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ṣaṭkikā (Skt. ṣaṭka, Pali chakka, plus -i-kā), *set of six*, *hexad*: MSV iii.83.8.

ṣaṭpañcika, adj., *consisting of six or five*: °kayā vācā dharmadeśanāyāḥ Mvy 8426; refers to situation of Pali Vin. iv.22.17 (uttari-chappañca-vācāhi).

Ṣaṭpura, n. of a locality: Māy 47.

ṣaḍ-akṣari, (1) n. of a magic formula of six syllables (om maṇi padme hūm, Kv 76.6): Kv 67.3 ff.; 74.15 etc.; 76.4 etc.; (2) n. of a rākṣasi: Māy 243.29.

Ṣaḍaṅga (misprinted Ṣaḍ°), n. of a nāga king: Māy 246.19.

ṣaḍabhijñā, adj. Bhvr., possessing the six **abhijñā**: SP 90.7; 129.10; 150.2; 155.2; 180.1; see s.v. **traividya**.

ṣaḍ-āsīti (= Pali chaḷāsīti), 86; cf. **catur-āsīti**, and § 19.35: Mv iii.96.23 = 101.4 and 6 (vs, metr. indifferent).

ṣaḍi, as (stem)-form of Skt. ṣaṣ, *six*: LV 414.19: 420.1 (vss); see § 19.24.

ṣaḍvargika, m. pl., = °vārg°: Divy 329.19; Av ii.139.8; MSV ii.99.3; 199.13 ff.

ṣaḍvargiya, m. pl., = next: Divy 306.28; 307.6 ff.; 489.20 ff.

ṣaḍvārgika, m. pl. (= prec. two and Pali chabaggiya), *members of the group of six (monks)*, see Childers and PTSD: Mvy 9255 = Tib. drug sde. Their names are given 9471–6: Nanda, Upananda, Punarvasu, Chanda, Aśvaka, Udāyin; the Pali list agrees only in part. Nanda and Upananda also belong to this group in Divy; see s.v. **Nandopananda**. In Pali they seem to be represented as followers of the Buddha, though very imperfect ones, often transgressing rules of propriety. In BHS, at least in Divy, they seem to be heretics from the Buddhist standpoint.

ṣaḍ-vālaka, m. or nt., n. given to the specially strong gate built by Suddhodana to guard the Bodhisattva; *having six bars* (?); perh. read °vāra-ka, but even this does not seem closely paralleled in the required mg.: Suddhodanena rājakumārasya ṣaḍvālako (no v.l.) nāma dvāro kārāpito pañcapuruṣaśatehi apāvuriyati Mv ii.157.19; tena (sc. yakṣeṇa) °ka-dvāram (here by em.; mss. paṭṭālaka-dvāram, or only ṣa-dvāram!) apāvṛtam, ghoṣaṃ ca nighṛitam 161.3.

Ṣaḍviśānapāta, n. of a former Buddha: Mv i.140.12. **ṣaṇṇa** = Skt. ṣaṇḍa, *thicket*: nānādvijonnādītavṛkṣa-ṣaṇṇe (Bhvr.) vane viśokā muditā ramāmi Gv 408.4 (vs). See § 2.16.

ṣaṣṭikodana, (cheap) *porridge made of quick-ripening rice* (Skt. ṣaṣṭika, °kā): AsP 239.3, 4.

ṣaṣṭo (ṣaṣ- plus -tas), so read with v.l., as quasi-abl. to ṣaṣ-, *in relation to the six* (senses): ṣaṣṭo (Senart °tho) adhipatī rājā Mv iii.384.6 (vs), *he that is overlord in relation to the six* (senses) *is a (true) king*; answers the question of line 3, kim adhipatī rājā (so mss.); corresp. Pali, Dh. comm. iii.233.3, cha-dvārādhīpatī rājā (also refers to the senses; dvāra is used in Pali of their outlets).

[**ṣaṣṭhī**, in Mv ii.21.2 (vs): (atra kim kāraṇaṃ uktaṃ yaṃ sapta kramate kramān,) na ca aṣṭa na ca ṣaṣṭhī atra āgamaṇaṃ ṣṇu, ... *why he takes seven steps, and not eight or ...* (?) Senart em. ṣaṣṭi, *sixty*, which seems to be correct; see P. Mus, Barabudur 492, 480; Mv i.318.10 caṅkrama-ṣaṣṭiḥ, *a promenade of sixty paces*. The only alternative, so far as I see, would be the unattractive one of understanding the ordinal ṣaṣṭhī in the mg. of the cardinal, *six*; the sense would, to be sure, then be simple.]

