

kecid viparīta-°nīno bhavēyuh kecid aviparīta-°nīno SP 320.12, *some would have contrary notions, some not contrary* (to truth), see Mv ii.147.12–14, s.v. **saṃjñā** (3); paraspāram mātāpitr̥saṃjñīno 'bhūvan LV 52.15 (here text erroneously °saṅgino, with v.l.); 411.18, *they thought of one another as mothers and fathers* (with respect and affection); (4) esp. (cf. **saṃjñā** 4) *having a false, wrong idea*: aprāpte prāptasaṃjñī (n. pl.) ca SP 272.2 (vs), *imagining that they have arrived when they have not*; aprāpte prāptasaṃjñīno 'nadhigate 'dhigata-°nīnaḥ SP 38.14 f. (prose); āsāraṇe śāraṇa-°nīno 'maṅgalye maṅgala-°nīno LV 250.4; alene lena-°nīno (by em.) Mv i.7.7, *supposing that what is no refuge is a refuge*; alenā (Bhvr.) lena-°nīno (by em.) 11.15; kāmaguṇair (instr. for loc., cf. § 7.32) niḡuṇair (m.c. for nirḡ) guṇasaṃjñīnaḥ LV 206.20 (vs), *in regard to the worthless (guṇa-less) kāma-guṇa* (q.v.), *imagining that they are worthy* (are guṇas); prāptanirvāṇa-°nīnaḥ SP 142.3, *imagining that they have reached nirvāṇa*; nirvāṇa-°nīno SP 101.3 (same mg.); āgata-°nīnaś ca bhavēyur nistīrṇa-°nīnaś ca SP 188.7, *and would imagine falsely that they have arrived and are saved*; teṣu ca sāra-°nīno bhavanti LV 249.18, *and in regard to them falsely imagine that they are the chief thing*; bhavēṣu āśvāda-°nīno bhavanti Mv i.79.10, *cherishing the illusion of relish regarding states of being*; nāsty ātma-°nīno 'raṇyavāso nāsty para-°nīnaḥ Śikṣ 199.2, *forest life is not for one who has the false notions of self or other* (i. e. who sees a difference there).

**saṃjñīkṛta**, ppp. (to \*saṃjñīkaroti; to Skt. saṃjñā, name; cf. Skt. saṃjñībhūtaḥ), *named, called*: satkāya-°tam LV 208.13 (vs), *termed the personality*.

**saṃjñōtpāda**, m.c. °pāda (cf. -saṃjñām utpādayati, see s.v. **saṃjñā** 5), *formation of ideas or conceptions, notions*: read in Mv i.215.6 = ii.18.3 (vs) sādhū ti nirāmiṣehi saṃjñōtpadehi (mss. saṃjñāpad° or saṃjñōtpād°, the latter unmetr.; Senart adopts the former) kṣapenti tam kalam, *with cries of approval* (the divine guardians of the infant Bodhisattva and his mother) *pass the time in productions of ideas* (instigation of notions) *that are free from worldliness*.

? **saṭhaḥ**-, form and mg. obscure: LV 341.5 (vs) yajñā nirargaḍa ya yaṣṭa saṭhaḥ-kalibhiḥ, so Lefm. with best mss., AL; other mss. śaṭhaḥ; Calc. śaṭhaḥ (interpreted as = śata-); Calc. and 2 mss. (B) kalābhiḥ, H kalpabhiḥ. Have we to do with a form or relative of Skt. śaṭā, śaṭā (also chaṭā), *mass, large amount*? The stem kalī, if correct, instead of kalā, *part*, is also suspicious. Tib. for the cpd. bsdoms kyañ ni, *even added together*. Foucaux, *énoméré dans ses parties*; his note cites a v.l. śaṭhaḥ kalābhiḥ. Prob. read -kalābhiḥ, preceded by a form meaning *all, complete, or the like*.

**saḍha**, see **saḍha**.

**satata-jvara**, m., = **nitya-jvara**, q.v.: °raḥ Bhik 17a.2.

**Satatapariḡrahadharmakāñkṣiṇī**, n. of a kiṃnara maid: Kv 6.14.

**satata-samita**, adj. (once), °tam, also **satatam samitam**, adv. (Skt. satatam, adv.; Pali satatam samitam, two words, as rarely in BHS; is Pali samitam ever used without preceding satatam?; AMg. samiyam, cited once after sayā = sadā), (1) adj., *eternal*; noted only in: eṣā (mss. eṣām) ca Mahāmaudgalyāyana prāṇidhi (mss. °dhim) satatasamitā (one ms., of six, satatam sa°; one °mitām, perh. with hiatus-bridging m) abhūsi Mv i.61.2 (prose); (2) adv., *continually, constantly*; regularly as cpd. word, °ta-samitam, extremely common in BHS but not recorded elsewhere: SP 65.11; 102.8; 160.5; 201.10; 210.2; LV 44.16; 180.19; Mv i.144.14; iii.52.16; Mvy 7262; Suv 66.2; 70.4; 205.10 (vs); RP 40.17; 41.11; Śikṣ 9.16; 227.4; Mmk 320.3 (text satatta-sam°); Gv 50.22; Dbh 14.1; Bbh 4.19; Sukh 56.5; Lañk 240.10; Śāl 72.10 (all but one of

these prose); rarely, as in Pali, two words, satatam samitam: Kv 13.5 ff.; 59.21; 64.20 (in some of these text prints samitam); LV 66.7 ff. (here vv.ll. satata-, cpd.); 72.12–13 (no v.l.).

