

if they do it separate(ly), they are guilty of sin; similarly ii.202.14, 17; **vyagrena**, adv. (= Pali vaggena), *separately, in a sectarian or divisive way*, MSV ii.202.9; vyagra-karman (= Pali vagga-kamma, Vin. i.318.9 ff.), *disunited action*, MSV ii.210.1 ff., defined (opp. samagra-k°); (2) subst. (nt.?), *separation, disunion*: na vyagrārāmo bhavati na vyagra-rato na vyagra-karaṇiṃ vācam bhāṣate sadbhū-tām asadbhūtām vā Dbh 24.4 (follows passage cited s.v. **anupradāna** 2), *he takes no pleasure or delight in schism* (here with implication of dissension in the order of monks), *he speaks no word causing division, be it true or false*; (ye sattvā akalyānamitraparigṛhītā bhavanti, teṣāṃ tebhyah akalyānamitrebhyo) ... vyagra-karaṇiṃ vācam bhāṣate Bbh 168.2, ... *he speaks words to cause their separation from those evil friends*.

**vyañjana**, nt. (= Pali id.; in Skt. defined BR, pw, consonant and syllable; possibly sound should be substituted for the latter, at least in some cases), (individual) sound; defined AbhidhK. LaV-P. ii.239 by akṣara, phonème (varṇa), voyelle et consonne, par exemple a, ā, i, l, etc.; here and in °na-kāyaḥ (see kāya 2) Mvy 1997 contrasted with **nāman**, word, and **pada**, sentence; much more commonly in contrast with artha, meaning, and regularly in such a context with implication of the 'letter' as against the 'spirit' (artha, the real meaning) in a sense close to the Biblical usage: arthato vā °nato vā SP 200.6, *either in regard to the meaning (spirit) or the letter* (Pali also aththato vā °nato vā); in Sūtrāl. xviii.32, comm., **vyañjana**-sya is equated with yathārutārthasya, see s.v. **ruta** (2); na **vyāñjanā** (v.l. °naṃ) bhrasyati (= bhras°) nāpi cārthā LV 444.8 (vs), *neither sound(s) nor sense is lost*; (saddhar-maṃ ...) svarthaṃ suvyāñjanam LV 3.8, *having good meaning and good sound(s)*; arthena mahyaṃ kāryaṃ kiṃ bhoṭi **vyāñjanam** subahukaṃ Mv iii.60.20 (vs; so mss., with varr.; corrupt, but prob. was an āryā line), *my concern is with the meaning, what is the use of abundant sound?*; artha-pratisaraṇa as against **vyāñjana**-prati°, Mvy 1546, Bbh 175.16, see s.v. **pratisaraṇa** (1); na **vyāñjanā**-bhisamskāraṁ, saḥ arthārthi ... na **vyāñjanārthi** Bbh 256.25; śāstuh śrāvakaṇāṃ cārthenārthaḥ padena padam (word, or sentence? see s.v.) **vyāñjanena** **vyāñjanam** sam-syandate sameti yad utāgrapadaḥ Av ii.142.16; 143.5-6; pada-vyāñjanam, dvandva or tatp.? seemingly tatp. in SP 475.3 (yadā ...) ito dharmaparyāyād antaśaḥ pada-°naṃ paribhraṣṭaṃ bhaviṣyati, *when from this religious text so much as a (single) sound (or letter) of a word (or sentence?) shall be lost*; in the others could more easily mean words (sentences?) and sounds (letters), yāni ... pada-vyāñjanāni paribhraṣṭāni SP 235.6; na ca yathoddīṣṭam pada-°naṃ paripūrṇam karonti Mv i.90.3, *and they do not make perfect(ly) as intended the sounds of the words (sentences?) or, words and sounds, sc. of sacred texts*. — See further s.v. **vāla-vya**°.

**vyāñjita-jña**, adj. or subst. m., *understanding* (only by) *what has been fully expressed*: Bbh 295.15, with its opposite **udghaṭitajña**, q.v. Actually an etymologizing distortion of **vipañcitajña**, q.v.

\***vyatikāśa**(ya)ti, see **vītikāśeti**.

\***vyatinamati**, **vīti**°, *passes* (intrans.; a time-expression as subject): madhyantike vītinate (ppp.) Mv iii.185.16, *now that high noon has passed*; caus. °**nāmayati** (in Mv **vīti-nāmeti** = Pali id.), *passes* (trans.; a time-expression as object, or subject of pass.) (saptāham ...) **vyatināmitam** LV 380.14, *a week was passed*; saptāham ... vītīnāmeti (301.1; 302.21 °mesi, aor.) Mv iii.300.14; 301.1; 302.21, *spent a week*.

**vyatipatati** (once in late Skt., Schmidt, Nachträge), see **vīti**°.

**Vyatipātin** (cf. prec.), pl., n. of a group of yakṣas: Māy 59.

**vyatibhindati** (cf. **samatibhi**°), *shatters*: yathā hy

agāraṃ succhan(n)am vṛṣṭir na °ti, evaṃ subhāvitam cittam rāgo na °ti Ud xxxi.17; similarly 18-22.

