

Sept. 1939, p. 336, n. 1; see s.v. jālinī. (Renou kindly informs me in a letter of May 16, 1945, that his reference to Abhidharmakośa, Index, was an error.)

Viśālākṣa, (1) n. of a disciple of Buddha: Mv i.183.1; (2) n. of a yakṣa: Māy 51.

vi-śikhin, *without fire*: (in a magic formula; . . . devebhyo manuṣyebhyo gandharvebhyah) śikhigrahāḍ evā (!) viśikhigrahāḍ evā (!) Ānandasyāgamanāya . . . juhomi Divy 612.19; so printed; read surely śikhigrahā devā viśikhigrahā devā(h); these are vocs. pl.; śikhi- = *fire*, viśikhi- = *fireless, without fire*; does graha mean *planet? cup? seizure?* or what? At any rate, some 'gods' are addressed.

viśiṣṭa, (1) m. or nt., a high number: m. Mvy 7735; nt. Mvy 7863, cited from Gv 133.11; = Tib. bstan (brtan) yas; in Gv 106.1 **vimṛṣṭa**(sya, gen.), by error (m for ś, graphic); (2) m., n. of a Bodhisattva: Gv 442.18.

Viśiṣṭacandra, n. of a Bodhisattva: Gv 442.25.

Viśiṣṭacāritra, n. of a Bodhisattva: SP 300.12; 387.4 f.; 390.11; 425.5; 487.3.

Viśuddha, n. of a Śuddhāvāsakāyika deity: Mmk 71.23; see s.v. Śuddha.

Viśuddhacāritra, n. of a Bodhisattva: SP 300.13.

Viśuddhacārin, n. of a Buddhist monk: Gv 47.9.

Viśuddhanandin, n. of a Bodhisattva: Gv 442.10.

Viśuddhanetrābhā, n. of a goddess of night: Gv 233.23.

Viśuddhabuddhi, n. of a Bodhisattva: Gv 4.13.

Viśuddhamati, (1) n. of a monk in Śākyamuni's order: Mv ii.293.17; 294.6; 397.5; (2) n. of a Bodhisattva: Gv 442.11.

Viśuddhaviṣayajyotirvikaraṇa(read °karaṇa-?) **vi-dhvamsinī**, n. of a samādhi: Mmk 1.19.

Viśuddhasvaranirghoṣā, n. of a Bodhisattva-dhāraṇī: Mvy 749.

Viśuddhinetra, n. of a Bodhisattva: Gv 3.1.

viśeṣa-gamana (nt.), = **viśeṣādhigama**, q.v.: °nākāraṃ (sc. śruta-praveśam) Śikṣ 191.2.

viśeṣa-gāmitā = prec.: Śikṣ 191.9; 316.5 ff.; KP 6.2, 11.

Viśeṣagāmin, n. of a former incarnation of Śākyamuni: LV 171.1.

viśeṣaṇa, m. (recorded only as nt.), *distinction, distinguishing trait*: (yasmāc ca jāter na) viśeṣaṇo 'sti tasmān na vai varṇacatuṣka eva Divy 630.11 (vs, printed as prose; °ṣaṇam asti would be unmetr.), and since there is no distinction of birth, therefore the four castes simply do not exist.

Viśeṣamati, (1) n. of one of sixteen **satpuruṣa** (q.v.): SP 3.12; (2) n. of one of the sons of the Buddha Candrasūryapradīpa: SP 19.4; (3) n. of a Bodhisattva: RP 2.1.

Viśeṣamitra, n. of a teacher: Mvy 3509.

viśeṣayati (see BR s.v. śiṣ- plus vi-, caus.; not quite the same mgs.), *tests, examines* (for proficiency): in LV 145.21 (prose) acc. to Tib. *viēs, contends*, (śākyakumārā . . . bodhisattvena) sārđham lipim viśeṣayanti sma, Tib. yi ge hgran to, *vied, contended* (about) *writing*; but perhaps better, *tested* (skill in) *writing*, as in the next two; viśiṣyātām tāvat kumāro lipijñāne, samkhyājñāne kumāro viśeṣayitavyo jijñāsyāś ca LV 146.8-9, *let it be granted that the prince is superior in knowledge of writing; let him be tested for proficiency and examined in numbers* (Tib. for the two gdves. khyad par ci yod hgran par bya-ḥo); yuddhena tāvat kumāro viśeṣayitavyo jijñāsyāś ca 152.8 (Tib. for gdves. khyad par ci yod pa ḥaṇ sad par bya-ḥo; sad pa = *try, test*).

viśeṣādhigama (m., = Pali viśeṣā°, see Childers s.v. viśeṣo), *'specific attainment'*, grasping one thought so intently that dhyāna is attained: asaṃprāpte °game (in a caramabhavika sattva, death is impossible then) Divy

