

it, withdrew it. Tib. bskum par byed = made (for) withdrawal.

**vicālana** (= AMg. vi(y)ālaṇa; Skt. vicāraṇa), *consideration, mental reflexion*: svabuddhi-°na-kuśalasya Laṅk 9.14 (Tib. mthoṅ ba).

**vicikitsaka**, adj. or subst. m. (to Skt. °tsati plus -aka), *doubting; a doubter*: °ko bhoṭi sa dr̥ṣṭiprāptaḥ Śiḥ 111.7 (vs).

(**vicikitsā**, Skt. id., *doubt*; one of the five **nīvaraṇa**, q.v.)

**vicikitsita**, (nt.; orig. ppp. of Skt. °tsati), *doubt*: °tam ca (WT co) jahathā aśeṣam SP 326.3 (vs); **satkāyadr̥ṣṭi**-(see this)-°tsitā ca Mv i.292.2 (so mss).

**vicittaka**, adj. or subst. m. (cf. Skt. 2 vicitta, BR), *witless, unthinking, foolish*: unmattako °si puruṣa athavāsi vicittako Mv ii.88.5 (vs).

**Vicitra**, var. for **Citra**, q.v., as n. of a nāga king: Mvy 3268.

**Vicitrakunḍalin**, n. of a yakṣa: Sādh 560.15; 561.8; °linī, n. of a fem. counterpart of this yakṣa (apparently): 563.8.

**Vicitrāgātra**, n. of a Bodhisattva: Gv 442.25.

?**Vicitra-cūta** (Senart with mss. as reported Vicinta°; my em. seems almost necessary, tho I have not found the name), n. of one of Buddha's disciples: Mv i.75.11.

**Vicitradhvajā**, n. of a capital city: Gv 233.23.

**Vicitrpratibhāṇālamkāragarbha**, n. of a Bodhisattva: Dh 2.13.

**Vicitrabhūta**, n. of Bodhisattva: Gv 442.5.

**Vicitrabhūṣaṇa**, n. of a kiṃnara: Mvy 3417.

**Vicitrakauṣa**, n. of a former Buddha: Mv i.140.1.

**vicitrayati** (denom. to vicitra; Skt. only ppp. °trita), *makes variegated in color*: moracandrasamāiś candrair uttariyam °trayet Laṅk 365.12 (vs).

**Vicitrarāsmijvalanacandra**, n. of a Tathāgata: Gv 421.17.

**Vicitrasmakrama**, n. of a Buddha: Śiḥ 169.14.

**Vicitrālamkārasvara**, n. of a serpent king: Mvy 3433.

**vicitrika**, adj. (Skt. vicitra plus -ika), *various, of all sorts*: sarvaloka-°trikeṣv anabhiratiḥ KP 25.4 (prose), *not taking pleasure in all sorts of worldly things* (here quasi-subst.; Tib. sna tshogs, *of various sorts*); °trikā vṛścika (n. pl. m.) mūṣikāś ca SP 83.8 (vs), *all sorts of scorpions and mice*.

**vicintaka**, adj. (Skt. vi-cint- plus -aka), *thinking upon*: grhacintā(WT °vitta with v.l. and Tib.)-°kāḥ SP 272.7 (vs).

?**Vicintacūta**, see **Vicitra**°.

**viciraka** (vi, neg., plus cira, with -ka Bhvr.?), see **avacira-vi**°.

**vicūṣayati** (vi- plus Skt. cūṣ-, caus.), lit. *causes to suck, i. e. represents* (in a picture) *as sucking*: °ṣayet Sādh 361.1; 377.10, *he shall represent* (bees) *as sucking* (what is depicted on flower-petals in the magic picture); v.l. in both passages vibhūṣayet, in one also vibhāvayet.

**vicetar** (Skt. cited once from ŚB, *one who picks over, sifts out*, wood etc. from soma-plants), *sifter, arranger?* or *one who knows thoroughly?*: vicetā sarvaprāṇinām Mv ii.405.5 (vs), said by Māra of himself.

**vi(c)chandanā** (to next, n. act.; Wogihara gives °na, but without convincing evidence), *dissuasion, deterrent*: mahāyānaprasthitānām ca sattvānā(m) °nā KP 118.3; vicchandanāyāpi (read °nā yāpi) ca buddhāyānam (read °nād, abl.? so Tib., -las) id. 6 (vs), referring to 3 above, must surely mean *and dissuasion from the Buddha-vehicle*; °danayā (so read with v.l. for text °danatayā) ca striyaḥ strībhāvābhīratānām ca strībhāvāt Bbh 29.21; tatparasya °danārtham 173.13; duṣkaracaryādhimuktānām sattvānām vicchandanārtham 271.13 (misprinted).