**vyatirocate**, *is very resplendent*: prajñayā °cante (so with v.l.) samyaksambuddhaśrāvakā Ud xviii.11.

\***vyatilokayati**, see **vītiloketi**.

\***vyatisamkrama**, see **vīti**°.

\***vyatisamcarati**, see **vīti**°.

**vyatisārayati**, **vīti**° (= Pali vītisāreti), *makes to pass, carries on* (speech, conversation), only noted in ger. (kathām) **vyatisārayitvā** Mv iii.206.1; 208.13; 325.14; 443.19; °retvā iii.60.11; vītisārayitvā iii.47.18; in iii.394.14 Senart **vyatisārayitvā**, v.l. sāropayitvā, see **sārāyaniya**; in virtually same phrase, which is also found in Pali, (kathām) **vyatisārya** Divy 70.11; 75.23; 156.20; 619.2; Av i.229.3; ii.140.4; Karmav 27.2; 29.18.

**vyatihāra**, m., used in all other texts for **vīti**hāra, q.v., of Mv.

**Vyatyasta**, (1) m., n. of a lokadhātu (associated with Avamūrdha; lit. *inverted*): Mvy 3069 (°dhaḥ), Gv 126.2, and Dbh 15.14 (on all these see s.v. **Avamūrdha**); °ta-lipi, 'the script of (the lokadhātu) **Vyatyasta**', Mv i.135.6 (cf. Avamūrdha-lipi LV 125.22); (2) m., n. of a samādhi: Mvy 534 (not in ŚsP); perh. read so for **vyāskandaka**-samāpatti, q.v.; (3) nt., a high number: Mvy 7861 (cited from Gv); Gv 106.1; 133.10; = Tib. bsko (bsgo) yas, see **vicasta**; (4) adj. or subst., m. or nt., designation of a kind of yoga practice: Mvy 798 (see s.v. **yamaka**).

**vyadhāti** (also Pali vyadhāti, 'in poetry' acc. to PTSD, beside the usual vedhāti; compromise form between straight MIndic **vedhāti**, q.v., and Skt. vyathāti), *shakes, trembles*: °ti pravvyadhāti sampravvyadhāti Divy 46.7; ppp. °dhitāḥ pravvyadhītāḥ sampravvyadhītāḥ 327.9.

**vyadhvan**, loc. °ani (cf. RV vyadhvan-aḥ), *on the way, midway* (adv.; synonym of antarā, which precedes it in all the foll.): AsP 286.19; 287.18; 289.4 (see s.v. **vyava-sāda**, **samsīdana**).

**vyanti-karoti**, rarely **vyanti**° (cf. rare Vedic vyanta, remote; = Pali vyanti-k°; cf. next), *puts an end to*: °roti Mvy 7044; AsP 343.19, see s.v. **chorayati** (8); °kṛta Mvy 2550; 7043 (a-vya°); yāva sānam tam pāpakaṃ karma °tam na bhavati Mv i.18.14; 20.(4-5) (most mss. here **vyanti**°); 21.11 (here na om. in mss., Senart transp. before tam), *until that evil action of theirs is ended* (i. e. its effect exhausted); avidyāye prahīnatvāt tṛṣṇāye °kṛtatvāt Mv iii.66.2, *because ignorance is got rid of and thirst ended*. Tib. usually renders by forms containing byañ ba(r), *purify*, which would be a possible rendering in Mv i.18.14, but surely cannot be the lit. mg.

**vyanti-bhavati** (cf. prec. and next; = Pali **vyanti**°), *comes to an end*: Mvy 7042 = Tib. mthar (to an end) byed pa, or byañ bar ḥgyur (becomes purified, see under prec.).

**vyanti-bhāva**, once **vyanti**°, m. (to prec.), *coming to an end, being finished*; always prec. by **pratiñisarga**, a near-synonym: Mvy 7667 (= Tib. byañ bar gyur pa, *being purified*, see under prec. but one); **pratiñisargo** **vyanti-bhāva**(h) Pischel SBBA 1904 p. 815, fol. 164a; kāmānāṃ prahāṇam ākhyātāṃ **pratiñisargo** **vyanti**° Bhik 24a.3.

**vyapakṛṣṭa**, ppp., adj. (also **vyavakṛṣṭa**; in this use corresp. to Pali vūpakatṭha; specialized use of ppp. of Skt. vy-apa-(ava-)kṛṣ-, cf. also Pali vapakassati, vava°; in mg. *withdrawn* used as in Skt., e. g. kāmehi or LV kāmebhyo **vyapakṛṣṭakāyo** Mv ii.123.11, LV 248.2, *with body withdrawn from lusts*), *solitary, secluded* (from the world), in a cliché (as in Pali, eko vūpakatṭho appamatto ātāpi pahittatto, with a form of viharati, said of an arahat); the following are always followed by a form of viharati, *dwells*: eko 'pramatto ātāpi prahitātmā (om. LV) **vyapakṛṣṭo** Mv ii.118.11-12; 120.3; LV 239.2; eko **vyapakṛṣṭo** (Samy. Āg. vyava°) 'pramatta ātāpi prahitātmā (Samy.