

nam akarot LV 256.21, and he (the Bodhisattva, practising austerities) made no contraction or extension (of his members, presumably his arms, specifically).

saṃmiñjayati (= Pali °jeti, also written samīñjeti; connected with **un-miñj-**, **ni-miñj-**, and prec. and next; in mss. and edd. also written samīñj-, but incorrectly, see below), *bends back, draws in, contracts*, parts of the body, esp. the arms; always assoc. with its opposite **prasārayati** (Skt.), *extends*: **saṃmiñjitaṃ** (vā) **bāhuṃ** (in Mv oftener °tām ... **bāhām**) **prasāraye(t)**, once °yeya) **prasāritaṃ** (vā, or ca) **bāhuṃ** (the noun may be omitted; Mv oftener °tām ... **bāhām**) **saṃmiñjaye(t)** Mv i.55.1, 14; 56.8; iii.425.15, 22; 450.16; Mmk 3.26; Divy 473.6; Waldschmidt, Kl. Skt. Texte 4, 65.20 (Śakraprasnasūtra, acc. to p. 5, ms. **saṃmiñcīta**, but text prints **saṃmiñj**); 157.18 (Mahāsamāi.); (yato care yato tiṣṭhe yato āse yato āyase, so Senart em.) yato **saṃmiñjaye kāyaṃ** yato **kāyaṃ** **prasāraye** Mv iii.422.16-17 (so Senart, em., but prob. rightly), in a description of a bhikṣu, *whenever he draws in or extends* (any member of) *his body*. Leumann, Album Kern 393 f., adopts an earlier suggestion of Kern's and derives from **saṃ-vrj-**. He rightly distinguishes this verb from Pali **saṃ-iñjati** (Dhp. 81, na **samiñjanti** paṇḍitā), *is moved, is perturbed*; cf. BHS **iñjate**. But when Leumann states that this **saṃ-iñjati**, in its Pali mg., is also found in BHS, I fear that he was speaking carelessly. The only cases of **saṃ-iñj-** which I have noted are shown by association with forms of **prasār-** to be false readings for **saṃmiñj-**; such cases also occur in Pali (PTSD). The only 'confusion' shown by BHS in this sept consists in the erroneous writing of **samiñj-** for **saṃmiñj-** (which Leumann also recognizes). Leumann's etym. seems to me at least more plausible than any other, including that of Lüders (s.v. **samarjana**). That double **mm** (or **mm**), not single **m**, is the only correct form is proved by **un-miñj-** and **ni-miñj-**, neither of which occurs in Pali; Leumann considers them (as he must according to his etymology) secondarily abstracted from **saṃ-miñj-**. I have found no trace of the sept elsewhere.

saṃmiñjita (also miswritten **samiñj**), (1) ppp. to prec., q.v.; (2) subst. (presumably nt.) = **saṃmiñjana**, *bending back, retraction*, of parts of the body, esp. the arms; always assoc. with its opposite **prasārita**, q.v.: (parvāhetukam) **saṃmiñjita**-(text **samiñj**)-**prasārita**-karma Bbh 97.21, *the action of retraction and extension is caused by the joints* (presumably refers to the arms); °te **prasārite** (along with other bodily movements), sc. **saṃprajāna-cāri** (so ms.) **bhavati**, Śikṣ 120.14, cited from 'Prajñāpāramitā', cf. very similar passage ŚsP 1429.1 containing °te **prasārite**; °ta-**prasārita**, with other bodily movements of monks or pratyekabuddhas, all described as **prāsādika**, *serene* (referring prob. especially to motions of the arms, but perhaps of other members too), Mv i.301.6; iii.60.6; 182.13; similarly Śikṣ 215.9; LV 191.17; °tena **prasāritena** (in virtually the same formula) LV 240.3.

[**saṃmitaṃ**, error in Kv for **samitaṃ**, q.v.]

saṃmiti, f. (cf. Skt. **sammita**; to **saṃ-mā-**; in this mg. recorded only in Pāṇ. 4.4.135 **saṃmitau**, for which Kāś. notes a var. **samitau**), *equality*: **brahmalokaṃ tato yāti anyāṃ vā devasaṃmitim** Mmk 140.22.

saṃmilāyati, and ppp. °lāta (see also **saṃmilāna**; to Skt. ***saṃ-milā-**, unrecorded; Pali **sammilāta**), *withers* (intrans.): °yetsuḥ (opt.) Mv ii.178.8; °lāta ii.126.4, 5, etc., as under **āmilāta**, q.v.

saṃmukha, adj., ep. of **gāthā**, only in Mv (replaced elsewhere by °**kham**, adv., but once like it assoc. with **sārūpya**, q.v.), (spoken) *face to face* (not *passend*, den *Umständen angemessen*, pw 7.381, citing only passages with **saṃmukham**, adv.): **bodhisattvaṃ ... saṃmukhābhīḥ sārūpyābhīḥ gāthābhīḥ abhistave** Mv ii.266.1; °**khabhīḥ gāthābhīḥ abhistave** iii.345.17; with omission also of

the word **gāthābhīḥ**, **bhagavantam** °**khabhīḥ adhyabhāse** Mv i.174.2. Cf. °**kha-vinaya**, and °**kham**, °**khā(t)**.

