

סמרטי

דף היוגה שלי: תכונות המיינד ומצבי התודעה השונים

myogapage.blogspot.com/2012/04/blog-post_25.html - Translate this page

... ורק על ביטוי מילולי ללא כל בסיס עובדתי. Nidra - נידרה - שינה ללא חלומות שבה - Apr 25, 2012

אין רעיונות או חוויות. Smṛti - סמרטי - זיכרון. אחיזה ברשמים מדברים שחווה האדם.

דרייפוס, ג. (2011) האם מיינדפולנס הוא ממוקד-הווה ולא-שיפוטי? דיון ...

talispiritualeducation.org.il/file/306 - Translate this page

כשמיינדפולנס מובא כתרגום המונח הפאלי סאטי (או סמרטי בסנסקריט) הוא איננו מאפשר ...

... mindfulness is used to translate the Pali word sati (or smṛti in Sanskrit) it

קשטרה קשראניה - יוגה / מושגים, הגדרות ושליבים ביוגה.

www.iyengar-yoga.co.il/.../קשטרה-קשראניה-יוגה-מושגים-ה/ - Translate this page

פראמנה - תפיסה נכונה (pramana); ויפאריהיה - תפיסה מוטעית או ידע חלקי (viparyaya); ויקאלפה

- דמיון או רעיון שגוי (vikalpa); נידרה - שינה (nidra); סמרטי - זיכרון (smṛti).

स्मृति Smṛti (memory)

SMRITI (स्मृति) Meaning in Hindi

1. स्मृत, स्मृति स्मरण शक्ति जिससे बीती हुई बातें मन में किसी रूप में बनी रहती हैं।
2. मेमरीबीती हुई बातों का वह ज्ञान जो स्मरण शक्ति के द्वारा फिर से एकत्र या प्राप्त होता हो।
3. अनुस्मरण
4. रिफ्लेक्शन साहित्य में क किसी पुरानी या भूली हुई बात का फिर से याद आना, जो एक संचारी भाव माना गया है।
5. प्रिय के संबंध की देखी या सुनी हुई बातें रह रहकर याद आना, जो पूर्व राग की दस दशाओं में से एक है।

<http://shabdKosh.raftaar.in/Meaning-of-SMRITI-in-Hindi>

smṛti English Meaning:

स्मृति Noun, Feminine

- memory
- retention
- a code of laws

<http://www.englishindi.com/english-word-for-smṛti.html>

سمرتی

Azra Strah Od Smrti - ScorSer

ar.scorser.com/S/مفاتیح+النغمات/Smrti/-1/1.html - Translate this page

Azra Strah Od Smrti أوتار الجیتار, نغمات الأغانی 7, أوتار الجیتار, جدول موسیقی, نغمات موسیقیة. Strah ... Od Smrti. أزرا. التطوير التنظيمی Smrti. المفاتیح ...

Bombarder Glasnik Smrti - ScorSer

ar.scorser.com/S/الأغانی/Bombarder...Smrti/-1/1.html - Translate this page

Bombarder Glasnik Smrti أوتار الجیتار, نغمات الأغانی 12, أوتار الجیتار, جدول موسیقی, نغمات موسیقیة. ... Smrti. Bombarder. Glasnik. المفاتیح والنغمات. Tabs.

Bombardier Glasnik Smrti - ScorSer

ar.scorser.com/S/الأغانی/Bombardier...Smrti/-1/1.html - Translate this page

Bombardier Glasnik Smrti أوتار الجیتار, نغمات الأغانی 9, أوتار الجیتار, جدول موسیقی, نغمات موسیقیة. ... Glasnik Smrti. مدغی. Glasnik. المفاتیح والنغمات.

سْمَرْتِي

«درمه» یا شریعت هندوی - پایگاه مجلات تخصصی نور

www.noormags.ir/view/fa/articlepage/54913/«درمه-یا-شریعت-هندوی»

منابع مهم درمه عبارتند از: 1- مَتون سروتی (Sruti) یا مَتون منزل 2- مَتون سمرتی (Smrti) یا مَتون انسانی (فکری) 3- آجار (Acara) یا عرف 4- آتم (Atma) یا وجدان قوانین درمه از ...

«درمه» یا شریعت هندوی - Noor Specialized Magazined

www.noormags.ir/view/en/articlepage/3190/429/text

شش‌گانه تفکر هندی به‌شمار می‌رود. 1- 2- سمرتی (Smrti) (به‌معنی به یادآوردنی و ذهنی است و اصطلاحاً به مَتونی که حاصل فکر و تأمل بشری است اطلاق می‌شود): از آنجا که مَتون ...

