

meated by impressions, Lañk 92.16 etc., here regularly in bad sense (cf. below); vāsanābhīniveśa-vāsita Lañk 80.8-9; sometimes in a good sense, vāsanā-bhāgiyām sattvām vāsanāyām avasthāpayanto (or °yamāno) Mv i.34.5; ii.419.5, (the Buddha) making creatures that participate in (good) impressions (note preceding parallels puṇya and phala) firm in (such an) impression; see vāsita-vāsana, which is complimentary in LV and Mv; perh. indifferent, incl. both good and bad, yathāgatisambandha-vāsanā-vāsita-tām ca (yathābhūtam prajānāti) Dbh 75.21-22.

Vāsanti, n. of a 'goddess of Night': Gv 223.1 ff.

vāsarin, prob. from Skt. vāsara plus -in, = Skt. Lex. vāsareśa, planet, as 'regent of a day (of the week)': pūjām °riṇām kuryāt Mmk 316.28 (complete sentence; prose; context gives no help).

Vāsava, (1) n. of a former Buddha: Mv iii.233.3; (2) n. of an ancient king, previous incarnation of Śaṅkha: Divy 62.7 ff.; (3) n. of another ancient king, vassal or neighbor of Dīpa: Divy 246.13 ff.; (4) n. of a yakṣa: Māy 20.

Vāsava-grāma, Divy 1.3, or (1) °grāmaka, 4.10; 10.2, 19, etc. (all prose), n. of a village near Śrāvastī; (2) °grāmaka, m., n. of a village in the Kāśi country, home of Senāmjaya: MSV ii.199.2 ff.; adj. n. pl., of (living in) this village, ib. 5 ff.

Vāsavagrāmiyaka, adj., of Vāsavagrāma(ka) (2): MSV ii.200.3.

Vāsavadattā, n. of a harlot in Mathurā: Divy 352.28 ff.

vāsita-vāsana, adj. Bhvr. (vāsita, ppp. of Skt. vāsayati, plus vāsana, q.v.), having impressions from previous births duly formed, here in good sense: (upālīr ... kṛtakūśalamūlo) purimakehi samyakṣambuddhehi vāsita-vāsano chinna-bandhano ... Mv iii.179.7; (carimabha-viko) ... eṣo sattvo kṛtādhikāro vāsita-vāsano 263.12; (kṛtādhikāro ...) vāsita° kṛtapūrvayogo ... 406.11; (bodhi-sattvasya ... paryeṣitasarvakuśalamūlasya) vāsita-vāsana-sya ... LV 10.4.

[vāsita, acc. to text Lañk 250.5 °tā-vāsitanām, would = vāsana, q.v.; so Suzuki, Index, habit-energy. The formation is isolated and seems to me inexplicable; prob. error, anticipating the pple. vāsita; read vāsana-vās°.]

vāsin, adj. (Skt. Lex. id.; Skt. vāsa, perfume, plus -in), fragrant: (mahānadyo ...) varagandha-vāsi-vāri-paripūrṇāḥ Sukh 38.18.

Vāsiṣṭha (= Pali Vāseṭṭha, so used e. g. DN ii.158.32; 159.5; iii.209.8, cf. Senart, Mv i note 403; mss. of Mv usually Vāsiṣṭha; the mg. not recognized in Pali Dictt.), voc. in polite address to anyone without regard to ancestry, sirs! gentlemen! mes amis! (Senart, l. c.): sg. Mv i.257.9, King Śreṇiya Bimbisāra to Tomara the Licchavi; iii.368.4 (mss. Vāsiṣṭo), to Śarabhaṅga, whose gotra was Kaundinya 370.12, as in Pali Koṇḍañña Jāt. v.140.17; generally pl., -ā or (oftener) -āho; -ā Mv i.283.13 (v.l. -āho), 14; 286.14 (in all three Buddha to Licchavis); -āho Mv i.38.4 (Abhiya to two unnamed perfume-merchants in Vasumata); to Licchavis, the speaker being usually the Buddha, i.257.13, 15, 19; 271.12, 18, 19; 283.9; 286.13, 22; 288.1, 4, 11, 13; 289.12, 14, 16; 290.1, 3, 4; 300.1 ff.; Śuddhodana to Śākyas, iii.108.7; Buddha to men of Vaiśālī, MSV i.225.18; 228.22.

