

a list of epithets) Mv iii.343.1; °ṭena svareṇa... svā-dhyāyām karonti 391.8, of a female ascetic.

**visota**, m., Mvy 7721, or **visoda**, nt., Mvy 7847, = Tib. (b)rgyud yas, a high number; in 7847 cited from Gv, which reads **viśodha** or **viśrātas**, corr. visrotas, qq.v.

**vistara**, (1) nt. = Skt. m., (great) extent: mohapaṭāla-°ram bhinnam (n. sg.) LV 373.12 (vs); (2) m. (special application of Skt.; Pali vitthāra similarly used), the full text (of a cliché, or well-known passage) is to be supplied, an indication of abbreviation: vistaraḥ Divy 428.11 (the full text meant is found in 132.20 ff.); usually instr. adv. vistareṇa, (supply) in full, Mv i.47.16; °ṇa kāryam Divy 377.1, the text is to be done (i. e. recited) in full; the text may be specifically named, °reṇa rākṣasīsūtram (Divy chap. 8) sarvaṃ vādyam Divy 524.19–20; vistareṇa yāvat, (read) in full (the part here omitted) as far as... (the foll. words resume the text at a later point) Mv i.1.10; Divy 381.10; 394.5; 406.19; Bbh 230.1; cf. **peyāla**, similarly used, and **vistīrṇa**; (3) (= Skt. Lex. id.; Skt. viṣṭara, M. viṭhara), seat: netrāṇi cābharāṇa-vāhana-vistarāṃś ca dattvā... Mv i.83.16 (vs), (Buddhas) having given away their eyes, and ornaments, vehicles, and seats; (4) in Divy 84.4 (vs) grha-vistaraḥ should mean (or represent a word that means) a poor, mean house (see description 83.20 ff.): divyaṃ cāśya sudhābhaktam ayam ca grha-vi°, suvi-ruddham iti kṛtvā jāto me hr̥di saṃśayaḥ (mss. °yam), heavenly is his nectar-food, and (yet) this is a miserable house... I suspect a corruption. But MSV i.83.3 agrees. Perhaps, after all, and (merely) this is the size of the house(?).

**vistarati**, (1) (in Skt. only trans.; back-formation from caus. vistārayati?; but simple star- recorded once as intrans., see Schmidt, Nachträge), becomes widespread, appears everywhere: tadā vividhāni kalpavṛkṣā °ranti, cūṭavṛkṣā (text cyūṭa) °ranti Kv 17.12–13; (2) pass. vistīryate, is set forth at length, is explained: (nāvagacchāmi) °yatāṃ vacanam etad Divy 378.2, I don't understand, explain this statement; cf. **vistīrṇa**.

**vistarīm-karoti**, prob. read °rī-k° with pw 7.376, spreads far and wide, distributes: Bhagavad-dhātum ca °kariṣyati Divy 379.10.

**vistārika** (adj., = Pali vitthārika, extensive), °kaiḥ, adv., extensively: °kaiḥ puja (m.c. for pūjām) karoti prasannacitto Gv 215.3 (vs); adj., -vistārikam v.l. of most mss. for text -vaistārikam LV 129.16; see **vaistārika**.

**vistīrṇa** (nt.; to vistīryate, see s.v. **vistarati** 2, plus -ana), full explanation: akalpavikalpa-dharmānaya-°ṇa-cakram LV 422.20, the wheel that sets forth in detail the principles of the Doctrine...

**vistīrṇa**, adj.-ppp., nt. °ṇam, (supply) in full, like vistaraḥ, °reṇa (see **vistara** 2) used to mark abbreviation of a fuller text: yadā dāni ekam pārśvaṃ pakvaṃ bhavati, vistīrṇam, atha dvitīyena pārśvena Mv i.25.7. So I interpret the word; Senart's interpretation seems to me impossible; I admit, however, that I do not know the full text here abbreviated.

**Vistīrṇabheda**, n. of a former Buddha: LV 5.11. No v.l.; but Tib. ḥod, light, instead of °bheda (indicating rather °tejas, or °prabha, or the like).

**Vistīrṇalālāṭā**, n. of a kinnara maid: Kv 6.6.

**Vistīrṇavati**, n. of a lokadhātu: SP 469.8, 10.

(**vistīrṇavati**, see **vithāpita**.)

[**visthita**, only bad writing for Skt. viṣṭhita, ppp. of vi plus sthā, BR s.v. 3, stood still: sarvā nadyas ca °tāḥ LV 98.1 (vs); so Lefm. with ms. A; vv.ll. tiṣṭhatāḥ, tiṣṭhitāḥ; the latter could be a MIndic ppp. to pres. tiṣṭhati.]

**visnapayati**, **visnā**° (cf. AMg. viṇhāvaṇaka, a bath in holy water; no other form or deriv. of vi-snā- has been found outside of a Nirukta etym.), bathes (trans.): visnapī (aor.) nāyakam LV 93.2 (vs); (paramasurabhiḡandhodaka-) kalaśair visnāpya Gv 381.20 (prose).

