

°sika, adj. (to *su-bhāṣaṇa = Skt. subhāṣita plus -ika), functioning (or, that which functions) as fee for a noble (holy, religious) utterance: tena rājñā °ṣapikasyārthe suvarṇaṇaṭṭako . . . paryaṭito, na ca tat subhāṣitam upalābhyate Av i.219.2, the king sent around a basket of gold for the purpose of getting a noble utterance (Speyer, a sayer of beautiful religious sentences), and that utterance was not found; read °ṣinika, or better °ṣanika, as in Av, for °sinika in Divy 116.18 (the mg. is made clear by 115.10 ff., yady api te, i.e. Supriya, subhāṣitasāyārgamaṇim prayaccheyu . . ., if they should give you a jewel as reward for a noble utterance . . .); Supriya later (116.13) preaches to kimnarīs, who give him many jewels (17), and (18) dharmadeśanā-varjītāṣ caikaṃ saubhāṣinikaṃ (so text, read as above) ratnam anuprayacchanti, being (previously) deprived of religious instruction, gave him a jewel as reward for his noble utterance; so also in 117.15, tā api dharmadeśanā-varjītāṣ, tā eva viśiṣṭataram saubhāṣinikaṃ (so text, read as above) . . . ratnam anuprayacchanti; and so also 118.19. See next.

saubhāsika, f. °kī, ep. of dakṣiṇā, read **saubhāsika** or **saubhāṣanika**, q.v., serving as reward for noble (holy, religious) utterances: śramaṇabrāhmaṇebhyo dakṣiṇām (teacher's fee) pratīṣṭhāpayitum mūrdhagāminim (read ūrdhva-gā° with 229.11) saubhāṣikim (so text, read as above) . . . āyatyām svargasamvartanīm Divy 502.(11)–12 (Index splendid); the closely parallel passage 229.12 has saubhāyakarim, causing felicity, instead of this word.

saumanasyaka, acc. to Senart nt. = °sya, joy; but I am not sure that it is not an adj., joyous: (ye, sc. Buddhas, sarvagunasampannā lokānām anukampakā,) grhitā atyanta (so, or abhyanta, mss.; Senart °tam) teṣām sāmjalī saumanasyakā Mv i.182.(14)–15 (vs), accepted (may be) on their part this very joyous salutation (?).

Saumitrā, n. of a river: Māy 253.5; in a list between Carmanvatī and Viśvāmitrā.

saumilakā, or (v.l. Index, and Mironov) °likā, a kind of cloth-material, acc. to Tib. (behu phrug, v.l. phrag) and Chin. made of calf's skin or hair, = **somila** or °lā which replaces it in similar list in Bhik: Mvy 9175.

? **saumeru**, adj. (irregular deriv. from Sumeru, = Skt. saumerava), of Sumeru: °ru mūrdhaḥ (! read mūr-dhnaḥ, acc. pl.) prabhayā spharitvā Gv 336.26 (vs), suffusing the peaks of S. with light. Perhaps, however, we should read Sumeru-mūrdhnaḥ.

? **Saumbhavatsabāhu**, n. of a former Buddha: Mv i.139.9. As Senart notes, prob. corrupt; hardly to be derived from a cpd. of Śumbha-.

saumyaka, adj. (= Skt. saumya; -ka perh. m.c.?), gentle: °ko viśālākṣo Mv ii.220.10 (vs), in description of Śyāma(ka).

saurya, nt. (= Pali soracca; to **sūrata**, **su°**, plus -ya; also written soratya and erroneously **sauryabhya**, q.v.), gentleness, mildness; regularly rendered by Tib. des pa, see **sūrata**: oftenest closely associated with kṣānti, Mvy 1115; SP 234.8 (all mss. °bhya, ed. em.); 236.9; Śikṣ 183.14; 326.12; KP 153.5 (sor°); Dbh 13.19; 37.11; Dbh.g. 51(77).20; Bbh 20.12; 143.27; Ud xix.2; with **sukhasamvāsa**, q.v., Bbh 333.6; without either of these words, Mvy 6597; Jm 41.3; Bbh 368.26 (a-sau°); Śikṣ 46.14 (dharma-sau°, the gentleness of, according to, the law; not love for the law with Bendall and Rouse).

[**sauryabhya**, nt., false writing for **sauryatya**, q.v., cf. Wogihara, Lex. 41 f.: with kṣānti, SP 234.8 (mss., ed. em.); LV 37.11; 181.13; 430.11 (ed. em.); Mv ii.354.1 = iii.278.5; ii.362.4; iii.195.12; Divy 39.12; 40.6; Sukh 60.16; Mmk 491.16; not with kṣānti, LV 127.20.]