saṃmukham, adv. and postpos. (cf. prec.; used in Skt. in somewhat similar but, it seems, not quite identical ways), (1) adv., *in personal presence*, without dependent noun: replacing adj. **saṃmukha**, q.v., with **gāthā**, as in **ābhīḥ sārūpyābhīḥ gāthābhīḥ** °**kham** (note position, which is very exceptional but significant, proving that **saṃmukham** has no dependent) **abhiṣṭutya** SP 162.8; **bhagavantam** °**kham ābhīḥ gāthābhīḥ** ... 161.4; 166.4, and similarly 166.12; 170.6; 172.15; LV 361.14; 362.19; 364.17; Mv iii.343.14 (read with mss.); Sukh 7.9; **Bhagavatā** (in Av **Ānandena**) **sārdham** °**kham ... kathām vyatīśārya** Divy 70.10; 619.1; **Karmav** 29.17; Av i.229.2; **saṃmukham** me **bhadanta Bhagavato** °**ntikāc chrutam** °**kham udgrhitam** Divy 206.28, *from the Lord in person I heard and received*; the position of **saṃmukham** in this Divy passage seems to prove that it is a pure adv., without dependent, also in **bhagavato** °**ntikāt** °**kham śrutvā** SP 69.7, and (with slight variations) 70.12; 100.2; 222.9; doubtless so interpret also **śāstu saṃmukham śāṇam pāṃsukūlam pratigrahe** Mv iii.54.15 (repetition 16), (**Kāśyapa**) *received from the Teacher* (prob. abl., **śāstu**) *face to face a robe ...*; (2) postpos. with gen., *in the presence of*: so prob. (cf. s.v. **saṃmukhā** 1) **bhagavato saṃmukham** **pratiśrutvā** °**kham** **pratiḥṣṭvā** (so with 1 ms., Senart em. wrongly) Mv ii.257.15, *having heard and accepted it in the Lord's own presence* (but possibly *from the Lord, in his presence*, as in Divy 206.28 above); **bahudharmaḥ śruto** °**smābhīḥ lokanāthasya saṃmukham** SP 70.3 (vs); **naigamajānapadānām** ca °**kham evaṃ saṃśrāvayet** 108.8 (prose); me ... °**kham** 342.1 (vs), *in my presence*; (3) with a verb of giving, to, with loc. or gen.: **dadanti dānāni ... jīneṣu** °**kham** SP 13.11 (vs), *they give gifts to the Jinās*; virtually same phrase with **jināna** °**kham** 13.14, and **sugātāna** °**kham** 13.16 (vss).

saṃmukha-vinaya, m. (= Pali **sammukhāvī**, MN ii.247.10 ff., explained), *procedure in the presence of* (an assembly of all the monks in the chapter), one of the 7 **adhikaraṇasamatha**: Mvy 8631. (In Pali **sammukhā** = BHS °**khāt**, see next.) In MSV ii.207.7 f. represented by **saṃmukhakaraṇīyam karma**.

saṃmukhā(t), adv. (abl. of °**kha**; = Pali °**khā**), (1) *from (the presence of)*, with gen. (cf. **saṃmukham**, 2): **bhagavato** °**khā śrutvā** °**khā** **pragṛhītvā** Mv i.319.6; **śrutam** hi **mayā mahābrahmaṇo** °**khād** ... iii.217.8; 218.4 and (om. **mahā**) 17 (mss. always **brāhm**); (2) *in the presence of*, with gen. (so also Pali, Miln. 28.6): **evaṃ Bhagavāṃ Uruvilvā-kāśyapasya saṃmukhā** (v.l. °**khāt**) **trayo bhrātārām** ... **vinayesi** Mv iii.428.9; similarly 429.11 °**kāśyapasya saṃmukhā** (but here mss. **pramukhā**; Senart's note suggests reading in both places °**Kāśyapa-pramukhā**, of whom K. was the chief; there were, in fact, only three brothers, counting U.-K., and perhaps Senart's suggestion is right).

? **saṃmudita**, possibly to be read for **samudita**, *delighted*, in **ālaya-sa**° Mv iii.314.3, 4; but see s.v. **samudita**.

saṃmula, see **samula**.

saṃmūḍhaka, adj. or subst. m. (Skt. **sammūḍha**, plus -ka; in what mg.? **svārthe**?), *stupefied*: °**kaś ca kālāṃ** karoti **Karmav** 42.4 (prose); *launched* **lacuna**, and omission in Tib., make it hard to define the force of the suffix.

[**saṃmrśati**, by em. Mv i.359.2, 6, *meditates on* (so Pali **saṃmasati**); but see s.v. **samsprśati**.]

saṃmodate, °**dayati** (= Pali **sammodati**), *carries on a salutatory or greeting conversation with*; it involves inquiry into the health and well-being of the other person, cf. Pali MN comm. i.110.5 ff.: rarely with acc. of person, na **tāḥ saṃmodayej** **jātu kauśalyaṃ sādhu prcchitam** SP 280.1 (vs), *he should not engage at all in conversation with*