**Satatasamitābhiyukta** (cf. prec.), n. of a Bodhisattva: SP 3.8; 354.1; 355.11; 357.7; 360.1; 366.5 etc.

[**sata-rasa**, adj., ep. of fine food; read prob. śata-rasa, *of a hundred flavors* (= Pali satarasa, of bhojana, PTSD s.v. sata); or possibly śāta-, q.v., or sāta-: puruṣaḥ °rasam bhojanam labdhvā hitavipākam... AsP 239.1; °rasam bhojanam utsrjya vivarjya tam ṣaṭtikodanam (q.v.; *cheap food*) paribhoktavyam manyeta (foolishly) 4.]

[**Satāgiri**, see **Sā**.]

**Satejobhūta**, adj. (interpret like the synonym **sajyoti-bhūta**; cpd. satejas exists in the Veda), *afire, on fire*: (ādiptāye bhūmiye samprajvalita-)satejobhūtāye Mv i.8.1; similarly 3,4.

**satkāya**, m. (= Pali sakkāya), *real, existent, body; individuality, personality*: mā...imaṃ...sakkāyam kāyam manyadhvam AsP 94.12, *don't think this existent (physical) body* (of Tathāgatas) *is their body* (but rather regard the **dharma-kāya** as such); virtually = ātman, once at least in neutral or even favorable sense, prītibhaksā bhaviṣyāmo satkāyenopanīḥṣitāḥ (read °niḥṣitāḥ) Ud xxx.50, *we shall feed on joy, relying on our selves* (alone, not dependent on anything outside); but commonly in unfavorable sense, of the personality to believe in which is a heresy (**drṣṭi**, see next); satkāyasamjñīkṛtam (sc. śarīram) LV 208.13 (vs), *formed thru the false notion of the personality*; nārāyaṇa-bhūtam satkāya-dharma-nistāḍana-tayā Gv 495.6, ... *because it puts down the qualities of the individuality*. There seems little doubt of the etym. and fundamental meaning of this word (probably no one now agrees with Childers that it was orig. sva-kāya); and the scholastic fantasies of various schools listed by LaV-P. in AbhidhK. v.15–17 need not be recorded here, tho they evidently influenced Tib. and Chln. interpretations.

**satkāya-drṣṭi**, f. (= Pali sakkāya-diṭṭhi; cf. prec.), *the heretical belief in a real personality*: one of the 5 **drṣṭi**, Mvy 1955; Dharmas 68; paraphrased AbhidhK. LaV-P. v.15 by ātmātmīya(grāha), *belief in the self and what belongs to the self*; °drṣṭiś ca ghanāśya bhoti SP 97.1 (vs), *and (this heresy) becomes firm in him*, he holds firmly to it (wrongly Burnouf and Kern); vimṣati-śikhara-samud-gataḥ satkāyadrṣṭi-śailaḥ Mvy 4684 (the 20 erroneous views are listed 4685–4704); same phrase in acc., foll. by jñānavajreṇa bhittvā Divy 46.25; 52.24–25; 549.16; 554.20, et alibi; Kv 13.21; satkāyadrṣṭi-vicikitsā (mss., Senart em. °drṣṭi-, m.c., and °tam; may be pl. dvandva) ca, śīlavratam (q.v.)... Mv i.292.2 (vs); (trīṇi samyojanāni, yad uta) satkāyadrṣṭir vicikitsā śīlavrataparāmarśaś ca Lañk 117.15 (explanation of satkāyadrṣṭi 17 ff.; two kinds, sahaḥ and parikalpitā); °drṣṭiḥ RP 48.2.

**satkṛtya**, adv. (orig. ger., *paying respect, respectfully*; = Pali sakkacca(m), with suṇāti, see Childers, and °ca-kārin, PTSD), *carefully, thoroughly, zealously*: °ya-kārin Mvy 1793 = Tib. gus par (with respect) byed pa; śrotum ādāya (read śrotam odhāya = avadhāya) satkṛtya śrūthā mama bhāṣataḥ Mv i.10.8 (vs).

[**satta**, read **santa** SP 318.10 (prose); see § 18.12.]

**Sattvagaganacittapratibhāsabimba**, n. of a Tathāgata: Gv 422.6.

**sattva-dhātu**, see **dhātu** 6.

**Sattvarājan**, n. of a former Buddha: Mv i.136.17.

**sattvavati**, (1) adj. (cf. Skt. āpanna-sattvā), *pregnant*: Divy 271.24; 272.5; (2) n. of a goddess: Mvy 4327; Sādh 160.3.

**Sattvasaha**, n. of a former Buddha: Mv i.138.9.

**sattvasāra**, m. (= Pali sattasāra, of Pratyekabuddhas MN iii.69.25), *best of creatures*, ep. of the Buddha or Bodhisattva: Mv ii.164.10; 204.5; 300.7; 414.19; iii.