

sacred literature, classified by form and content; *mingled prose and verse*: (sūtram) geyam (Mvy gey(y)am, but Mironov only geyam) (vyākaraṇam...) Mvy 1268; Dharmas 62; (sūtrāṇi... gāthā itivrttakam jātakam abhūtam ca.) nidāna... geyam ca bhāṣāmi tathopadeśān SP 45.(7-8) (vss). Tib. on Mvy dbyaṅs kyis bśiad pa, app. *narration with verses*.

**Geya-rājan**, n. or title of a cakravartin: Mvy 3593; first element confirmed by Tib. glu dbyaṅs, *song*. The adjoining parallel names, all ending in -rājan, suggest that Geya- was a locality; perh. cf. Geyamālava or -marthaka (?), Kirfel, Kosm. 74 (from Purāṇas).

**gela**, m., a high number: Mvy 7762 = Tib. phyag phyig (= next).

**gelu**, m. (or f.), a high number: geluḥ Mvy 7890, cited from Gv 133.20; = Tib. phyag phyig (= prec.).

**gailānya**, nt. (or m.? = Pali gelaṅṅa; § 3.70; cf. **glānya**), *sickness*: Mv iii.165.1 (prose, em., but certain; mss. glainānyam); KP 65.6 (prose, text gelānyam); 118.3 (prose) dvau... gailānyo (read °nyau, dual; as if masc.!: in 1 above glānyau, in 7 below dve... glānye, nt. dual!); 119.1 (prose) dvau... gailānyau (in 2-3 dvau... glānyo, read °yau); Samādḥ p. 52 line 25 (vs) gailānyu (for °yam); acc. to Kern, Preface vii, viii, SP Kashgar rec. has (manda-) gailānya for (manda-)glān(ya) of Nep.

**go-kantaka** (Skt. Lex., of ground, roads; cf. Pali gokaṅṅaka-hata, of ground, bhūmi; alleged in Skt. Lex. also to mean *the hoofs of cattle*), lit. apparently *having cattle as 'thorns' = enemies, afflictions; trampled by cattle, of grain*: Divy 19.19 kharā bhūmi, gokaṅṅakā dhānā (so mss., ed. em. dhānāḥ). The Pali cpd. could be rendered consistently with this: *afflicted because of being trampled by cattle*. This seems to be substantially what is meant by AN comm. ii.225.11-15.

**Gokarṇa**, n. of a mountain: Māy 254.5.

**goghātaka** (= Pali id.), *beef-butcher*: Mvy 3761; °ko vā goghātakāntevāsī vā Mv ii.125.3-4; Śikṣ 210.4.

**gocara**, m., (1) as in Skt., *scope, range*: Laṅk 1.11 svacitta-dṛṣya-gocara-parijñāna-, *knowledge of what has as its scope things perceptible to their own minds* (Suzuki, ... *the objective world as the manifestation of their own Mind*, which is not what the words say); pratyātma-gatigocaram, *what has as its scope the course of the individual self*, Laṅk 4.16; 5.5; 7.8, 11; atra gambhire buddhagocare Śikṣ 174.9, in regard to this profound sphere (range, scope) of the Buddha(s); similarly tathāgatagocarābhirataḥ LV 180.13; dhyāna-gocarāṇām... laukikasamādhinām LV 244.4; etc., common, but hardly transcending Skt. limits; (2) (also quite close to Skt. usage, but closer to Pali locutions), *association, the range of persons with whom one associates*; in comp. or parallel with ācāra, *right conduct*; so also in Pali, ācāra-gocara-(dvandva! as all comms. agree; PTSD wrongly)-sampaṇṇa, *perfect in conduct and personal associations*, fully explained Vism. 17 I, where proper gocara is defined as avoiding the company of immoral persons, kings and courtiers, heretics, and impious families; so in SP 275.6 a Bodhisattva must be ācāragocara-pratiṣṭhita, *fixed in (right) conduct and associations*, which, as the following makes clear, means (besides good conduct, ācāra) avoidance of kings and courtiers, heretics, worldlings, or even followers of the Hinayāna (276.1-11, in response to 275.11 katamaś ca... bodhisattvasya... gocarāḥ); in this sense, samtoṣaṇiyā me sabrahmacāriṇo, yad uta tena tenācāra-gocara-samudācāreṇeti nihataṃāno bhavati (does samudācāra, as third member of the cpd., mean *address, manner of speaking to people?*) Śikṣ 150.21; prob. also samgaṇikayāpi vivekagocaraḥ Śikṣ 202.20, *even with company, he is in association with solitude*, i. e. he is not contaminated or distracted by crowds; (3) (= Pali id.) *sustenance, provisions, food*; particularly used (as in Pali) of food for monks: supriyā śrāvastim abhisam-

prasthitā gocaravyavalokanārtham Av ii.9.1; (pātracivaram ādāya) śrāvastim gocarāya prasthitāḥ 114.9; gocara-grāma (= Pali °gāma, *sustenance-village*, a village where food is supplied to monks, Mv ii.123.19; 127.14; 129.1; 130.4; 131.4; LV 248.9 (read °grāmam with ms. A for ed. °grāmām); 255.3; 267.12; Av ii.145.3; 164.6. Cf. also **gocarika** (1).

