

*Place-names ending in Vihāra**Vihāra*

Literally vihāra means 'a place of recreation or pleasure-ground'. With Buddhists or Jains it means a monastery or temple, originally a hall where the monks met or walked about. Afterwards, these halls were used as assembly halls or places of worship. The modern province of Bihar or Behar is so named on account of the large number of Buddhist monasteries in it.⁴⁷⁸

We have only one name with the suffix 'vihāra' in our inscriptions which is given below :

Lokottaravihāra (No.32, L.15) :

Lokottara vihāra was possibly the proper name of some local Buddhist monastery probably named after the Lokottaravādin sect of the Hīnayāna form of Buddhism. The Buddhist institutions alluded to in this inscription were evidently situated at or in the neighbourhood of Mandasor where the inscription was found, although no place is mentioned in the record.⁴⁷⁹

*Place-names ending in Kṣetra**Kṣetra*

Originally meaning an agricultural field, in which sense its use survives, kṣetra came to be used as a place-name suffix as we find in the word Kurukṣetra. As a suffix in composition it signified simply a 'field' for the word preceding it. For example karma-kṣetra, dharma-kṣetra, raṇa-kṣetra, siddha-kṣetra, sureśvarī-kṣetra.⁴⁸⁰

The use of this word⁴⁸¹ in the Ṛgveda points clearly to the existence of separate fields⁴⁸² carefully measured off,⁴⁸³ though in some passages the meaning is less definite, indicating cultivated land generally.⁴⁸⁴ In the Atharvaveda⁴⁸⁵ and later, the sense of a separate field is clearly marked, though the more general use is also found.⁴⁸⁶ The deity Kṣetrasya Pati,⁴⁸⁷ 'Lord of the Field' should probably be understood as the god presiding over each field, just as Vāstoṣpati presides over each dwelling.⁴⁸⁸