

see **kṣatra**) LV 357.4; sphuranti Mv iii.334.9; 341.14, for spharanti of parallels, see spharati; triṃśadyojanām sphuritvā Mv ii.410.6 (said of Māra's army; v.l. sphar°); śā maitrenāmsena (so with mss.) sphuritvā Divy 60.24, and so read in 61.12, see s.v. 1 **amśa**; the full expression is, sarvam imam lokam maitrenāmsena sphuritvā 66.18 (here Buddha is subject); sarvām ca śrāvastīm sphuritvā Av i.24.4 (of incense); maitryā sphuran i.171.9; (2) **spreads** (trans.) far and wide, with acc. of the thing spread and loc. of the thing spread over or filled: dharmāmegha sphuritva sarvatribhavā LV 294.4 (vs), having spread abroad the cloud of the Law in all the triple world; mahākaruṇāmegham (mss. °gha; one °ghā) sphuritvā LV 352.11 (prose).

? **Sphulantaśrī**, n. of a 'gandharva maid': Kv 5.11, perhaps error for sphurant-a-(pres. pple. to **sphurati**)-śrī. **sphūṭa**, adj. (= **sphuṭa**; cf. **parisphūṭa**), full: mahatāvabhāśena sphūṭā abhūvan LV 86.20 (prose).

-**sphoṭakam**, adv. (cf. **sphoṭā**, °tika, and Skt. sphoṭa): na jihvā-°kam (sc. paribhokṣyāmah) Mvy 8586 (a śaikṣa rule), (we will) not (eat) making a smacking noise with the tongue.

Sphoṭana, n. of a nāga king: Mvy 3277; Māy 246.26.

Sphoṭani, n. of a rākṣasi: Māy 243.23.

sphoṭā (in this mg. Skt. sphoṭana, pw), snap of the fingers: mahā-sphoṭā-saṃghāta-śabdena SP 388.9 (prose), referring to, and synonymous with, acchaṭā-saṃghāta-śabda, just before, see **acchaṭā**.

sphoṭika, Mv iii.58.4, uncertain mg., see s.v. **tri-puṣkara**.

-**smaraṇika**, adj. (to smaraṇa plus -ika), charged with reminding (of . . .): āpatti-°kena bhikṣuṇā MSV iv.124.15. **smi**, seemingly = **asmi**, I am: Gv 231.5 (vs), see §§ 4.7; 28.64.

smiti-mukha, adj. Bhvr. (cf. late Skt. smiti, once, Schmidt, Nachträge; Skt. smitamukha), with smiling face: ep. of Māyā, °khā sā LV 28.12 (vs); Calc. smitā-m°, but all mss. reported smiti° except one smiti° (meter requires long).

smṛta, ppp. as adj. (= Pali sata, regularly followed by sampajāna), mindful, in a state of full awareness or consciousness, very common with following **sampajāna**(nt): smṛtaḥ sampajānan Mvy 1480 (Tib. dran pa, = smṛti, . . . can, possessing); Av i.228.1; ii.197.13, etc.; smṛto sampajāno Mv i.206.4 = ii.9.20; i.218.10 = ii.20.11 etc.; smṛtāyām sampajānāyām Mv i.205.8 = ii.9.4 (of the Bodhisattva's mother). Sometimes replaced by **smṛtimant**, q.v.

smṛti, f. (= Pali sati; hardly distinguishable from some aspects of Skt. id.), mindfulness, (full) consciousness or awareness, esp. in samyak-s° = Pali sammā-sati, the 7th stage of the 8-fold Noble Path (mārga), in lists of its stages, such as Mvy 1003; Tib. dran pa, which seems to parallel the various aspects of Skt. and BHS smṛti. Cf. prec. and **smṛtimant**.

Smṛtiketurāśaśrī, n. of a Buddha: Gv 285.14 (vs).

[**smṛtimattaka**, see **smṛtimantaka**.]

smṛtimant, (1) adj., like Pali satimā (e.g. DN ii.313.6) bracketed with **sampajāna**(nt), Pali sampajāna, replacing the commoner **smṛta**, q.v.: SP 68.5; °mān sampajānan LV 343.19 (prose); °mām su-sampajāno (mss. omit su) Mv i.206.12 = ii.10.6 (vs); (2) n. of a devaputra: Gv 445.24.

smṛtimantaka, adj. (to a-extension of prec. plus -ka svārthe), gifted with memory (of sacred texts): (in reply to a question, āgamāni kiṃ dhārayiṣyanti . . .) smṛtīmantakā (so I read for text °mattakā; two other suggestions in note p. 708 seem implausible) hy ete dhārayiṣyanti (sc. āgamāni) Divy 333.21 (prose).

smṛtilabdha, n. of a medicinal or magic herb: Gv 497.22.

smṛtvinaya, m. (= Pali sati-vi°, described MN

ii.247.28 ff.), procedure based on recollection (on the part of a monk accused of sin; he denies recollection of the offense charged, and the chapter accepts his statement, cf. Childers s.v.), one of the **adhikaraṇa-śamatha**: Mvy 8632; MSV ii.207.11.