سمرتی | QuickiWiki

www.quickiwiki.com/fa/سمرتی - Translate this page

سْمَرْتِي (به سانسکریت: स्मृति)، با تلفظ Smṛti و به معنای «یادمانده»، اصطلاح عامی است برای همه حجم وسیعی از دانش مقدس دینی هندوها که به خاطرها آمده و در سنت هندوی ...

Smrti

A minor god. In some references, called **Smrti**.

<http://www.mythologydictionary.com/buddhist-mythology.html>



स्मृति سمرتی

<http://uh.learnpunjabi.org/default.aspx>



स्मृति ਸਿਮਰਤੀ

<http://h2p.learnpunjabi.org/default.aspx>



ਸਿਮਰਤੀ ਫ਼ਰਿਸ਼ਤਾ ਸਮਰਤੀ فرشته

<http://g2s.learnpunjabi.org/default.aspx>

ਸ੍ਰੁਤਿ

Shaheed Mohiuddin Smriti Sangsad-শহীদ মহিউদ্দিন স্মৃতি ...

<https://www.facebook.com/...Smriti...স্মৃতি.../4092...> - Translate this page

Shaheed Mohiuddin Smriti Sangsad-শহীদ মহিউদ্দিন স্মৃতি সংসদ, Comilla. 53 likes · 1 talking about this. মরতেই হবে যখন, শহীদি মরণ দিও আমাকে ___ শহীদ মহিউদ্দিন.

Sopnohin Smriti -স্বপ্নহীন স্মৃতি | Facebook

<https://www.facebook.com/bidhan.sarkar> ▾ Translate this page

Sopnohin Smriti -স্বপ্নহীন স্মৃতি, Comilla. 323 likes · 2 talking about this. স্মৃতির মুক্কা মালায় জ্বলে তাঁর নাম।

জাতীয় স্মৃতিসৌধ - উইকিপিডিয়া

bn.wikipedia.org/.../জাতীয়_স্মৃতি... ▾ Translate this page Bengali Wikipedia ▾

জাতীয় স্মৃতি সৌধ. JSS.jpg. সাধারণ তথ্য. অবস্থা, জাতীয় শহীদদের স্মরণে ... চিত্রমালা[সম্পাদনা]. Jatiyo Smriti Soudho, Savar (2).jpg. Jatiyo Smriti Soudho, Savar (3).

Smṛiti

For Smṛiti in the Buddhist context, see [Mindfulness](#).

Smṛiti (Sanskrit: स्मृति, IAST: *Smṛiti*) literally “that which is remembered,” refers to a specific body of [Hindu religious scripture](#) attributed to an author, in contrast to [Śrutis](#) (the Vedic literature) considered authorless, divine in its traditions.^[1] *Smṛiti* is a derivative work and is considered less authoritative than *Śruti* in Hinduism.^[2]

The Smṛiti literature is a corpus of diverse varied texts.^[2] This corpus includes, but is not limited to the six Vedāngas (the auxiliary sciences in the Vedas), the epics (the Mahābhārata and Rāmāyana), the Dharmasūtras and Dharmasāstras (or Smṛitiśāstras), the Arthashastras, the Purānas, the Kāvya or poetical literature, extensive *Bhasyas* (reviews and commentaries on *Śrutis* and non-*Śruti* texts), and numerous *Nibandhas* (digests) covering politics, ethics (*Nitiśāstras*),^[3] culture, arts and society.^{[4][5]}

1 Etymology

Smṛiti is a Sanskrit word, from the root Smara (स्मर), which means “remembrance, reminiscence, thinking of or upon, calling to mind”, or simply “memory”.^[3] The word is found in ancient Vedic literature, such as in section 7.13 of the [Chandogya Upanishad](#). In later and modern scholarly usage, the term refers to tradition, memory, as well as a vast post-Vedic canon of “tradition that is remembered”.^{[3][6]}

Smṛiti is also symbolic synonym for number 18, from the 18 scholars who are credited in Indian tradition for writing dharma-related smṛiti texts (most have been lost).^[3] In linguistic traditions, *Smṛiti* is the name of a type of verse meter. In Hindu mythology,^[7] *Smṛiti* is the name of the daughter of *Dharma*^[8] and *Medha*.^[9]

David Brick states that the original meaning of smṛiti was simply tradition, and not texts.^[10]

2 Texts

Smṛitis represent the remembered, written tradition in Hinduism.^[4] The Smṛiti literature is a vast corpus of derivative work. All *Smṛiti* texts are regarded to ultimately be rooted in or inspired by *Śruti*.^[1]

