with their betters); Senart śamikaro tti. But I cannot determine the rest of the sentence.)

samīkṣam, adv.-postpos. (unrecorded; cf. Skt. samīkṣā), in the presence (of, gen.): teṣām idam sūtra bhaṇeḥ °kṣam SP 97.12 (vs), in their presence you may speak this sūtra. Or is it a gerund (§ 35.3)?

? Sarnīkṣitavadana (em.), n. of a former Buddha: Mv i.139.10. The mss. read Samīkṣitaḥ as one name, followed by Vadanasatyaṇḍatāraḥ; Senart em. °ta-vadanaḥ, and then Satyāvatāraḥ, which seems rather remote from the mss., but no good substitute occurs to me.

Samīkṣitārtha, n. of a former Buddha: Mv i.141.2. samīkṣya-kārin, adj. (samīkṣya, ger.), acting after consideration: °rī asyā hi Mv i.277.10 (vs, metr. indiff.; Senart em. samikṣā°).

? samīhati (in Pali may, it seems, mean moves, intrans.: ākāsamhi °ti Vv.5.1, comm. 35.15 fl.... carati gacchati), ppp. (vāyu-)samīhita, stirred (by the wind), based on act. (caus.?) mg. (°hayati?): °tā kisalayās LV 326.4 (vs). The mg. is certain, the reading less so; some mss. °samīritā; but the occurrence of māra-samīritāḥ in the prec. line suggests that this v.l. may have been only a lect. fac.; most and the best mss. are reported with °samīhitā.

samucchoşana (nt., cf. Skt. ucchoşana), drying up, exhaustion: pretanagara-°na-karāya (of the Buddha) Kv 11.16 (prose).

samucchraya, m. (Pali samussaya; Skt. = height, elevation, also BHS, e. g. SP 150.10; 153.4; 159.9), (1) (Pali, Itiv. 34.15) large quantity, mass: mahādāna-°yam kartum Kv 29.22; (2) (= Pali, the usual mg.), body, esp. often bodily existence: svaśarīra-°yā (abl.) Mv ii.197.2 (vs), from his own bodily frame; virupena durvarnena durdrsena veņa 491.20; sphulingajālā va tato ve (in hell; so read for text 'yāḥ, cf. kāye in same vs Jāt. v.143.22) iii.369.5; 'yaḥ Mvy 7220 — Tib. lus (body) or mtho ba (height); patanantāh °yāḥ Divy 27.29; 100.18 (vss), bodies end in ruin; paryaṅka-baddhena °yena Gv 337.3 (in Gv 467.5, 9 read °raya for text °rāya); suvarņavarņaiḥ °yair SP 202.7; °yasya SP 43.12, see s.v. paścimaka (1); paścime °ye, in the last incarnation, Divy 70.2; 140.20; SP 144.4; 148.7; Av i.162.4; paścimake °ye SP 68.7 (vs); carimasmi °yasmin SP 222.2 (vs); dvitiye 'ye SP 349.11, in his next incarnation; nirvāṇa-paryanti 'ye 'smin SP 117.7 (vs), in this bodily existence which ends in nirvāņa (said of Hīnayānists); 'yi tattva niviṣṭāḥ LV 308.11 (vs); jahiyā (m.c., mss. jāhiya) °yam Mv ii.63.14 (vs), leaving the body (Senart em. wrongly); Av i.162.4; ii.198.12 (niksepsyanti vam); RP 25.11 (tyakta °yaḥ); 26.9; Śikṣ 277.13; Bbh 235.3 ff.; 253.21 (purusasya °yam, acc.). Cf. next two, and ucchraya.

samucchrayana (nt.; cf. Skt. samucchraya), lifting up, elevation: mahādharmadhvaja-°nam (acc.) SP 16.11 (prose).

samucchrita, (1) ppp. (in this mg. = AMg. samucchiya = utpanna huā, born; in Skt. raised, elevated, lofty; so also BHS; duṣya-śata-samucchrita-patākam Mv i.216.13 = ii.19.10, vs; prākāraih . . . kiṅkiṇījāla-'tair RP 39.18), produced (by or in, in comp.): parikalpa-(q.v.)-sam° LV 174.8; (pakṣibhis) tat-'rītais ca krimibhir bhak-syamāṇam Divy 234.15, being eaten by birds and worms produced by them; vastrāṇi . . . nānādeśa-'tāni Divy 316.24, produced in various countries; (2) nt., = samucchraya, body: na ca maithunasaṃbhūtam sugatasya 'taṃ Mv i.170.1 (vs), and the Buddha's body was not formed by sexual intercourse; cf. Pali Dhp. 147 samussitam, which certainly refers to the body; it is usually taken as adj., buī could duite well be a noam, hedu.

but could quite well be a noun, bedy.

