

inseparably connected with identify of theoretical and practical knowledge (i. e. can only be known by one whose theoretical knowledge is at the same time applied in practice); in Lañk 156.11 ff. a dissertation on the difference between jñāna and vi°, rendered by Suzuki, Studies 272, *transcendental* (i. e. absolute) and (merely) *relative knowledge*; I should prefer *abstract* and *applied knowledge*; but it is true that the author of Lañk *applied knowledge* (vij°) has only *practical*, and hence in the last analysis no *real*, application; the passage cited makes this very clear. Essentially similar is the contrast in jñāna-pratisaranena bhavitavyam, na vijñāna-pratisaranena Mvy 1548; more at length Bbh 257.16 ff. bodhisattvaḥ adhi-gama-jñāne sāradaṛśi bhavati, na śruta-cintā-dharmārtha-vijñāna-mātrake; sa yad bhāvanāmayena jñānena jñāta-vyam na tac chakyam śrutacintā-vijñāna-mātrakeṇa vijñātaṃ iti viditvā paramagambhīrān api tathāgatabhā-ṣṭām dharmān śrutvā na pratikṣipati; (2) two kinds of vi°, *khyāti-vi°* and *vastuprativikalpa-vi°*, qq.v., Lañk 37.14 f.; vi° is aṣṭa-lakṣaṇa, ib., the list of 8 being given 235.7 ff., Suzuki, Studies, 189 ('Ālaya, Manas, Manovi-jñāna, and the five sense-vijñāna', on which see dhātu 3; the sixth is mano-vij°); (3) the sixth of the six 'elements', see dhātu 1b; (4) the fifth of the five (upādāna-jskandha, qq.v.); (5) the third link in the pratītyasamutpāda, q.v. In the last four categories often rendered *consciousness*, etc.; no single word or brief phrase can, of course, really suffice. In Bbh 49.17-18 (see s.v. *naivasamjñānāsamjñā*) short for *vijñānānantyāyatana*, in a cpd.

-vijñānaka = **vijñāna**, ifc. Bhvr., in sa-°ke kāye Divy 534.25, *the body possessing consciousness* (same phrase in Pali, saviññānake kāye).

vijñānanā, *comprehension*: Mvy 7564. Not to be read vijñā° with pw 7 App.; confirmed by *samjñānanā*; see § 22.7.

vijñānavādin, a member of the well-known Buddhist school of this name: Mvy 5145.

vijñānānantyāyatana (= Pali viññāṇāṇācāy°), (1) nt. *stage of infinity of consciousness*: as 2d of the stages of arūpāvacara gods, Mvy 3111; Dbh 34.13; as 2d of four arūpya samāpatti, Mvy 1493; Karmav 47.21; as condition of the 5th vimokṣa, Mvy 1515; as condition of the 8th abhībhvāyatana, Mvy 1527; as 6th sattvāvāsa, Mvy 2294; abbreviated in a cpd. to *vijñāna*, Bbh 49.17-18, see *naivasamjñānāsamjñā*; (2) m. pl., = next: Suv 86.11.

vijñānānantyāyatanopaga, m. pl., *the gods dwelling in the prec.*: Dharmas 129.

vijñānāhāra, m. (= Pali viññā°), the fourth kind of 'food' (see s.v. *kavalīkārāhāra*), acc. to PTSD consisting of vijñāna as the *food* or *material cause* from which rebirth arises: Mvy 2287. Dharmas 70 seems (corruptly) to have *dhyānāhāra* instead. Cf. La Vallée-Poussin, AbhidhK. iii.121, which however does not furnish a clear definition.

vijñāpaka, adj. or subst. (= Pali viññāpaka; Skt. vijñāpayati plus -aka), *instructing; instructor*: in su-vi° SP 301.1, 10; LV 403.5, 9; 404.8, Bhvr., lit. *having a good instructor*, but in the sense of *making things easy for an instructor*, i. e. *easily instructed* (proved by SP passage, s.v. *viśodhaka*, q.v.).

vijñāpana, f. °nī, adj. (= Pali viññāpanī, as in BHS; Skt. °na only as n., *request*, so also in BHS, Mvy 8462 = Tib. sloṅ ba), *enlightening, giving instruction*, of the voice or speech, vāc(ā), of the Buddha or Bodhisattva: yāsau vāg ājñāpanī vijñāpanī... LV 286.9; (vācāye...) arthasya °panīye Mv iii.322.3.

vijñāpaniya, f. °yā, = prec.: °yā Mvy 472, in a list of epithets of Buddha's speech. Cf. § 22.20.

vijñān, adj. (*vijñā*, q.v., plus -in; = Skt. vijñā, and next), *wise*: bodhisattvasya vijñānaḥ SP 303.9 (vs).

vijñu, adj. (Sktized form of Pali viññu, AMg. viññu, = Skt. vijñā, and prec.), *wise, prudent*: anyatra vijñu-puruṣāt Prāt 503.7, *except (there be) a wise man* (present); so Chin. acc. to Finot.