The *Smṛiti* corpus includes, but is not limited to:^{[4][11]}

1. The six [Vedāngas](#) (grammar, meter, phonetics, etymology, astronomy and rituals),^{[4][12][13]}
2. The [Itihasa](#) (literally means “so indeed it was”), Epics (the Mahābhārata and Rāmāyana),^{[4][6]}
3. The texts on the four proper goals or aims of human life:^[14]
 - (a) **Dharma**: These texts discuss *dharma* from various religious, social, duties, morals and personal ethics perspective. Each of six major schools of Hinduism has its own literature on dharma. Examples include [Dharma-sutras](#) (particularly by [Gautama](#), [Apastamba](#), [Baudhayana](#) and [Vāsiṣṭha](#)) and [Dharma-sastras](#) (particularly [Manusmṛiti](#), [Yājñavalkya Smṛiti](#), [Nārada-smṛiti](#) and [Viṣṇu-smṛiti](#)). At personal dharma level, this includes many chapters of [Yogasutras](#).
 - (b) **Artha**: Artha-related texts discuss *artha* from individual, social and as a compendium of economic policies, politics and laws. For example, the [Arthashastra](#) of [Kautilya](#), the [Kamandakiya Nitisara](#),^[15] [Bṛihaspati Sutra](#),^[16] and [Sukra Niti](#).^[17] [Olivelle](#) states that most Artha-related treatises from ancient India have been lost.^[18]
 - (c) **Kama**: These discuss arts, emotions, love, erotics, relationships and other sciences in the pursuit of pleasure. The [Kamasutra](#) of [Vātsyāyana](#) is most well known. Others texts include [Ratirahasya](#), [Jayamangala](#), [Smaradipika](#), [Ratimanjari](#), [Ratiratnapradipika](#), [Ananga Ranga](#) among others.^[19]
 - (d) **Moksha**: These develop and debate the nature and process of liberation, freedom and spiritual release. Major treatises on the pursuit of moksha include the later [Upanishads](#) (early Upanishads are considered *Śruti* literature), [Vivekachudamani](#), [Bhagavad Gita](#), and the [sastras on Yoga](#).
4. The [Purānas](#) (literally, “of old”),^{[4][6]}
5. The [Kāvya](#) or poetical literature,^[4]
6. The extensive *Bhasyas* (reviews and commentaries on *Śrutis* and non-*Śruti* texts),^[4]

7. The sutras and shastras of the various schools of Hindu philosophy.^[20]
8. The numerous *Nibandhas* (digests) covering politics, ethics (*Nitisastras*),^[3] culture, arts and society.^[4]

2.1 The structure of Smriti texts

The *Smriti* texts structurally branched, over time, from so-called the “limbs of the Vedas”, or auxiliary sciences for perfecting grammar and pronunciation (part of *Vedāngas*).^[21] For example, the attempt to perfect the art of rituals led to the science of *Kalpa*, which branched into three *Kalpa-sūtras*: *Srauta-sūtras*, *Grhya-sūtras*, and *Dharma-sūtras* (estimated to have been composed between 600-200 BCE).^[22] The *Srauta-sūtras* became texts describing the perfect performance of public ceremonies (solemn community *yajnas*), the *Grhya-sūtras* described perfect performance of home ceremonies and domestic rites of passage, and *Dharma-sūtras* described jurisprudence, rights and duties of individuals in four *Ashrama* stages of life, and social ethics.^[21] The *Dharma-sūtras* themselves became the foundations for a large canon of texts, and branched off as numerous *Dharma-sastra* texts.^[21]

Jan Gonda states that the initial stages of *Smriti* texts structurally developed in the form of a new prose genre named *Sūtras*, that is “aphorism, highly compact precise expression that captured the essence of a fact, principle, instruction or idea”.^[23] This brevity in expression, states Gonda, was likely necessitated by the fact that writing technology had not developed yet or not in vogue, in order to store growing mass of knowledge, and all sorts of knowledge was transferred from one generation to the next through the process of memorization, verbal recitation and listening in the 1st millennium BCE. Compressed content allowed more essential, densely structured knowledge to be memorized and verbally transferred to the next generation in ancient India.^[23]

3 Role of Smriti in Hindu Law

Smritis contribute to exposition of the Hindu *Dharma* but are considered less authoritative than *Śrutis* (the Vedic corpus that includes early *Upanishads*).^[24]

3.1 Earliest Smriti on Hindu Law: Dharma-sūtras

The root texts of ancient Hindu jurisprudence and law are the *Dharma-sūtras*. These express that *Shruti*, *Smriti* and *Acara* are sources of jurisprudence and law.^[25] The precedence of these sources is declared in the opening

verses of each of the known, surviving *Dharma-sūtras*. For example,^[25]

The source of *Dharma* is the *Veda*, as well as the tradition [*Smriti*], and practice of those who know the *Veda*. – Gautama *Dharma-sūtra* 1.1-1.2

