; 366.28; 568.11; Av i.4.8; 10.8, etc.; Mmk 115.1; 635.22.

**-saṃjñā**, ifc. Bhvr. = **saṃjñā**, q.v.

**saṃjñāpana**, nt. (= AMg. saṃjñāpana; cf. next; to saṃjñāpayati, caus. of **saṃjñānāti**, plus -ana), *statement*, lit. *making known*: etac ca °nam upari doṣaparihārāyoktam Śikṣ 20.9.

**saṃjñāpti**, f. (= Pali saññatti, both mgs.; cf. **saṃjñāpti**), (1) *information, statement* (cf. **saṃjñāpana**): tena sa yācanakaś catasrbhīḥ °tibhīḥ saṃjñāpayitavyaḥ Śikṣ 20.4; (2) *appeasement, mollification* (Skt. saṃjñāpayati in this sense): saṃjñāpyamānaś caśu °tiṃ pratighñāti Bbh 8.1; mānābhīghñitāḥ °tim anurūpaṃ (read °pām?) nānuprayacchaty upekṣate, sāpattiko bhavati Bbh 170.23; also ff.

**saṃjñā**, ifc. Bhvr. **-saṃjñā** (cf. Skt. id.; the Skt. mgs. *sign, signal, and name*, are also BHS; note esp. vaidya-saṃjñāṃ ghoṣayitvā Divy 109.21, *proclaiming the title of physician = saying that he was a physician*; Pali saññā is used in most of the mgs. listed below; Tib. regularly ḥdu śes, a mechanically literal rendering), (1) *awareness, consciousness*, as a generalized faculty, fundamentally as in Skt.: cf. **visaṃjñā**, *unconscious* (in a swoon, or the like) = Skt. id., e. g. SP 104.8; technical uses, see **saṃjñāvedayita-(vedita)-nirodha**, **naivasamjñānāsamjñāyatana** (°nopaga); (2) not clearly distinguishable from prec., *notion, conception, idea*, of anything in the external world: the third of the five (**upādāna**-)skandha (as in Pali), see **upādāna** (sometimes rendered *perception*); when the Bodhisattva sat down at the bodhi-tree, he received (pratilabhāti) at once five saṃjñā, *ideas or impressions*, viz. kṣema-s°, sukha-, śubha-, hita-, and (fifthly) adya cāhaṃ anuttarāṃ samyaksambodhim abhisambuddhiṣyati (so mss., Senart em. °ṣyam ti) Mv ii.268.6-8, and similarly 404.17-19, where the fifth is substantially the same, the others being aṭṭa-s°, kṣema-, sukha-, āśakya- (neither passage explains the first four); aśubha-saṃjñā (= Pali aśubha-saññā), *conceptions of foul things* which must be meditated on by monks, see s.v. **aśubha-bhāvanā**; often prec. in comp. by other words specifying the emotional or intellectual content of the saṃjñā, (na ca) anitya-saṃjñā-bahulā viharanti Mv i.79.15, *and (backsliders) dwell not abounding in the notion of the impermanence (of sentient existence, as they ought to)*; parikatha bhikṣu yadi na bhāra-saṃjñā LV 242.22 (vs), *speak, monk, if you are not conscious of a burden* (in doing as I ask), wrongly Foucaux on Skt. and Tib. (khur gyi ḥdu śes med na gsuñs); in a neg., or impliedly or quasi-neg., expression, something like *the very idea, thought, āhāra-saṃjñā* ca na tatra bheṣyati anyatra dharme rati dhyānaprītiḥ (Nep. mss. jñāna°) SP 206.1 (vs), *and there will be no thought or idea of food, other than delight in the Doctrine and joy in meditation*; adhimāna-saṃjñāṃ ca vihāya sarvām SP 287.8 (vs), *and abandoning every thought of pride*; sukham vinaṣyati teṣaṃ sukha-saṃjñā ca naśyati SP 177.5 (vs), ... *and the very notion of happiness was lost*; tena ca mahatā duḥkhaśāntadhenābhīyāhatā na duḥkhamanasikāra-saṃjñāṃ utpādāyanti SP 78.5, *and, afflicted with that great mass of misery, they do not conceive the idea of putting their minds on misery*