

in Mironov syandu°; corresponds to Divy 19.22 **janduraka**, which is prob. a better reading; see this and s.v. **eraka**. [syandita, false reading for spand°.]

syandinikā, see **syandanikā** (2).

syapeṭārikā, or °ka (n. pl. °kā(h); probably corrupt at least in the first syllable), a kind of toy, in a list of them: vitkoṭikā °rikā agharikā Divy 475.19.

Syama, see **Śyāma**.

syāt, siyāti (as in Pali, AMg. siyā; in only Jain Skt., see BR), perhaps; common at end of Jātaka stories, usually: syāt khalu (punar) bhikṣavaḥ yuṣmākam (rarely omitted) evam asyā (or asyāt), *it may be, however, monks, that you may have the idea...*, Mv ii.64.2; 68.13; 72.4, 8, 10; 81.17; 83.7; 89.1, 3, 6; 94.5, 8; 113.16; 114.3; 176.15; 219.4; iii.76.18, and often in Mv; so in Mv i.45.1, 5, 8, 11, read siyāti (§ 29.41; Senart siyā ti) punar... evam asya syāt; yasyeha pariṣeṣam syān (so mss. ii.3.7, in i.199.9 syā) nāriye (°yo) jivitaṃ bhavet Mv i.199.9 = ii.3.7 (vs), *of what woman there may be perchance remaining in this world a life* (of ten months and seven days); Senart reads syā in both places and takes it for the pronoun asyāḥ, which seems to me impossible (§ 21.84).

Syāma(ka), see **Śyāma(ka)**.

sraṃsanā (Skt. °na, nt., not quite in this sense), *relaxation* (of effort or activity): na °nām karoti Śikṣ 279.7.

sraṃsaniya, adj. (to Skt. sraṃsana, see BR s.v. 2b, plus -iya), *loosening, relaxing* (medicines): (dravya) MSV ii.47.7 (here of things snuffed, against a cold).

Sragdharā, a name or form of Tārā: Sādh 223.23 ff.

sragmin, adj. (= Skt. sragvin), *garlanded*: sragmi, n. sg., Mmk 60.5; °miṇam, acc. sg., 134.26; °mibhiḥ 600.21.

Srajamālādhārīn (v.l. Sragdha-mā°; v.l. °mālā°), n. of a former Buddha: Mv i.139.12.

Srughnā, n. of a town (cf. Skt. Srughna, m.): Divy 74.17, 22 (written Śru°).

sruvaka, nt. (= Skt. sruva, m., plus -ka), *ladle*: Mvy 4348 = Tib. blug(s) gzar, said to be a long ladle used in offerings.

srota-āpatti, **srotāpatti**, often written śrot°, so regularly in Mv, Divy, and mss. of Av (= Pali sotāpatti), *'entrance into the stream', conversion* to Buddhism, the state of the **srota-āpanna**, the first of the four stages of Hinayāna religious development, the others being the states of the **sakṛd-āgāmin**, **anāgāmin**, and **arhant**; esp. often in comp. with -phala, *the fruit* of this attainment; contracted form °tāpatti regular in Mv, prose as well as vss, in other texts rare in prose (Divy 17.21), used in vss where favored by meter (so, I believe, regularly in Lañk, e.g. srota-āpatti-gati- 116.13, prose, srotāpatti-phalam, mss. śro°, 65.9, vs); srota-āpatti-pratipannaḥ Mvy 5131; srotāpatti-phala Mv i.175.1 (vs); 312.13 (prose); iii.254.11 (prose); 346.13 (vs); srota-āpatti-phala Divy 46.26; 50.8, etc.; Av i.65.1 (ms., Speyer em. sro°) etc., common.

srota-āpanna, **srotāpanna**, also written śrot°, adj. or subst. (= Pali sotāp°), *(one) who has 'entered the stream', been converted*; see under prec.; formal and orthographic variants as there stated: śrotāp° Mv i.103.13 (prose); srota-āp° Mvy 5132; Divy 534.4 (śro°); Lañk 116.12; etc.

srotas, nt., a high number (between vivāha and ojas): Sukh 31.1.

srotā (= Skt. srotas), see **śrotā**.

srotāñjana, nt., in Mv 5778, acc. to Tib. lig bu mig = *malachite* (which acc. to Das is said to cure headaches and pains in bones); occurs in a list of oṣadhi-nāmāni, some items of which, however, are mineral medicinal substances; Skt. Lex. srotoñjana = *antimony*; Pali sotañjanam (Vin. i.203.14) in a list of kinds of añjana, used as eye-salve.

srotāpatti, °panna, see **srota-āp°**.

Sroto'nugata, m., n. of a samādhi: Mvy 532 (not in ŚsP).