The *Dharma* is taught in each *Veda*, in accordance with which we will explain it. What is given in the tradition [*Smriti*] is the second, and the conventions of cultured people are the third. – Baudhayana *Dharma-sūtra* 1.1.1-1.1.4

The *Dharma* is set forth in the *vedas* and the *Traditional Texts* [*Smriti*]. When these do not address an issue, the practice of cultured people becomes authoritative. – Vāsiṣṭha *Dharma-sūtra* 1.4-1.5

—Translated by Donald Davis, *The Spirit of Hindu Law*^[25]

3.2 Later Smriti on Hindu Law: Dharma-smriti

The *Smritis*, such as *Manusmriti*, *Naradasmriti*, *Yajnavalkya Smriti* and *Parashara Smriti*, expanded this definition, as follows,

वेदोऽखलितो धर्ममूलं स्मृतशीले
च तद्वदिताम् । आचारश्चैव
साधूनामात्मनस्तुष्टरिव च ॥

Translation 1: The whole *Veda* is the (first) source of the sacred law, next the tradition and the virtuous conduct of those who know the (*Veda* further), also the customs of holy men, and (finally) self-satisfaction (*Atmanastushṭi*).^[26]

Translation 2: The root of the religion is the entire *Veda*, and (then) the tradition and customs of those who know (the *Veda*), and the conduct of virtuous people, and what is satisfactory to oneself.^[27]

—*Manusmriti* 2.6

वेदः स्मृतिः सदाचारः स्वस्य च
प्रियमात्मनः । एतच्चतुर्विधिं प्राहुः
साक्षाद् धर्मस्य लक्षणम् ॥

Translation 1: The *Veda*, the sacred tradition, the customs of virtuous men, and one’s own pleasure, they declare to be the fourfold means of defining the sacred law.^[26]

Translation 2: The *Veda*, tradition, the conduct of good people, and what is pleasing to oneself – they say that is four fold mark of religion.^[27]

—*Manusmriti* 2.12

The Yajnavalkya Smṛiti includes four Vedas, six Vedāngas, Purāna, Nyāya, Mimāṃsā and other śāstras, in addition to the ethical conduct of the wise, as sources of knowledge and through which sacred law can be known. It explains the scope of the Dharma as follows,

Rites, proper conduct, Dama (self-restraint), Ahimsa (non-violence), charity, self-study, work, realisation of Atman (Self, Soul) through Yoga – all these are Dharma.^{[28][29]}

—Yajnavalkya Smṛiti 1.8

Levinson states that the role of *Śruti* and *Smṛiti* in Hindu law is as a source of guidance, and its tradition cultivates the principle that “the facts and circumstances of any particular case determine what is good or bad”.^[30] The later Hindu texts include fourfold sources of *Dharma*, states Levinson, which include *Atmanastushṭi* (satisfaction of one’s conscience), *Sadacara* (local norms of virtuous individuals), *Smṛiti* and *Sruti*.^[30]

3.3 Bhasya on Dharma-smṛiti

Medhatithi’s philosophical analysis of and commentary on criminal, civil and family law in Dharmasāstras, particularly of Manusmṛiti, using Nyāya and Mimāṃsā theories, is the oldest and the most widely studied tertiary *Smṛiti*.^{[31][32][33]}

4 See also

- Smṛiti
- Śruti
- Śāstra
- Sūtra
- Yuga Dharma

5 References

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- [2] James Lochtefeld (2002), “Smṛiti”, *The Illustrated Encyclopedia of Hinduism*, Vol. 2: N–Z, Rosen Publishing, ISBN 978-0823931798, page 656-657
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- [6] Gerald Larson (1993), The Trimūrti of Smṛiti in classical Indian thought, *Philosophy East and West*, Vol. 43, No. 3, pages 373-388
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- [8] literally morality, ethics, law, duty, right living
- [9] literally, prudence
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- [29] Sanskrit: Yajñavalkya Smṛiti page 27;
Transliteration: Yajñavalkya-Smṛiti Chapter 1, Thesaurus Indogermanischer Text und Sprachmaterialien, Germany;
Quote: “Ijya Acāra Dama Ahimsa Dāna Svādhyāya Karmaṇam, Ayam tu Paramo Dharma yad Yogena Atman Darshanam”
- [30] David Levinson (2002), *Encyclopedia of Crime and Punishment*, Volume 1, SAGE Publications, ISBN 978-0761922582, page 829
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6 External links

- Arsha Vidya Gurukulam
- Sanskrit site with comprehensive library of texts
- Smṛiti on Hindupedia, the Hindu Encyclopedia

Sources

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7.1 Text

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