

of (another?) Buddha: Samādh p. 7 lines 24 ff.; (3) n. of a future Buddha, rebirth predicted for King Śubhavyūha: SP 469.6.

**Śalendraskandha**, n. of a Bodhisattva: Gv 442.20.

**śālmali-vana** (m. or nt.; cf. Pali satti-simbali-vana; AMg. simballi, n. of a tree in hell; Skt. śālmali, 1 and 3 in pw), n. of a hell: samjive 'sipattre (read asi°) ca tathaiva °vane ... vaset Mmk 115.1 (vs).

**śāsvata-drṣṭi**, f. (= Pali sassata-ditṭhi), the doctrine of eternality (that the world etc. is eternal), eternalism: Bbh 67.22 (see s.v. **ekatya-śāsvatika**).

**śāsvata-drṣṭika**, m., an adherent of eternalism (see prec.): Bbh 67.22.

**Śāsvatavajra**, n. of an author: Sādh 211.11 etc.

**śāsvatavādin**, adj. (= Pali sassatavādi), one who says things are eternal: Bbh 67.23 (see s.v. **ekatya-śāsvatika**).

-**śāsvatika**, see **ekatya-śāś°**.

**śāsvatoccheda-**, permanence and annihilation (both denied to the world, see **śāśvatam**): Lañk 22.10 = 264.7 (others, see Suzuki's Index, and Studies).

**Śāsanāda**, n. of a mountain: Māy 254.11.

**śāsaniya**, adj., gdve. (§ 3.42), to be instructed: LV 363.13 (vs).

**śāstar** (Skt.), teacher: ep. of a Buddha, śāstā deva-manuṣyāṇām or (usually) devāṇām ca manuṣyāṇām ca, Mvy 11; in cliché describing stock characteristics of a B. (a few of many passages s.v. **puruṣadamyasārathi**); śat °tārah, the six (heretical) teachers, Mvy 3544 (with list of names, see s.v. **Pūraṇa Kāśyapa**); RP 35.8 (acc., sac-chāstfms).

**śāstāra-vādin**, see **vādin** (2).

? **Śāstraviśārada**, (perh.) n. of a disciple of Buddha: Mv i.182.19 (but perh. more likely adj. with a preceding name).

**śāstrāvarta**, in LV 126.7 °tām, acc. sg., sc. lipim, a kind of script. The true text prob. had śāstrāvartālipim, as indicated by Tib. which adds yi ge = lipi; every other item in the list ends in -lipim. Does it mean *writing (designed) for science*? Cf. **gaṇanāvarta-lipi**, which follows °tām.

**śikyā** (cf. Pali sikkā, Skt. śikya and Lex. śikyā), loop: jala-kayāpi vidhyataḥ (dual; in play with women) MSV iii.16.9.

**śikṣa**, nt., for **śikṣā**, q.v.

**śikṣaṇā** (= Skt. °ṇa, nt., Pali sikkhaṇa), disciplined observance (with loc.): ekasyāṃ śikṣāyāṃ śikṣaṇāyāṃ aśaktasyetaraśikṣānabhyāsād anāpattiḥ Śikṣ 11.7.

**śikṣā** (see also **śiṣyā**), (1) śi° tisrah (or, in Mvy 929, trīpi śikṣāni), (the three) instructions (Pali sikkhā), viz. by the Vinaya (-piṭaka) in reference to moral conduct (adhi-śīlam), by the Sūtra in reference to thought, intellect (adhicittam), by the Abhidharma in reference to wisdom, insight (adhiprajñam); correspondingly in Pali: see Sūtrāl. xi.1; xx.17; Mvy 929; Dharmas 140; śikṣāsu RP 30.11. The words adhiśīlam etc. were orig. adverbs (adhi governing the second member, in a manner referring to ...) and are still so used, e.g. Bbh 373.20-21 adhiśīlam (and adhicittam, adhiprajñam) śikṣā; loc. forms are also used in the same way, as adhicitta ca āyogaḥ Ud xxxii.27(32) = Pali Dnp. 185 (same text). These forms may be turned into adjectives: adhiśīlo vihāro Bbh 335.1; sa vihārah adhicitta ity ucyate Bbh 338.21 (this usage seems not recorded in Pali). Often the stems adhiśīla-, adhicitta-, adhiprajñā- are used as prior members of cpds., in which case precise analysis becomes difficult; so Bbh 185.14; 333.2; 335.3; 338.24; 341.8; etc. But sometimes adhiprajñā-śikṣā is used as a cpd., Dharmas 140, the prior member being then evidently taken as stem of a noun. As nouns, adhiśīla, adhicitta, and adhiprajñā, like their Pali equivalents, are used Mvy 930-2; Bbh 317.2 (parallel with adhimuktih),

being then reinterpreted (with adhi = adhika) as *superior morality, intellect, wisdom*, see CPD s.vv. adhiśīla, °citta, °paññā; (2) like Pali sikkhā (tho PTSD and Childers do not clearly recognize the fact), śikṣā also means *morality*, perhaps as a reflex of its use in the cpd. **śikṣā** (Pali sikkhā)-**pada**, q.v.: Bhik 10a.1, after repetition of the five śikṣāpada the novice says, teṣāṃ ... śikṣāyāṃ anuśikṣe, I (will) imitate them (see **anuśikṣati**) in moral conduct.

