

(it does not occur to them to consider the question of misery seriously); (3) developing out of prec. (cf. āhāra-saṃjñā, SP 206.1 above, which might perhaps be rendered *interest in, inclination towards food*; and cf. AMg. saṇṇā = *manovṛtti, mental inclination, Ratnach.*), *interest in, purposeful thought about*: in Mv ii.147.12 (the Bodhisattva replies to his father's attempt to interest him in women; read with mss.) yasya tāta strisaṃjñā bhavayā so atra rajyeyā . . . , *father, whoever has 'ideas' about women, let him take pleasure in them*; the king replies, tava kidrīsaṃjñā bhavati 13, *what are your thoughts or ideas?*, to which the prince replies, mamātra viparītasamjñā bhavati 14, *I have the idea of the reverse, i. e. (as the sequel explains), that things are the opposite of what they seem*; here saṃjñā belongs to 2 above; cf. viparīta-saṃjñin SP 320.12, s.v. **saṃjñin** (3); (4) in BHS esp. *false notion, erroneous impression in the mind*: in LV 374.11–12 (vss, unmetr. in Lefm.; see his note and Foucaux's note on Calc. 485.7) read, iha hetudarśanād vai jīta mayā hetukās trayāḥ saṃjñāḥ, nityānitye saṃjñā sukhaduḥkha 'nātmāni cātmani ca, . . . *three false notions, (viz.) the notions about the permanent and impermanent, pleasure and pain, non-self and self*; saṃjñā-graheṇa (by clinging to false notions) bālā drṣṭi-viparyāsa nīśritā LV 235.17 (vs); saṃjñākṛtāmātram (a mere product of a false notion) idam kaṇṭhako vahatīti vādisārdūlam Mv i.157.10 (the gods held the horse's hoofs); saṃjñāsūtram (the cord of . . .) uddharī saṃskṛtātāḥ LV 196.2 (vs); vitarkamālā saṃjñāsūtreṣu granthitā LV 372.3 (vs), *the garland of doubt, strung on the cords of . . .*; sattvānām . . . saṃjñā-vikalpa-caritānām SP 318.13, *of creatures whose actions are characterized by false notions and vain imaginings*; mṛgiye . . . tam prasrāvam pāṇiya-saṃjñāya (instr., *under the mistaken impression that it was water*) pītam Mv iii.143.17, so 153.12, 'saṃjñāye 144.7; 154.9; bhagavām (mss. 'vām) mṛgasamjñēna mayā etam iṣu kṣiptam Mv ii.213.16, *under the mistaken impression of (your being) a deer* (cf. 5 below) *I shot this arrow*; kriḍāratim ca janayec chubha-saṃjñā-tām ca LV 190.5 (vs), . . . *and a state of having a false notion of (its being) fine* (also cf. 5); keṣa-cid . . . vartati saṃjñā Samādh 19.24, *some have the false notion . . .*, and so, keṣa-ci saṃjñā 25; (5) in comp. with a prec. noun or adj. (as in some cases under 4), the *notion or idea or impression, opinion*, that (something or someone) is (what the prior member of the cpd. means); esp. as object of utpādayati (cf. SP 78.5, under 2 above) or a synonym, *forms, conceives such an idea or opinion*; the object of the idea is generally loc., sometimes gen. with **antike**, q.v., rarely acc., sometimes not expressed (understood from context): (tato imā asmākaṃ striyaḥ sarvakālam) paribhavetsuḥ, tṛṇasaṃjñā pi na (mss. recorded as ta) utpādayetsuḥ (so read) Mv iii.393.14, *then these our wives would always scorn us, would not even think we were worth a straw* (lit. *form a grass-blade-notion, sc. of us*); śrotavyam (read 'vya, m.c.) buddhavacanam dullabha-saṃjñām upajanetvā Mv i.248.2 (vs), *one must listen to the word of a Buddha, realizing that it is hard to find*; (te . . . durlabhaprādurbhāvāms) tathāgatān viditvāścaryasaṃjñām utpādayisyanti śoka-saṃjñām utpā° SP 320.1, . . . *will conceive the notion of surprise and sorrow, virtually = will be surprised and grieved*; hīnasaṃjñā, a low (= unfavorable) opinion, (na tvayā . . .) °jñotpādayitavyā SP 425.9, and with loc. of object, mā hīnasaṃjñām utpādayisyasi tathāgate ca bodhisattveṣu ca tasmimś ca buddhakṣetre 426.2; the opposite is viśiṣṭa-s°, LV 244.1–2, below; others with loc., śmaśāna-saṃjñām (mss. °jñā) janayate iṣṭikāsu Mv ii.384.22 (vs), *forms the idea about women that they are (repulsive as) cemeteries*; tāsu mātṛsaṃjñā upasthāpayitavyā bhagini-saṃjñā duhitṛsaṃjñā Divy 115.5, *you must learn to think of them as if mothers, sisters, daughters*; kiṇikṛta-(q.v., so read)-saṃjñā bhaveyur na ca tathāgate durlabha-saṃjñām