vāsi-candana-kalpa, adj. (= AMg. vāsi-candana-kappa, see below), a stock ep. of an arhat; in effect, indifferent; only in a cliché list of such epithets, always following (and in every case but one immediately) sama-loṣṭakāñcana and ākāśapāṇitalasamacitta, with other similar terms: Divy 97.26; 180.26 (here v.l. vālī°); 240.25; 282.2; 551.19; MSV ii.131.3; Av i.96.7 (ms.); 104.7; 207.12, etc.; acc. to Ratnach., indifferent alike to being cut with a hatchet (Skt. vāśī, also written vāśī) or anointed with sandalwood paste; this is clearly the Jain traditional interpretation, misunderstood by Jacobi, SBE 45, p. 99, note 1; in transl. of Kalpa Sūtra 119 Jacobi renders vāśī by

ordure, and Charpentier on Uttarādh. 19.92 also thinks it means something ill-smelling, in contrast with sandal; they both agree with the Jain tradition in understanding -kalpa as indifferent to (pairs of opposites, like Skt. sama); perhaps this is right, but if so I know of no parallel for it; ordinary usage, both Skt. and MIndic, would make it mean like, resembling ...; in this case, possibly, resembling a knife or sandalwood in 'coldness', dispassionate nature?. So in effect Feer, Av transl. p. 14, il était devenu froid comme le sandal; but Feer omits vāśī!

Vāsudeva, n. of a Bodhisattva (in a long list of them): Gv 442.14.

vāsodghāṭikā, see udghāṭikā.

[vāstu-vidyā, see vastu°.]

[vāstha, MSV ii.151.16, 18; 152.2, acc. to note on 151.16 = Skt. vāsatha! but read, kutra vā stha varṣā uṣitā iti, or where have you spent the rains? So vā sma (for smo) 151.20; 152.2.]

[vāha: in Mmk 343.17 (vs) text corruptly (-ni) vāhas, read vivāhas; see vivāha.]

vāhana, m., a high number: Mvy 8014 = Tib. ded ḥdren; cf. vāhana-prajñāpti, and mahā-vāhana.

[vāhanakāra, LV 254.9, read vāhanāgāra, q.v.]

vāhana-prajñāpti, or °jñāpti, f., a high number or method of computation: °jñāpti LV 148.15, cited thence as °jñāpti Mvy 7981 (see prajñāpti). Cf. also (mahā-) vāhana.

vāhanāgāra (= Pali id.; °na plus agāra, āg°), stable for vehicles or beasts of burden: -śālā, a building serving as a stable for vehicles or beasts of burden: tadyathāpi nāma vāhanāgāra-(text vāhana-kāra-, no v.l.)-śālāyām vā hastiśālāyām (text both times °śālāyām) vā jīrnāyām ubhayato vivṛtāyām LV 254.9; em. proved by Tib. bzhon paḥi (of vehicles or beasts of burden) bres (stable) khañ (house) nam (or) glañ poḥi (of elephants) bres khañ ...; parallel in LV 256.1 only vāhana-śālāyām, perhaps by accidental omission, Tib. as before; the em. also confirmed by corresponding passage in Mv ii.125.14; 127.1; 128.7; 129.9, where always vāhanāgāraśālāyā or °yām, usually with no v.l.

vāhayati, vāheti; see bāhayati. (Otherwise = Skt. vāhayati, as in MSV i.57.1 manasikāram vāhayitum to work at, accomplish. Does lālā (acc. pl.) vāhayati MSV i.285.16, froths at the mouth (from snakebite), belong here or with bāhayati?)

vāhika (Skt. vāhin plus -ka), carrying, carrier, in lekha-v°: dāraḥ tena lekha-vāhika-manuṣyeṇa sārḍham ... gataḥ Divy 258.13.

vāhikā, (manner of) carrying: (tā dāni antahpurikā tena sārḍham viśvastam kriḍanti kelim) kurvanti, prṣṭhi-mam (? see this) āruhitvā nānāvāhikāye vāhenti Mv ii.479.19, the harem-women ... carried him, when he had mounted on their backs (in amorous sport), in various ways-of-carrying; or possibly, in the manner of various vehicles. Acc. to Cappeller, HOS 15, Glossar, vāhikā means Reihenfolge, das Nacheinander, Kir. 15.25; nānā- makes it difficult to understand it so here (but perhaps not impossible; variously taking turns in the sport?).

[vāhitaka (mārga), see bāhiraka.]

vi, or (a)vi (AMg. etc. vi, avi) = pi, Skt. api; perh. in SP 198.6 (vs) kāvi, all mss., = Skt. kāpi, ed. em. kāci (= kācid).

vīmvara, see bimbara.

viṃśativarga, m., a quorum of twenty (monks), required for āvarhaṇa rite: MSV ii.205.21 ff., cf. 203.16.

Vikaṭa, n. of a yakṣa: Māy 75.

vikaṭaka, adj. (= Skt. °ṭa plus -ka svārthe), deformed: Mvy 8813 = Tib. lus ṇams pa, (of) imperfect body.

Vikaṭamkaṭa, pl., n. of a group of yakṣas: Māy 71.

Vikaṭāśya, n. of a yakṣa: Samādḥ p. 43 line 21.

vikaḍḍhate (see s.v. kaṭṭati; cf. Pali kaḍḍhati),