Saurpārakīya, adj. (Sūrpāraka, Sūr°, plus -iya), of Sūrpāraka: °yo rājā Divy 31.14; °kiyā banijaḥ 34.11.

sauryodayikā (to Skt. sūryodaya plus -(i)ka), (something; context fails to make clear what) relating

to sunrise: Mvy 7663 (so also Mironov: BR cite °ka, as adj.) = Tib. ñi ma śar ba; Chin. sunrise; Jap. makes it adj. but specifies no noun.

sauvarcalikā (°ka?), presumably = Skt. °cala, a kind of salt: °likāṣṭasahasrābhimantritām kṛtvāñjītakṣaḥ sarvasattvām vaśikaroti Mmk 712.29 (a magic rite).

Sauvarcasa, pl., n. of a brahmanical school (of the Chandogas): Divy 637.27.

sauvarṇaka, f. °ikā, adj. (= Skt. °na and next; to suvarṇa), golden: °ṇakasya hemajālasya Mv iii.227.15; °ṇakam daṇḍakamaṇḍalu- Divy 246.18; °ṇikā Mv i.195.7 (kiñkiṇikā); 196.6; all prose.

sauvarṇika, adj. (AMg. sovaṇṇiya; Childers cites Pali sovaṇṇika, only from Senart's Kacc.; to Skt. suvarṇa plus -ika; = prec.), golden: °kena hemajālena Mv i.196.5 (prose).

sauvastika, nt. (also **sovattika**, q.v.; cf. Skt. Lex. °tika, m., house-priest; to Skt. svasti, Pali suvatthi, plus -(i)ka), benediction: °kam Mvy 2749 = Tib. bde legs brjod pa, speaking welfare.

Skanda, n. of an evil being: Mvy 4761 = Tib. skem byed, a demon that causes drought. It is possible, but far from certain, that this is to be identified with the Skt. god Skanda, who is said to cause diseases in children.

1 **skandha**, m. (= Pali khandha; in mg. 1 = Skt. Lex. id., recorded also in BR once from Bhāg.P. puṇya-s°, and once from Mbh. 12.449 = Crit. ed. 12.15.26, where however acc. to Nil. it means personal body, deha), (1) mass, large amount, of bulk rather than quantity: lokadhātum savāyu-skandham saprthivi-°dham sateja(h)-°dham Gv 535.26 f., the universe with its whole mass of air, earth, and fire; agni-sk° (Pali aggi-kkh°), a mass of fire, Mvy 224; SP 72.6 (of a conflagration); 73.6; 438.8; LV 66.14; Mv i.13.14 (read with mss. °dha-nibhāntike); 95.14; ii.332.15; 393.23; iii.103.15; Jm 32.5; 193.1; Av i.331.13; arciskandha Gv 75.2, a mass of flame or radiance; āpa-skandha, mass of water, see s.v. āpa; in Divy 230.23 to 231.4 skandha seems to refer to three superimposed masses of water (udaka-sk° 231.1, 4, daka-sk° 231.1, see s.v. daka) in the ocean (they seem to be called bhūmi, stage or story, in 230.28 ff.); bhoga-°dham (avahāya, prahāya) Mv ii.161.6; iii.213.3, abandoning a whole mass of enjoyments (parallel with cpds. ending in -kāya, -varga, virtual synonyms of -skandha); puṇya-s°, mass of merit, SP 340.10; 351.12; Divy 197.19; Kv 20.14 (tathāgatānām), etc.; for śīla-s° see 3 below; 348.15; 420.4; Mv ii.285.12; iii.448.15; 449.3; (2) the five agglomerations which in Buddhism are the basis of (or substitute for) the 'personality', and which constitute the root of clinging to existence, hence more fully upādāna-s°, see upādāna (3), where the list is given, with examples; others, skandhānām udayam (q.v.) vyayam SP 69.16; maha-duḥkham pañca-skandham LV 191.7 (vs); °dhā pratītya samudeti hi duḥkham 419.13 (vs); vadhakāś ca skandhāḥ RP 44.15; etehi eva skandhehi parinirvāpayaityam Mv iii.263.13, virtually with this present body (or, at least, existence, personality; lit. elements of separate existence); for others see s.v. dhātu 1 and 4; (3) in a good sense, religious agglomerations or concentrations; rendered in PTSD main portions or articles of the dhamma: they may be, in Pali and BHS, three (śīla-s°, samādhi-s°, prajñā-s°, Sūtrāl. xx–xxi.22; in this sense prob. **Tri-skandha[-pathadeśika]**, q.v.; same in Pali forms, each called ase(k)kha, q.v. in CPD, Itiv. 51.2 ff., where they constitute a group of three dhammā, imehi . . . °mehi samannāgato . . .), in Pali once four (dhammakhandhā, DN iii.229.14 f., the above three plus vimutti-kkh°, but usually five, the above three plus vimukti-s° and vimukti-ñānadarśana-s° (in Pali forms, e.g. as 5 dhamma-kkh° DN iii.279.15 ff., each called ase(k)kha SN i.99.30 ff. et al., CPD as above); these five listed as asama-sama-pañca-