**vi(c)chandayati**, for which forms of vi-chind- occur

in mss., cf. also **vicchindika** and prec.; see Wogihara, Lex. (mss. vary in Bbh between a and i); in Pali (kāya-)vicchinda occurs as title of Jāt. 293, surely meaning *aversion from the body, not cutting off of . . .*; in Pv. comm. 129.26 atidānato vicchinditukāmo clearly means *wanting to dissuade from over-generosity*, = BHS vi-chand-; Pali (kāya-)vicchandaniya(-kathā) and (kāya-)vicchandaniya(-sutta) cannot be separated from (kāya-)vicchinda, above; in Divy 590.24 even the v.l. vicchedayām āsuḥ occurs for vicchandayām āsuḥ. It is clear that Pali and BHS both show what must, therefore, be a very old confusion between -chand- and -chi(n)d- here. As Kern (cited PTSD s.v. vicchinda), Wogihara, and some others have seen, the orig. form was surely **vicchandayati**; the forms with -chi(n)d- are due to popular etym. (in some occurrences the word means something close to *cuts off*). The fundamental mg. is *makes undesirous* (denom., vi plus chanda); so Tib. mos pa zlog pa on Mvy, ḥḍun pa zlog on KP, both mg. *desire-detering, desire-dissuading*, but on LV simply zlog par byed pa, *dissuasion-(detering)-making*: °dayati Mvy 6527, foll. by vicakṣuḥ-karaṇāya; bhūyo-bhūyaḥ sa mām °dayati, bhadrāmukhāṇiṣṭo °sya karmaṇa phalavipākāḥ Divy 10.6, similarly 11.24, *dissuades*; °dayām āsuḥ (v.l. see above) 590.24; (Māraḥ . . .) bodhisattvaṃ . . . evaṃ °dayiṣyati AsP 331.16, *will (try to) dissuade*; (iha . . . bodhisattvasya . . . pāpamitram, yaḥ prajñāpāramitāyām) carantaṃ virecayati (q.v.) vichandayati ŚsP 1185.19, modulated in the sequel (the means of dissuasion are given 1186.1 ff.; they consist of attacks on the dogmatic interpretation of Buddhism accepted in this school); (devaputrāḥ . . . Māraḥ . . .) vichandayanti LV 333.20 and 335.10 (prose), *dissuade, discourage Māra* (by predicting his defeat); °dayati vikṣipati KP 1.6; when the thing dissuaded from is expressed it is regularly abl., dānād vicchandayan Jm 24.7; (samgrahavastubhyo) vicchandya Śiḥ 50.12; adattādānād °dayati Gv 155.15; vichandya (v.l. vichindya) with ablatives Bbh 16.2 ff., so also °dayet 27.12; °dayati (v.l. °chind°) 262.13; but once apparently acc., (yasmāt tvam bhikṣucaraṇapranā-mam) mām °dayitum icchasi Divy 383.6, *since you wish to dissuade me* (against, from) *bowing at the feet of monks* (or is this acc. a Bhvr. adj., *me characterized by bowing* etc.?).

-**vi(c)chidra**, in **chidra-vi**° (= Pali chidda-vichidda, used of leaves shot full of holes), *perforated with holes* (pores? so transl.; or, the nine apertures?): (kāyo hy ayaṃ . . .) chidra-vicchidraḥ Śiḥ 77.12, in description of its worthlessness and disgusting character.

**vi(c)chindika**, read, or understand a synonym of, vicchandika or °daka (see s.v. **vicchandayati**), *dissuading from*: bodhicitta-°dikānām Gv 228.19.

[**vijaga**, see **vijāga**.]

**vijāga**, nt., Mvy 7846 (cited from Gv), or vijaṅga, Gv 105.23, or vijaṅgha, nt., Gv 133.5, a (moderately) high number; Tib. on Mvy thab thib; = **vijāga**, m., q.v. (v.l. **vijāga**).

**vijaṭāpayati** (caus. to Pali vijaṭeti, *combs out* etc., which is denom. to vi-jaṭa, adj., in Skt. *unbraided*, of hair), *causes to untangle, comb, card* (wool): (yaḥ punar bhikṣur ajñātikām bhikṣuṇīm eḍakalomāni) dhāvayed vā . . . °payed vā Prāt 498.1.

**vijambha**, m., a (moderately) high number: Mvy 7719 = Tib. nab nub (see **vibhaja**).

**Vijaya**, (1) n. of a minister who made a praṇidhi under the Buddha Suprabha: Mv i.112.17; (2) n. of a youth, who was later reborn as **Rādhagupta**, q.v.: Divy 366.7, 10; (3) n. of a future Buddha, predicted as incarnation of a king of Pañcāla: Av i.46.4; (4) n. of a yakṣa: Māy 39.

**Vijayanti**, n. of a devakumārīkā in the eastern quarter: LV 388.9. Senart's text gives this (from LV) in