? **sva**, inserted by Senart's em. in Mv iii.384.3 (vs), where mss. kim (kim) adhipatī rājā, metr. deficient, Senart kim sva, with next line katham sva; note says sva = svid or su; read both times svid or **su** (q.v.)? But cf. **khu-ssa**. Pali Dhp. comm. iii.231.21, same vs, kim su..., 22 katham su...

? **svaka(m)** (cf. s.v. **svayam**), (1) acc. to Senart = Skt. svayam, (one)self, in Mv iii.126.9, 10; the crow-king Supātra's minister speaks: (if I cannot fulfil the king's command, and steal food from the kitchen of the king of Benares) na puruṣakārakam bhavati (here mss. punctuate) asmākam, gacchāmi svakam rājño Supātrasya niveditum (so Senart, but mss. °trasya kāke, or kākā-, niveditam), mahārāja atra svakam (so Senart em., mss. sekā) mahāna-sāto rājabhōjanam ānemi. The passage seems to me too uncertain to justify confidence in the em. (which might be explained as hyper-Skt. for svayam, interpreted as having Pktic y for k, § 2.33). In the first line the orig. may have been svakam... niveditam (with mss.); (2) in LV 237.16 (vs) Lefm. mahya samjñi svakam eva varatē, which might be rendered *my own self* (assuming svakam = ātmā) *is having the idea* (that you will become like the Highest of Men). But best mss. have samjñā for samjñi; meter will be satisfied by samjñā, and we could interpret svaka-m-eva, with hiatus-bridging m; then, *my very own notion* is... In SP 112.8 (vs) read prob. with Nep. mss. pitā svakasya, *his own father*; svakasya = Skt. svasya = ātmanah.

Svaguṇasākha, n. of a former Buddha: Mv i.138.14.

Svatejadīpta, n. of a former Buddha: Mv i.141.6.

svapnādhyāya (in Skt. as n. of a work; but cf. also °ya-vid, *Traumdeuter*, Śaṃkara, pw), *the interpretation ('reading') of dreams*, in a list of arts learned by the Bodhisattva: °ye LV 156.17.

[? **Svapnāntalokamuni**, see **Supinānta**°.]

svabhāva (Skt.), *nature*; used in Lañk in several peculiar ways: (1) saptavidho bhāva-svabhāvo bhavati, yad uta, samudaya-svabhāvo bhava-sv° lakṣaṇa-sv° mahābhūta-sv° hetu-sv° pratyaya-sv° nispatti-sv° Lañk 39.9-11; these are not explained here or elsewhere, and Suzuki has no explanation; (2) three svabhāva, mentioned Lañk 132.4; 227.10; 348.10; and listed 67.2 ff. as **parikalpita**, **paratantra**, and **pariniṣpanna** (qq.v.) sva°; cf. Suzuki, Studies, 158 f.; in Mvy 1662-5 and Sūtrāl. xi.38-41 the term is **lakṣaṇa** (3) instead of svabhāva; Lévi renders *indices* (*imaginaire, du relatif, and absolu*). For other uses of the term in Lañk see Suzuki ibid. 455 ff.

svabhāvaka, adj. (= Skt. °va plus -ka), usually ifc. Bhvr. and noted only in vss, perh. m.c.(?): avaktavyam °kam Lañk 369.11, *one must not speak of something that has self-nature* (analyze as Bhvr., sva plus bhāva, plus -ka?); otherwise = svabhāva ifc. Bhvr., vss, dharmān... māyāsvapna-°kān SP 142.13; bhāvā... a-°kāḥ Lañk 273.8; gotraṃ vastu-°kam Lañk 297.15.

svabhāsi bhavati, read **svabhyāsi**° (to *sv-abhyāsa, *very near*; cf. **abhyāsi bhavati**), *becomes very near* (to, loc.): °vati sarvākārajñatāyām ŚsP 682.4 (prose).

? **svayam**, interpreted by Senart twice as prior member of cpds. in mg. own, = Skt. sva(ka), adj., for which saya, °adj., is common in AMg.; I could hardly accept Senart's interpretation except on the assumption that the word is a form of that MIndic adj.; cf. conversely **svakam**, acc. to Senart = svayam. I can however not regard the interpretation as certain. In Mv i.284.4 (prose), kumāro brahmācārī svayam (perh. svaya- with m Hiatus-bridger?)-āśrame (mss. °mam) paryāṅkena niṣaṇṇo, svayam could be taken in its ordinary Skt. sense, *(the youth) himself*, rather than *in his own hermitage* with Senart. In i.302.6 (prose), Senart by em. svayamdhītā samveditā, *he spoke to his own daughter*; if it means this, I should read svayā, or (Skt.) svakā, or possibly svaya- (in comp.), dhītā; the