**śikṣā-dattaka**, m. (no parallel noted in Pali), one that has been given (a penance, for a serious offense) according to the rules (see AbhidhK. LaV-P. iv.98, note 3; penitent; Sūtrāl. xi.4, note 4, wrongly Lévi): Mvy 8723 = Tib. bslab pas byin pa; MSV ii.154.13, one of five persons not to be made kaṭhināstāraka; iii.67.9; 69.4 (in these follows caritamānāpva).

**śikṣāpada**, nt. (Skt. in Harṣac.; = Pali sikkhāpada, see also **śiṣyā**), moral commandment; as in Pali, there are five incumbent on all Buddhists, referred to as binding on an upāsaka and listed Mv iii.268.10-13, in the form of promises made, yāvajjivam prāṇātipātāt (adattādānāt, kāmehi mithyācārāt, mṛṣāvādāt, surāmaireyamadyapramādashānāt) prativiramisiyam; the second five bind only monks, śrāmaṇerasya śikṣāpadaṃ iii.268.16-17, here not listed but referred to, yāvaj (this means that the first four are understood) jātarūparajatapratigrahaṇa-śikṣāpadaṃ dhārayāmi 17; the first eight are listed Mvy 8693-8700 in the form of cpds. in -viratiḥ (6-8 being gandhamālyavilepanavarnaka-[-rouge etc.]-dhāraṇa-v°, uccaśayana-mahāśayana-v°, vikālabhojana-v°); here omitted is nṛtya-gītavādītā, which is separate in the Pali list but grouped with gandhamālyavilepana in AbhidhK. LaV-P. iv.47, altho this text proceeds to point out that the standard number ten is made up by separating these two (and adding the prohibition against gold etc., which curiously, in AbhidhK. as in Mvy, is left out of the formal list of eight); the order of the second group of five varies slightly in different lists; pañca śi° Mv i.211.14 = ii.15.13 (observed by the Bodhisattva's mother while carrying him); i.321.18; in Śikṣ 174.1 ff., besides the 'five' and 'ten' śi°, are mentioned larger numbers, ye ca bodhisattvasaṃvaraṃ caturthaṃ śataṃ (Tib. acc. to note 400) śikṣāpadānāṃ dhārayanti, ye punar abhiniṣkrāntagrāhāvāsā bhikṣavaḥ (250 śi°) ... dhārayanti, and 500 which nuns keep; no number, Mv iii.52.2; 265.14 (buddhaprajñāpti-śi°): Divy 51.8; 549.6.

**śikṣāpayati** (= Pali sikkhāpeti), caus. to Skt. śikṣati (Pali sikkhati), teaches (two accs.): °peti Mv iii.362.5; °pehi 4, kumārasataṃ iṣvastrajñānaṃ °payiṣyāmi 1; ppp. lipim °pito iii.394.9; all prose.

**Śikṣāsammuccaya**, n. of a work (Śikṣ): Śikṣ 16.1.

**śikṣitaka**, f. °ikā (Skt. °ita, endearing dim.), learned, skilled: -nṛtya-su-°tikām, of a daughter of Māra: LV 323.7 (vs; text °sikṣ°).

**Śikhaṇḍin**, (1) n. of a devaputra, as whose son the horse Kaṇṭhaka was reborn in heaven: Mv ii.190.11; (2) n. of a brahman, kinsman of Trapuṣa and Bhalika in a former birth, reborn in Brahmaloḥa: LV 386.11, 20; (3) n. of a son of King Rudrāyana: Divy 545.5; 556.5 ff.; Karmav 58.10; (4) n. of a yakṣa: Māy 49.

**Śikharadhara**, n. of a deity in the Tuṣita heaven: Mv i.174.1 (here also called a Bodhisattva); iii.345.16.

**Śikharābha**, see **Śikhalābha**.

**śikhala** (= Skt. śikhara), peak: śaila-śi° LV 338.20 (all mss.); Gv 379.20; see also **Vimalaśikhala** and next.

**Śikhaladatta** (Senart Śikhara°, with 1 inferior ms.; cf. **śikhala**), n. of a former Buddha: Mv i.141.14.

**Śikhalābha**, read Śikharābha with 2d ed., n. of a Buddha: Gv 257.3 (vs).

**śikhā-bandha**, m., (1) (= Pali sikkhā°, DN i.7.21), a particular manner of doing up the hair (top-knot; in Pali, acc. to DN comm. i.89.3 ff., with ornamentation): °dham kṛtvā Mmk 38.19; (2) a particular technique of wielding