viṭapa (m.; in Skt. *branch*, also *foliage*; Skt. °paka and °pin-; tree; cf. AMg. viḍava, defined vrkṣa vistāra, *tree-spread*? Ratnach.), *tree*, in bodhi-viṭapa, = °druma etc.: °pāc cāletu kampetu (inf.) vā LV 283.21 (vs); °pe upaviṣṭu (ppp.) gunodadhiḥ 293.8 (vs).

viṭṭāleti (= Pkt. id., see Sheth, and Jacobi, Ausgew. Erz. 2.6; read viṭṭālitāḥ for viṭvāl° in my Pañc. Rec. II § 130; here a MIndic form is borrowed in Skt.), *makes unclean or untouchable*: (atra mahānase kāko aparādhyati) rājabhōjanam ucchiṣṭikaroti °leti vidhvamseti Mv iii.126.16.

viṭhapanā, nt., and °nā, once **viṭthapanā** (n. act. in -ana to next), *fixation, establishment, creation, making*; esp. with implication of something illusory and fleeting: sarvadharmā viṭhapanā-(so with Mironov)-pratyupasthāna-lakṣaṇāḥ Mvy 185, *all states of being are characterized by involvement in (illusory) creation*; °na-pratyupasthāna-lakṣaṇam Mvy 7233, Tib. rnam par bsgrub pa (this, or with bsgrubs, is the usual Tib. rendering); māyākṛtām sarvasamskṛtām °na-pratyupasthāna-lakṣaṇam Śikṣ 180.4 (here māyākṛtām is decisive; Bendall and Rouse cite Tib. as rnam par bsgrabs pas, read bsgrubs); Gv 524.1 corrupt, eṣām dharmāṇām dharmatā, aviṭhapanā-(read viṭh°, for viṭh°)-pratyupasthāna-lakṣaṇāḥ... sarvadharmā-(read °mā with 2d ed.) bodhisattvajñānādhīṣṭhitāḥ, evam svabhāvāpariṇiṣpannā māyāsvapnapratibhāṣopamāḥ; (sattvā-nām...) citta-māyā-°na-tām Dbh 74.4, *the fact that creatures are created by mental illusion* (cf. māyopamam cittam iyam ucyate cittadharmatā Śikṣ 236.2); but in Śikṣ 236.3 this implication is hardly to be found: yat punaḥ sarvasvam parityajya sarvabuddhakṣetrapariśud-dhaye pariṇāmayatītyam ucyate viṭhapanā (fem.); here, in a formal definition, the mg. seems to be *firm fixation* (Bendall and Rouse *edification*, which I do not find in it); at least no very clear suggestion of unreality seems found in the foll.: abhisambodhivikurvita-°nena bodhisattva-samādhinā Gv 38.17-18; upāyakaśālyā-°na-dharmatayā 469.18 (cf. however KP 32.1, 7, s.v. *viṭhapanayati*); nt., °na, Gv 449.7, 15; f., °nā, 524.6; buddhakṣetra-°panālam-kārābhīrāhāratayā, or °nirhṛtatayā, or °nirhāram, Dbh 39.14; 45.6; 55.17; same cpd. (°nirhāram) with traidhātuka-instead of buddhakṣetra- 55.10-11, with rūpakāyalakṣa-ṇānuvyañjana- instead of id., 55.18-19; in this cpd. viṭhapanālamkāra is to be taken as a dvandva, *establishment and adornment*, as proved by reverse order in: -vyūhālamkāra-viṭhapanā-prāptaḥ 62.11 (here f. °nā).

viṭhapanayati (cf. prec. and **vithāpita**; a MIndic form of caus. of Skt. vi-sthā, but not found recorded except in BHS), *fixes, effects, makes*, usually with implication of something illusory and unreal; perh. always so, the only possible exception being the first: yathā... vāyudhātuḥ sarvabuddhakṣetrāṇi °yati, evam eva... bodhisattvasyopāyakaśālyam sarvabuddhadharmān °yati KP 32.1 (prose), perh. with implication of magic appearance; in 32.7 (vs) read viṭhapaneti or °penti (for °panti) dharmān sugatokta-m-agrān; Tib. rnam par sgrub po; kalpanā-viṭhapanāḥ (text °yitāḥ; *fashioned by fancy*) sarvadharmā ajātā(h)... AsP 162.1; anityāḥ... citta-viṭhapanāḥ (so read for text °yitāḥ)... sarvadharmāḥ Sādh 111.2; kāmādhātuḥ kalpito viṭhapanāḥ (text °yitāḥ, and so below) samdarbhitaḥ, anityo °dhruvo... ŚsP 1534.7, repeated below; sarvajñatācittotpādaḥ... sarvadharmadhātum ca viṭhapanayati Gv 504.24, *makes up* (as a figment out of itself).

viḍaṅgikā (not found recorded), in na °kayā Mvy 8563; the rule (one of the śaikṣa-dharmāḥ) is completed by adding antarghe pravekṣyamāḥ, and niṣatsyāmāḥ, Prāt 531.17, 18; La Vallée Poussin, JRAS 1913.844, Stein