[samujyate, (iv 24.17; read with 2d ed. samunyate, is collected; yates "to loko.]

? samuñcita, il correct, = Skt. samuccita (§ 3.4), formed, made up: (maulikuṇḍalam ca) nānāratna-ºtam 6 v. 35.21

samutkampin (cf. Skt. utkampin), trembling greatly: prityā °pi-kapolašobhā Jm 170.4 (vs).

samutkarşika, adj. (= sām°, q.v.; to Skt. °şa plus -ika), very eminent, excellent: Mvy 7059 = Tib. yan dag phul.

samutkīrtayati (cf. Skt. utkīr°), proclaims, sels forth: (iti daśa bhūmayo) °taye (aor., or with v.l. °tiye, aor. pass.) Mv i.161.7, so the Ten Stages he has (or, they have been) sel forth.

Samutkhalī, or (v.l.; Tib. mu-khu-li) Samutkhulī (cf. also Utkhalī), n. of one of the four goddesses who attend the Bodhisattva in his mother's womb: LV 66.8. See s.v. Sūtkhalin (m.).

\*samuttara, a crossing over (cf. next), in an-a-samuttaro Mv i.14.10 (vs), having no crossing over, that cannot be crossed over, see under an-a-. Senart assumes that 'tara is for 'tara (next), presumably m.c.; meter does indeed require a short penult. But neither 'tara nor 'tara seems to be recorded except here and in the Divy passages, which are substantially repetitions of a single passage.

samuttāra, m. (cf. Skt. uttāra), a crossing over, of rivers (cf. prec.): Divy 451.9; (Vetranadyām tīksņaśastra-)-sampātayogena °raḥ 451.11; similarly 456.27; 457.1; all substantially one passage; nom. sg. °tāraḥ except in 451.9 where °tāram of mss. and cd. is prob. an error for °tāraḥ.

samuttāraņa (cf. uttārayati), the carrying thru to the end: (tatra ca . . . Sujātā . . . Bodhisattvasya duskaracaryām) carata ādita eva Bodhisattvasya vratatapaḥsamuttāraņārtham (Tib. brtul zhugs, = vrata, dan dkah thub, = tapas, ñams hog tu chud par bya ba dan) śarīrasyāpy āyatanahetos ca pratidivasanı aşţasatam brāhmanānām bhojayati sma LV 265.12; the passage is not entirely clear to me in either Skt. or Tib.; Foucaux interprets uttāraņa and its Tib. rendering as interruption, departure from; I render: Now Sujātā, from the very beginning of the time when the B. was performing austerities, in order to bring the B.'s vows and penance to a successful conclusion, and also for the sake of support of the body (whose body?), fed every day 800 brahmans. (And she made an earnest wish: 'Upon eating my food, may the B. attain supreme enlightenment'.)

samuttejaka, m. (adj., to next plus -aka), one who inflames, incites: LV 436.1-2, see samādāpaka; SP 200.4, after samādāpaka, q.v.

samuttejayati (= Pali °tejeti; cf. Skt. uttejayati and samuttejana), inflames, incites (to religious courses), regularly in a cliché with samādāpayati, q.v. for references, and other verbs; same cliché with omission of samādāp-, °jayitvā Mv i.261.18; 297.16. See prec. and next.

samuttejayitar (n. ag. to prec.), one who inflames, incites: (kəlyāṇamitrāṇi) . . .°yitāraḥ pratipattiṣu Gv 463.7 (after samādāpayitar).

-samutthānaka, or °ika, adj. (or subst.; to Skt. °na; cf. Pali Atthasālinī 263.27 dvi-samutthāniko, having two causes), (a thing) that causes (or, if Bhvr., is caused by?): (manāpāsecana-)°nakā, or 'nikā (so mss.; n. pl. nt.) Mv iii.66.5 (prose).

samutthāpaka, adj. (cf. Pali samutthā°; to Skt. °thāpayati plus -aka), arousing, inciting: °kaḥ Mvy 4683 = Tib. kun (text gun, corr. in Tib. Index) nas slon ba po.

samutputaka, presumably a hollow bowl, = samputa, q.v.: LV 254.16, and acc. to Lefm. 15.

samudaya, m. (rarely nt. in Mv, ii.138.4; = Pali id.; cf. Skt. udaya; see also samodaya), origin: duhkha-sam°, origin of misery, the second of the four Noble Truths, see s.v. aryasatya; also used alone, without duhkha, in the same sense, Mvy 1221 ff.; 1312; Dharmas 21; Bbh 38.10.

sarmadayastamgama, m. wising and passing away (of the skandhas): Mv iii.53.3 pañcasu upādānaskandhesu