**vispandita**, nt. (= Pali vipphandita; orig. ppp. of Skt. vi-spand-), twitching; motion: °ta-mātra-parāyaṇam mīnakulam avekṣya Jm 96.4, perceiving the tribe of fish engaged in nothing more than twitching (in a nearly dry pond); (teṣāṃ sattvānāṃ citta-)carita-°tāni jñāsyati SP 372.7.

**vi-sparśati** (vi plus Skt. sprś-, § 28.40), mishandles, maltreats: (ye 'pi mām ākroṣeyur) visparśeyus tādayeyuḥ... Śikṣ 182.11 (prose).

**Viṣphūrjita**, n. of a nāga: Mvy 3344.

**Viṣphoṭaka**, n. of a nāga: Mvy 3345.

**vismāpanā** (Skt. only nt. °na), the causing astonishment: Bbh 140.27, see s.v. **toṣaṇā**.

**visrotas**, see **viśrātas**.

[**visvāpana**, in KP 126.14, read (Skt.) vismāpana, (causing) astonishment; so Tib., ṅo mtshar; parasya °na-hetu kurvati.]

**viḥata**, adj.-ppp., with karpāsa ṛr kār°, lit. broken, dissolved cotton, i. e. prob. cotton batting, cotton wool: viḥataṃ karpāsam (v.l. kar°) ubhayatrāśraye samstaritavyam, tatra etāni aṇḍakāni... nikṣiptavyāni upari viḥataṃ karpāsam (mss. kar°) tam ete mātṛkārthaṃ poṣiṣyati Mv i.273.3–4 (viḥataṃ is read only in the second occurrence in one ms., but the other readings prob. intend it).

**vihānyita**, quasi-MIndic ppp. or subst. (to Skt. vihanāyate, is distressed), either distressed, or (subst.) distress: kim ti (= te) °yitena Mv i.155.14 (vs); if ti (te) is instr., lit., what use is there of you(r being) distressed?; if gen., what is the use of your distress?

**viharati**, rarely °te (perh. m.c.), (= Pali id.) lives, dwells, spends one's time, in very general sense: usually = Tib. gnas (pa), e. g. Mvy 1478 ff.; sarve saddharma-guravo vyahārsur (so read) viharanti ca, athāpi viharisyanti eṣa buddheṣu dharmatā Ud xxi.12, all (sc. Buddhas, past, present, and future) lived, live, and will live showing respect for the Good Law; this is the nature of Buddhas (= Pali AN ii.21.21–22, where the preceding prose makes the mg. clear; Chakravarti is unsatisfactory); Buddha-vihāreṇa viharan Mvy 354, living in the way of life of a B., = Tib. saṅs rgyas kyi gnas pas gnas pa; something like this is prob. meant by, vihāra-kuśalo dhīro tatra (viz. in the city of Ratanakholaka) viharate muniḥ Mv i.186.20 (vs), the wise Sage (Buddha) dwells there, knowing the right way (or the way appropriate to him, the Buddha's way) to live (Senart sees in vihāra-kuśalo a reference to the four **brahma-vihāra**, which I doubt; cf. Bbh 90.8 s.v. **vihāra** 2); buddha-vihāreṇa vatādya Tathāgato viharati, jina-vi° sarvajñatā-vi° mahānāga-vihāreṇa vatādya Tathāgato viharati, atītānāgatapratyutpannān vā tathāgatān... samanusmarati Sukh 3.11 ff., the T. is dwelling in the Buddha-state etc.; divyehi vihārehi āniñjehi vihārehi sāntatyehi vihārehi buddho buddha-vihārehi... (etc.) tehi tehi vihārehi viharati Mv i.34.11–14, ... (Buddha) dwells in (various) states (conditions or modes of life); similarly ii.419.10–15; tadāpy aham bhagavan yadbhūyastvenāne-naiva vihāreṇa viharāmi SP 60.8, even then, Lord, I mostly live in this same state (here, of mind); there follows a quotation of the speaker's thoughts; hence at least one Chin. translator renders I think, using the same character which elsewhere renders cintayati; Tib. seems to render mchi ba (come, go, appear): rtag par nam mchi ba deḥi tshe bcom ldan ḥdas ḥdi ltar; Senart (p. xxiii) renders a similar phrase *passee par les états d'esprit* in Mv iii.225.10–14 ekapiṇḍapātrenāhaṃ ānanda traimāsaṃ niṣiḍḍiyaṃ purimakanāṃ tathāgatānāṃ... vihārehi viharisyam, ... I will dwell in the states of being (mind?) of the former Buddhas, which he then does; (Mañjuśrīh...) imam dharmaparyāyam samprakāṣayamānaḥ sukhasparśam (v.l. sukhasam-sparśam) viharati SP 286.6, ... dwells in a happy condition.

**vihānyā** (so also Mironov; app. to vi-han-), Mvy