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sa-, inseparable prefix in 'pleonastic' positive use, as opp. of neg. (= Pali id., see Childers); **sace(t)**, **saca**, **sacchambita**, **saśakya**, **sāntarabāhis**, **santika** and **sā°** (°ke), see s.vv.: (lokapālān yakṣarākṣasa-)gandharvabhujagaṇa-saparivṛtān LV 209.19 (prose), *attended by crowds of ...*; paribubhuksitā (so Senart em., mss. paribhuk°) sma sapipāsītā (Senart em. sampi°, but no such cpd. is recorded) sma Mv i.8.2 (prose), *we are hungry, we are thirsty*; ayoguḍā hi agnismim yathā-d-iva (so mss.) satāpitā (so mss.) Mv i.15.15 (vs); this could be interpreted as m.c. for samtāpitā(h), which Senart reads (unmetr.) by em.; sa-prthagjanasevitāṃ (dharmaṃ) Mv i.33.13 (vs); sajaḍaḥ sajaḍatara bhavati Śikṣ 152.12 (prose), *he is stupid, very stupid*. Cf. **sajyotibhūta**, **satejobbhūta**, which do not require similar interpretation. (In **sayyathidam**, °thāpi, etc., the pronoun sa, tad, is concerned.)

saṃyathidam = **sayya°**, q.v.: Māy 251.4. Cf. next. **saṃyadhāpi nāma** = **tad** (**say**)-**yathāpi nāma**, see s.v. **yathāpi 2**, and cf. prec.

Samyamani, Divy 60.15 (aśīti varṣasahasrāyusāṃ manuṣyāṇāṃ Śaṅkha nāma rājā bhaviṣyati) °nī-cakravartī (so text, as cpd., with capital S-, but Index °manin, ruler) caturantavijetā dhārmiko dharmarājā ... May not °manī-cakravartin mean *emperor of* (residing in) **Samyamani** (Yama's city)?

Samyuktaka (nt.) = next: Divy 333.10. Also occurs in names of sections of the Madhyamāgama; see e.g. **Samādhi-samy°**.

Samyuktāgama, m., n. of a section of the canon, = Pali SN: Mvy 1424.

saṃyoga (m., = Pali id.), *binding, attachment* (in bad sense): (iyaṃ dṛṣṭiḥ samrāgāya saṃvartate nāsaṃ-rāgāya saṃdveṣāya) nāsaṃdveṣāya saṃmohāya nāsaṃ-mohāya saṃyogāya nāsaṃ° Av ii.188.9.

saṃyojana, nt., once (Gv 387.3) °nā (= Pali °na, or saññojana, Pugg. 22.11 ff.), *fetter*, as binding to existence, to misery: parikṣiṇa-bhava-°na ity ucyate (Buddha) LV 425.21; without listing or number, °nāḥ Ud iii.6; (sg.) iv.29; xv.6 (pl. ?); xx.1; sāvaśeṣa-°na (kālaṃ kṛ-) Divy 302.21; 553.24; 555.27–8, (to die) while having (some) *fetters remaining*; °nam Mvy 2134, foll. by bandhana, anuśaya, paryutthāna, upakleśa, paryupasthāna (read with var. paryavasth°); cf. °na-bandhanānuśayopakleśa-paryavasthānānāṃ Bbh 202.20; na °nayā (by any *fetter*) bandhanānuśayaparyavasthāna-vaśagatāḥ Gv 387.3; there are 10, as in Pali (see PTSD, order slightly diff.), listed AbhidhK. LaV-P. v.84 and 87, in two groups (also in Pali), called **avarabhāgiya**, q.v. (viz. satkāyadrṣṭi, śīlavrataparāmarśa, vicikitsā, kāmaccchanda, vyāpāda), and **ūrdhvaḥbhāgiya**, q.v. (viz. rūparāga, ārūpyarāga, audhatya, māna, avidyā); the first three are also specially listed as three saṃyojana, e.g. Lañk 117.14 (with vicikitsā as No. 2 and śīlavrata° as 3, as in Pali), for reasons explained AbhidhK. op. cit. 85–87; they are prob. meant by triṇi °nām (tyaktvā) Mv i.192.7 (vs); trayāṇāṃ °nānāṃ MSV ii.86.11; Divy 534.3; but Divy 533.28 may intend to name