

SP 125.1 na sahasaiva sarvajñānāṃ saṃprakāśayāmi, *I do not reveal the Omniscient's knowledge all at once*, given as reason for his hearers' failure to understand saṃdhā-bhāṣitam, since (3) ... durvijñeyam ... tathāgatānām ... saṃdhābhāṣitam. Note that this form seems to occur only in SP, while the ger. saṃdhāya is more widespread; saṃdhi, however, seems to be used, tho rarely, in the same sense, and once in Laṅk text has saṃdhyā-bhāṣya, q.v., clearly in this same mg., and prob. error for saṃdhā.

Saṃdhāna, n. of a rich householder: Divy 540.7, 16. **saṃdhāya**, ger. (to saṃ-dhā-, cf. saṃdhā), (1) (= Pali id.) with reference to, as quasi-postp. with prec. acc.: kim saṃdhāya Bhagavān kathayati? Divy 241.22, (answer:) na ... pratyutpannam saṃdhāya kathayāmi atitam saṃdhāya ... 23-24; tat saṃdhāya kathayāmi 246.2; ādhyātmikam rajaḥ saṃdhāyāha āhosvid vāhyam 491.16; (pravrajitān ...) mayā saṃdhāyoktam MSV iii.123.12; idam ca saṃdhāya ... abhihitam Śikṣ 144.9; (bodhisattvabhūmayo, as expounded by other Buddhas ...) yāḥ saṃdhāyāham evam vadāmi Dbh 5.6 (follows list of the ten names; possibly, but less likely, summarizing which, as in Mbh 14.1148, BR s.v. dhā with sam 1); (2) specialization of saṃdhā, with expressions of speaking, verbs or nouns, corresp. to saṃdhā, using the (real, esoteric) meaning, the true (underlying, hidden, mystic) sense; Tib. regularly (Idem por) dgoṅs te, meaning or intending (in a riddlesome way); once in non-religious use, (said) in riddles, cryptically, MSV below; used as separate word or as part of a cpd.: tat sādhu bhagavān nirdiśatu yat saṃdhāya (Tib. dgoṅs te, cf. saṃdhā-bhāṣitam 34.2) tathāgato gambhīrasya tathāgatadharmasya punaḥ-punaḥ saṃvarṇanāṃ karoti SP 34.4-5 (prose); saṃdhāya (could be instr. of saṃdhā, as may be meant by Tib. dgoṅs par) vakṣye ... 64.7 (vs); saṃdhāya (as prec.; Tib. Idem por dgoṅs te) ... bhāṣitam 62.11 (vs); saṃdhāya (as prec.; Tib. dgoṅs ta, read te) yaṃ bhāṣitu 394.1 (vs); bhūta-ya-vacanāṃ RP 8.11, true esoteric gospel; sarva-ya-vacana- Bbh 56.18; 108.24; sūtrārtha-gati-ya-bhāṣitāva-bodhatayā Dbh 44.20; tathāgata-ya-bhāṣitam Bbh 174.15; kim saṃdhāya (according to what deeper sense, Suzuki) Bhagavatā ... vāg bhāṣitā, aham eva sarvabuddhā ... Laṅk 141.2; caturvidhāṃ samatāṃ saṃdhāya (reply to prec.) 141.7, etc. (but these Laṅk cases may belong to 1 above, as do certainly 159.4 and prob. most in Laṅk); mātuḥ saṃdhāya bhāṣitam vijñātam MSV ii.69.8, you understood what your mother said in riddles (here nonreligious).

[saṃdhāyaya, read saṃdhāyaya, MSV ii.86.13.]

saṃdhāra, m. (or nt.; to Skt. saṃdhārayati, in Gv 508.8 used specifically of the setting, bhājana, of a jewel holding the jewel), holder, of the setting (bhājana) of a jewel, metaphorically: sarvajñatācittotpāda-vajraṃ (diamond) na hinādhimuktikeṣu sattvabhājanēṣu saṃdhāreṣu ... śobhate Gv 508.9.

saṃdhāraka, adj. or subst. m. (n. ag. to Skt. saṃdhārayati; cf. Pali id., Vism. 205.28, 31, seemingly in somewhat different mg.), one who maintains, upholds: śāsana-kaḥ Divy 395.25, 26-27.

saṃdhāvanikā, or °ka, n. pl. °kā(h), a kind of toy: Divy 475.19 (in a list). (Index °veṇikā.)

saṃdhāvati (= Pali id.), 'runs thru', spends (time, in rebirths; the object may also be the creatures of the worlds in which rebirths take place), usually foll. by parallel and synonymous saṃsarati (Skt.): devāṃs ca manuṣyāṃs ca saṃdhāvya saṃsṛtya Divy 534.5; MSV ii.86.13 (text corruptly saṃdhāyaya); ... kalpā saṃdhāvitā (em.) saṃsaritā Mv i.46.4; kalpāna śatasahasraṃ saṃdhāvitvāna (em.; in 55.8 mss. add saṃsaritvāna) ... i.55.8 = 56.14 (vs); the emendations are proved by sucram dirgham adhvānam (time) saṃdhāvitvā saṃsaritvā i.244.19 (cf. Pali AN ii.1.6 dīgham addhānam saṃdhāvitam saṃsaritam).