**Gocarapariśuddha**, nt., n. of a work: Mvy 1376. Cf. next.

**Gocarapariśuddhi-sūtra**, n. of a work (same as prec.?): Śikṣ 350.21.

— **gocarika**, adj., (1) *providing sustenance* (see s.v. **gocara**, 3) for... (monks): (tatraiko) baṅṅ bhikṣugocarikaḥ Divy 307.21; (2) (= Pali gocariya, see below), ? an epithet of wool, some of which is to be used in making coverlets for monks, Prāt 496.10, 12; they are to be made of two parts 'pure black' (śuddha-kāḍānām) wool, one part white (avadātānām), and the fourth part gocarikānām (gen. pl.), which acc. to Finot is rendered in Chin. by (wool) of inferior quality. In the close Pali parallel Vin. iii.226.25 ff. (ignored in PTSD; Childers records it from Minayeff's Prātimokṣa S.) the corresponding epithet, gocariya, is said by the comm. 684.21 to mean *tawny* (kapilavannānam); this is adopted by Childers; also transl. SBE 13.25 'of the colour of oxen (reddish brown)', or (below) 'tawny'; it seems like a dubious guess.

**gocarin**, adj., *having as one's scope or sphere; devoted to*: rājyakāryu no karotī dharmam eva gocari LV 76.4 (vs), *does not perform the business of kingship, being devoted only to religion* (or dharmam eva may depend on implied karotī).

**gocari** (°ri?), f. (not in Skt. or Pali, but cf. AMg. gocari, JM.goyari, both defined as *begging*, cf. s.v. **gocara** 3), = gocara, *course, sphere, range*: teṣu (sc. Buddhānām, gen. pl.) ca gocarim (no v.l.) otari nityam Bhad 33 (= Gv 545.22, vs), *and may I enter permanently into the range of them* (viz. of all Buddhas).

**gona**, m. (= Pali id., also Pkt., Hem. 2.174), *ox, bull*: (gorathakān...) goṇair yojitān SP 75.8 (prose); in vss SP 89.1, 7; 358.1; goṇa-mukhāś ca SP 84.13 (vs), *ox-faced* (of demons).

**goṇasaka**, m. (= Skt. gonasa, AMg. goṇ°; -ka possibly m.c.; all mss. goṇa°, ed. em. gona°), *a kind of snake*: śatāpadi °kāś ca vyāḍāḥ SP 84.2 (vs).

**goṇasika**, nt. (v.l. gonasita, with dental n; Mironov as text, v.l. °sikaṃ), some sort of ornament: Mvy 6037 = Tib. gser gyi mon lhas, which Das renders *suvarṇa-dāma*, *a gold braided head-ornament, also a necklace*.

**goṇi**, n. sg. goṇiḥ, or goṇī (f.?), Mvy 9564 = Tib. do gal gal: Jā. and Das define do gal as *important, importance*, Das adding as Skt. equivalent gauṇī (but Skt. gauṇa = *unimportant, of secondary importance!*). Chin. also *important*. Mironov goṇī, v.l. goṇiḥ.

**goṇikā** (also spelled gonikā, Sukh 67.6; cf. Pali goṇaka, also gonaka, *woolen cover with long fleece* PTSD; Skt. goṇī = carmamayam āchādanam, Schmidt, Nachtr.; Gaṇapati Sastri uses śayyāstarāṇa-goṇikāḍiḥ as a gloss on parivāpaḥ Kauṣ. Arth. i, 12th prakaraṇa, line 3), *coverlet, blanket*: SP 75.7 (gorathakān...) tūlikā-goṇikāstarāṇān; Mv ii.115.16 (paryaṅkā, read °kām, °kān, or °kāni, mss. °kaṃ...) śoḍaśa-goṇikāstṛtām; iii.70.1 paryaṅkāni... śoḍaśagoṇikāstarāṇāni (Senart em. lomaśa- for śoḍaśa, which is confirmed by prec.; mss. °ṣoṇikā°); AsP 488.20 (āsanam...) goṇikāstṛṇam; Karmav 22.5 goṇikāstṛte paryaṅke niṣaṇṇam; Sukh 67.6 paryaṅkaḥ... anekagoṇikāstṛṇas; Śikṣ 208.11 -goṇikāstarāṇa-

**Gotama**, MIndic spelling for **Gautama**, q.v.: Śikṣ 331.11 (here apparently = **Gautama** 3).

**Gotamī**, MIndic spelling for **Gautamī**, q.v.: LV 201.10 (no v.l. recorded, but Calc. Gau°; perhaps misprint).

**gotaraṇi**, n. sg. °ṇiḥ, a kind of flower: Mvy 6208