174.1. In BHS also called **viśeṣa-gamana** and **-gāmitā**, qq.v.

Viśeṣodgata, n. of a Bodhisattva: Gv 3.25.

viśodha, nt., a high number: Gv 133.6; see s.v. **visoda**.

viśodhaka (= AMg. visohaya; Skt. viśodhayati plus -aka), *purifying, one who purifies*: °kāni . . . kalyānamitrāny āvaraṇyānām Gv 462.19; (uttarottara-) °ko 'yam . . . mārgo Lañk 10.17; in su-vi° and dur-vi°, adj. Bhvr., like Pali dubbisodha (PTSD s.v. visodha), *easy (hard) to purify*; in view of su-**viññāpaka** (q.v.), used in the same context, the lit. mg. seems to be *well (ill) taking* (i. e. subject to, controllable by) *a purifier* (were it not for the clear mg. of **viññāpaka**, n. ag., we might interpret -viśodha plus -ka, *having good, or bad, purification*): (kaccid bhagavan sattvāḥ svākārāḥ suviññāpakāḥ) suvineyāḥ suviśodhakā(h)? mā haiva bhagavataḥ khedam utpādayanti? SP 301.2 (to a Buddha), *I hope, Lord, your creatures are of good character ('form'), easily instructed, . . . easily purified, and do not cause you trouble?* the answer, line 10, repeats the epithets, ending (line 11) na ca me khedam janayanti viśodhyamānāḥ, *and cause me no trouble in being purified*; note also the gdve. su-vineyāḥ, *easily disciplined*, in the context; it is impossible to understand **-viññāpaka** and **-viśodhaka** here as karmadhārayas, *well instructing and well purifying*; in this way, therefore, we must also interpret: (sattvān . . . svākārān) suviśodhakān durākārān durviśodhakān LV 400.1; (katamaḥ sattvaḥ śuddhaḥ svākārāḥ) suvineyāḥ suviññāpakāḥ suviśodhako . . . LV 403.5 (repeated in essence 9 and 404.8); Tib. seems to support this, go sla ba (= su-viññāp°, *facile à instruire*, Foucaux), sbyañ sla ba (*facile à purifier*).

viśodhayitar, *one who purifies*: °tāraḥ prajñācakṣuṣo (kalyānamitrāṇi) Gv 463.1.

viśodheya, anomalous gdve. of Skt. viśodhayati (see § 34.24), *purifiable*: adrākṣit sattvā durākārā durvineyā durviśodheyā adrākṣit sattvā svākārāṃ suvineyāṃ su-viśodheyāṃ (v.l. °yā) Mv iii.318.2-3. Obviously influenced in form by -vineya preceding.

viśrambhika, adj. (AMg. vissambhiya; to Skt. °bha plus -ika), *trusting, confident*: SP 107.7, Kashgar rec. visra°, for ed. viśrabdho.

Viśravaṇa = Skt. Vai° (Pali Vessavaṇa), *Kubera*: °ṇam iva yakṣagaṇair Divy 621.24.

[viśrātas (gen. °taso), a high number: Gv 105.23 (= **visoda, viśodha**, qq.v.); but read with 2d ed. **visrotas**, or viś°.]

[viśrāmayati, as pw (s.v.) says, error for viśrāyati, *presents*, in LV 141.16 dārikābhyo viśrāmayiṣyati (so both edd., no v.l.).]

Viśrutaśrī, n. of a king, previous incarnation of Buddha: RP 25.4.

viśreṇayati, see next.

viśreṇī-kṛtvā, °ṇī-bhūta, also **niḥśreṇī-bhūta** (neg. cpd., vi- or niś- plus Skt. śreṇī, *association, company*), *having made* (outside things) *void of association* (with oneself), or, *having become void of association* (with them); **viśreṇayitvā** also replaces viśreṇīkṛtvā once, implying denom. viśreṇayati, to vi-śreṇī; the Pali is viseneti, SN iii.89.23 (ariyasāvako . . .) pajahati na upādiyati, viseneti no usseneti (*dissociates from himself, gets rid of, does not accumulate or associate with himself*); object, the khandhas; in BHS only in forms of a vs (occurring also twice in Pali and once in the Dutreuil 'Prakrit Dhammapada', see LaV-P. on Ud xxxii.19, but none of these versions contain our word) which is found twice in Ud, xi.12 and xxxii.19, and once in Mv iii.422.14-15: yas tu puṇyaṃ ca pāpaṃ ca (Mv yo ca kāmāṃ ca pāpāṃ ca) prahāya (oldest ms. in Ud xi.12 vāhetvā, as bāh° in same vs in Pali, Dh. 267; Mv (a)dhikṛtvā, read dhikkṛtvā?) brahmacaryavān, viśreṇīkṛtvā (so oldest ms. Ud xi.12, later ms. viśreṇayitvā,