saṃdhi, m., (in several mgs. substantially the same as in Skt.), (1) joint (= Skt.), as of the body, also connexion between entities, see s.v. **visaṃdhi**; joint = junction, intermediate point between one bodhisattva-bhūmi and the next, saṃdhi-cittam Mv i.91.5, the juncture-frame-of-mind, of a Bodhisattva passing from one bhūmi to the next; bhūmi-saṃdhiṣu 97.17, prob. in this mg., but the verse is corrupt and obscure; (katamam) saṃdhi-cittam bhavati 110.16 (in passing from the 4th to the 5th bhūmi, similarly 18, and 127.15, 18); paryādānam gacchanti, pātāla-saṃdhi-gatam iva vāri LV 207.14, become exhausted like water when it reaches the boundary of the nether world; (2) crease, crack (= Skt.): mānsi (māmsi) nāsti saṃdhiḥ LV 49.22 (vs), there is no crack, crease, in her flesh; (3) acc. to Senart, (as in Skt. political science) union, concord, conciliation: sarvakāryeṣu saṃdhi-graha-saṃyojakāś ... rājākāryeṣu pada-saṃdhi-viduṣaś ca bhavanti (sc. bodhisattvāḥ) Mv i.133.15, ils emploient les moyens d'union et de douceur (graha) ... ils savent (observer) un langage conciliant (?); prob. also in the troublesome LV 431.11 ff., dirgharātram piṣunavacanaparivarjana-bhedamantrāgrahaṇa-saṃdhisāmagri-rocana-samagrāṇām cedācittena (q.v.) piṣunavacanavigarhaṇa-saṃdhisāmagri-guṇavarṇaprakāśanaprayogavāt suśukladanta ity ucyate, where it seems likely that saṃdhi-sāmagri, the totality of concord (?), is the opposite of piṣunavacana and bheda(mantra); (4) intention (see Senart's note ii.537): naiṣo kṣurapro saṃdhitō (abl., by intention) āhato 'si mayā ajānantena Mv ii.222.17 (vs, so mss., meter impossible, but not improved by Senart's violent em.); saṃdhitō is also read in mss. in the very similar line 7 above, where saṃdhitō would make the meter perfect and should prob. be read m.c. (rather than Senart's em. saṃdahitō); possibly same mg. in LV 42.3 (vs) saṃdhi-pralāpam aśubham na samācariṣye, I shall not commit any evil intentional (?) frivolity of speech; Tib. for the cpd. kyal paḥi (read kaḥi? = of frivolity of speech) tshig (= words; but perh. read tshigs, joint etc., = saṃdhi? I do not understand the expression); this meaning is given for Skt. saṃdhā, see pw s.v. 3; (5) = saṃdhā, q.v., esoteric meaning (prob. developed out of prec.): na bhāṣate bhūta-padārtha-saṃdhiṃ SP 118.2 (vs), he (Buddha) does not declare the real (bhūta) mystic meaning (or intent) of the sense of the words (Tib. Idem dgoṅs, as for saṃdhā); tasya (sc. of what has been said by Buddhas) saṃdhiṃ vijānatha (impv.) Laṅk 283.9 (vs); also in saṃdhi-nirmocana, q.v.; (6) connexion with rebirth, (Suzuki) 'attachment (to existence)', in a passage beginning Laṅk 160.8 ff. in which Buddha is asked to explain sarvadharmasamdhya-artha-parimocanārtham (9) the meaning of attachment (connexion, binding) and of emancipation of all states of being; in (sarvadharmāṇām) saṃdhyasamdhilakṣaṇam (11), asaṃdhi, non-attachment, replaces parimocana; in 162.9 ff. (same passage) sarvabhāvavikalpa-saṃdhi-vivikta-darśanān na saṃdhir nāsaṃdhilakṣaṇam sarvadharmāṇām, nātra kaścin Mahāmate badhyate (sc. by saṃdhi) na ca mucyate (by asaṃdhi), anyatra (on the contrary) vitathapatitayā buddhyā bandhamokṣau prajñāyete ... yad uta, sad-asatoḥ saṃdhy-anupalabdhitvāt sarvadharmāṇām. (14) trayaḥ saṃdhayo bālānām prthagjanānām, the three attachments of vulgar fools, are (15) rāgo dveṣo mohaś ca, tṛṣṇā ca paunarbhavikī ... (16) yām saṃdhāya (being connected with which) gati-saṃdhayaḥ (the attachments to other destinies, see gati) prajāyante. tatra saṃdhi-saṃdhānam (read °nām with v.l.; so implied by Suzuki transi.) (17) sattvānām gatipaṇicakam (under these circumstances creatures who are attached to the attachments are subject to the five destinies). saṃdher vyucchedān (abl.) ... na saṃdhir nāsaṃdhilakṣaṇam prajñāyate (after the cutting off of attachment there is no attachment, nor is any visible sign of detachment perceptible); here follow the passages 163.1 ff., cited s.v. **saṃgati** 2, in which it appears that saṃdhi,