utpādayeyuḥ SP 319.8, . . . *and would not conceive the difficulty of finding a T.*; the object is in gen. with **antike** (q.v.), naśa mamāntike viśiṣṭasaṃjñāo (Bhvr.) bhaven LV 244.1–2, *he would not have a high opinion of me*; (sarvatathāgatānām) cāntike piṭṛsaṃjñām utpādayati sarvabodhisattvānām cāntike śāstṛsaṃjñām utpā° SP 286.1; also SP 107.4–5 (see **antike**); object is acc., svabhavanāni śmaśāna-saṃjñām utpādayām āsuḥ LV 278.7, (gods etc.) *began to think of their own dwellings as cemeteries* (i. e. repulsive; = svāni vimānāni śmaśānānīva menire 280.20, vs); (6) (cf. Skt. mg. sign, symbol), *alphabetic sign, letter*: (yā) vā imā loke saṃjñā (mss. mostly saññā, perh. representing a pronunciation like MIndic saññā, as in Pali?), brāhmī (etc., list of alphabets) Mv i.135.5; (7) a high number: Mvy 8034 = Tib. brdaḥ ṣes; cf. **mahā-saṃjñā**, **sarva-s°**, **visaṃjñāvatī**. **saṃjñānanā**, awareness: Mvy 7566. Not to be read saṃjā° with pw 7 App.; confirmed by **vijñānanā**; see § 22.7.

[**saṃjñāpāda**, see **saṃjñāotpāda**.]

saṃjñāpatti, f. (would seem to = **saṃjñāpatti**, Pali saññatti, but neither seems used in just this mg.), acc. to Tib. (gsol ba btab pa) *the making of a request or demand*: para-ti-saṃcetanīyatā (q.v.) Mvy 7537.

saṃjñā-bhikṣu, m., a monk in name alone, or by false notion: Mvy 8750 (Tib. renders saṃjñā by miñ, name).

Saṃjñāya (mss. mostly Saṃjaya, but Tib. yañ dag ṣes, supporting Nobel's reading), n. of a yakṣa prince or commander (senāpati): Suv 85.1; 91.16; 128.3 ff. (chap. XI, °ya-parivarta); 158.13 (here called janarāṣabhaḥ, so read with best mss., others nararāṣabhaḥ; Nobel's janarāṣabhaḥ, based on Tib., seems to me clearly wrong, cf. Nobel's note 14 above where N. corrects the same Tib. reading; context proves that a yakṣa, not a Buddha, is meant); 161.7.

saṃjñā-vedayita-(also °vedita°)-**nirodha**, m. (= Pali saññā-vedayitanirodha, the condition of the 8th vimokkha, and of the 9th samāpatti or anupubbavihāra), *suppression of consciousness and sensation, an advanced stage of trance*: (°vedita°) Mvy 1518, as condition of 8th vimokkṣa; the ninth and highest of the **anupūrvavihāra**-(**samāpatti**), q.v.; also abbreviated **nirodha**-(**samāpatti**), q.v.; (°vedita°) AbhidhK. LaV-P. ii.213, as a **samāpatti**; (°vedayita°)-dha-samāpattiyo ca sprhayanti Mv i.127.5, one of the two reasons because of which Bodhisattvas śaṣṭhāyām bhūmau vartamānāḥ saptamāyām bhūmau vivartanti. This implies that it is an unworthy object of supreme religious ambition.

saṃjñāita, (1) denom. ppp. to saṃjñā (Skt. id.), here (as Pali saññita) used with special sense corresp. to **saṃjñā** (4), *falsely termed*: arājyam (mss. ār°) rājya-°tam Mv i.179.13 (vs); nityam śāśvatadrṣṭi-°tam jagad RP 55.11 (vs), *the world, falsely called 'eternal' according to the eternalist-heresy*; [(2) in Mv ii.103.10 Senart's em., (rājño vacanamātreṇa kumārasya grhaṃ yathā divyam vimānam tathā alamkṛtam) sarva-saṃjñitam (mss. sarva-saṅginam or -saṃjñinam); I do not understand the mss. readings or even the em. (supposed to mean *known to all*? but I find no such use of saṃjñāita).]

saṃjñin, adj. (to **saṃjñā** plus -in; in all mgs., seemingly, in Pali saññin), (1) *conscious, of living beings* (so once in Skt., BR); (sattvāḥ . . .) saṃjñino vāsaṃjñino vā Vaj 20.18; (2) *originating in, produced by*, **saṃjñā** in some sense (prob. 1, *consciousness*): cittāni caitasika-saṃjñi-vitarkitāni (so read as cpd.) LV 151.13 (vs), *thoughts, and the cogitations belonging to (arising from) thoughts and consciousness* (Tib. supports this construction, seems dañ sems byuñ hdu ṣes rnam par rtog pa dañ, only two co-ordinate terms; caitasika and saṃjñi both adj. with vita°); (3) *having an idea, notion* (**saṃjñā** 2 and 5): evamsaṃjñin Mvy 1520, 1521, *having such an idea* (as stated in prec.);