Smṛtīśrī, n. of a Buddha: Śikṣ 169.13.

Smṛtisamudramukha, n. of a Buddha: Gv 284.11.

smṛty-upasthāna, nt. (= Pali satipaṭṭhāna, which, as Childers says, represents sati-(u)pa° by MIndic samdhi), application of mentality, of awareness (applications de mémoire, LaV-P. AbhidhK. vi.153; see the foll. pages); Tib. dran pa (= smṛti) ñe bar bzhaḡ pa (application); Chin. place or location of smṛti; normally there are (1) four such (same in Pali): listed Mvy 952-956 as kāya-, vedanā-, citta-, dharma-(conditions of existence)-smṛ°; so, with full discussion of each item, Śikṣ 228.9 ff. (the four terms 228.11; 232.6; 233.15; 236.5); the true nature of each term must be carefully reflected on; a fuller terminology, paralleled in Pali (kāyānupassanā- etc.), is kāye kāyānupaśyanā-smṛ° Bbh 259.21 (cf. 25 evam avaśiṣṭāni smṛ° °nāni); so, with °nudarśa- (v.l. °nudarśi, n. sg. of °śin, showing confusion with the KP formula, below) instead of °nupaśyanā- Dharmas 44; a slightly different formula (cf. Pali e.g. DN ii.290.12 ff.), kāye kāyānupaśyī viharati na ca kāye kāyānupaśyanāyām ātmyadrṣṭyām patati KP 95.2, and similarly with the other three in ff.; these four are listed first among the 37 **bodhipākṣika** (q.v., or the like) dharma, Dharmas 43; LV 8.5; 181.17 (here at end of list of bodhipākṣa-dharma is erroneously added ārya-satya, but several mss. correctly omit satya); 426.7; Divy 208.7; not in such a list, Śikṣ 105.13; (2) also three, more exactly **āveṇika** (q.v.) smṛ° of a Buddha: triṇy āveṇikāni smṛ° Mvy 187, listed 188-190 as śūśrūsamāṇeṣu (aśūśrū°, śūśrūsamāṇāśūśrū°) samacittatā, i.e. Buddha is neither elated nor depressed when his audience is responsive, unresponsive, or partly both, cf. Bbh 403.10 ff., 15; mentioned but not listed Divy 182.20; Av i.7.5; and, without the word āveṇika, tribhiḥ smṛ° Divy 126.13 (that word is lacking also Bbh 403.10 ff.); smṛ° mentioned among āveṇika-buddha-dharma Bbh 230.14; (3) acc. to AbhidhK. LaV-P. vi.159 smṛ° is triple, svabhāva- (en soi; this is defined simply as = prajñā), samsarga- (par connexion), and ālambana- (en qualité d'objet); the two latter defined 160; this distinction I have not noted elsewhere.

śya, apparently particle of emphasis, = **asya**, q.v. for citations.

syanda, m. (cf. **niṣyanda**, virtually a synonym), issue, outcome, result (not waste, Bendall; it is only niṣphala-sya° that is waste; Tib. cited as sbyon ba); sarvaṇiṣphala-°da-varjanāt Śikṣ 116.12; parārtham . . . yaḥ syando na samvartate, sa niṣphalatvād varjayitavyaḥ 13; similarly 118.3 f.; cf. next.

syandana (nt.) = prec.: niṣphala-°na-varjanam Śikṣ 119.1; [also by error for **spandana**, q.v.]

syandanikā (in Skt., rivulet; on this and the Pali correspondent candanikā see Lévi's long note on Karmav below; acc. to Lévi, the Pali cand° is a deliberate, ironical distortion of syand°, by association with candana, sandalwood), (1) drain, sewer: SP 144.10 (prose) apagata-syandanikā-gūthodigallam (ep. of Buddhakṣetra), free from drains and cesspools; Karmav 22.10-11 dāru-syandanikāyām niṣaṇṇaḥ, in a (house-)drain of wood; (2) (= Skt. Lex. syandani, syandini), saliva: Māy 219.14; also **syandinikā**, id., Māy 237.25; 253.18 (in the last read syandinikā-hārāḥ for text syandinihārāḥ).

syandamānikā (presumably to pres. mid. pple. of Skt. syand- plus -ikā; = Pali sanda°, defined in PTSD chariot; AMg. samdamāṇī, °ṇiyā, °ṇiā, palanquin, Ratnach.), a kind of palanquin: śivikā vā °nikā vā (in list of vehicles) Mv ii.434.7.

syandaraka, m., a kind of coverlet: Mvy 9182; v.l.