

answers to questions, in Mv 1657–61, **ekāmsā-**, **vibhajya-**, **paripṛcchā-**, and **sthāpaniya-**°na, qq.v.; as one of the 12 or 9 types of literature in the canon, °nam Mv 1269; Dharmas 62, *explanation*, perh. more specifically *answers to questions*, = **vaiyākaraṇa**, Pali veyyākaraṇa (which acc. to MN comm. ii.106.13 means all the Abhidhamma, suttas without gāthās, and whatever else is not included in the other 8 divisions!); not *predictions* with Burnouf Intr. 54 ff. and Lévi on Sūtrāl. i.7; (2) **vyākaraṇaḥ**, m., Av ii.19.8 (see Speyer's note), if correct would be nom. ag., *expounder, elucidator*; parallels Divy 619.24; 620.19 **vaiyākaraṇaḥ**, in Skt. and perh. here *grammarian*; (3) (as in Pali, not Skt.) *prophecy, prediction*, recorded only of a prediction that someone will attain perfect enlightenment (tho the verb **vyākaroṭi** is not so restricted); in this sense very common, regularly with gen. of the person (or in comp.) and loc. of the goal: Śāriputrasyedam °nam anuttarāyām samyaksambodhau SP 69.6; similarly SP 70.12; 214.3, 4; 222.12, etc. etc.; megha-mānavaka-°nam Mv i.2.1; °nam ... labheyā Bhad 59, *may I get a prophecy*; apramāṇa-°na-pratyekaśaś Dbh 71.24; others, Suv 168.4 etc., common everywhere; exceptionally, with loc. of beneficiary, gen. of maker of the prophecy, **vyākaraṇam** asmi (mss. asmin) dyutimatō Mv i.43.18, so read, *the Glorious One's prophecy about him*.

vyākaroṭi (and other, MIndic presents; also **viyā°**; in mg. 1 not only = Pali but also Skt., see BR s.v. 2, hence only a few exx. here; cf. **vyākaraṇa**), (1) *elucidates*, esp. a question: ... paripṛccheyam, yathā me bhagavām vyākariṣyati ... Mv i.57.3; 274.5 (see **vyākaraṇa** 1); bhagavān tam artham vyākare ii.93.21; vyākuruṣva ... kuta eti (WT with K' enti) ime sūra SP 307.1–2 (vs); asminn arthe vyākriyamāṇe SP 36.2 and 37.1; ity eṣa pañcamī bhūmī (mss. °myām!) vyākṛtā ... Mv i.120.14 (vs); nāpi ye dharmāḥ vyākṛtās te avyākṛtā iti deśayāmi Mv i.173.10; (2) (= Pali id.) *prophesies, predicts*, in general: (naimittikair vaipañcikaiś ca) vyākṛtam abhūt: maṅgaladvāreṇa kumāro 'bhiniṣkramiṣyatīti LV 186.16; similarly 211.3; Mv i.197.9; so (sc. naimittikāḥ) 'pi tathāivāmr̥tā-dhigamanam eva vyākṛtavān LV 268.5; (naimittikehi kumāro) vyākṛtaḥ, rājā cakravartī bhaviṣyati Mv ii.32.7; (naimittikena ca) horapāṭhakena ca vyākṛto, yena kāryeṇa devadatto kumāro abhiniṣkramati, tam kāryam na prāpayiṣyati Mv iii.178.18; Vārāṇasyām naimittikair (mss. nīmī°) dvādaśavarṣikānāvṛṣṭir vyākṛtā Divy 131.20; rarely, *pratyekabodhi* is predicted, Vipāṣyina ... sa sārthavāhaḥ pratyekabodhau vyākṛtaḥ Av i.138.1; (sā Bhagavatā) pratyekāyām bodhau vyākṛtā Divy 70.6; much more commonly, in fact constantly in most texts, perfect enlightenment or Buddhahood is predicted, always by an earlier Buddha, who declares that the person mentioned will attain his goal, often in a particular age and world; this constitutes **vyākaraṇa** (3), and seems to come to be regarded as a regular, perhaps necessary, preliminary to Buddhahood in Mahāyāna; it always occurs long before the event, under a Buddha of the remote past, tho it may be the Buddha immediately preceding the one for whom the prediction is made; sometimes a group prediction is made, all to become Buddhas in turn and each one to predict the next, SP 209.5 (vs) paramparā eva tathānyam-anyam te vyākariṣyanti ...; SP 27.3 (vs) anyonya vyākarsu (°kārṣu? § 32.74) tadāgrabodhaye; see also SP 269.4; the person predicted is always in the acc., or nom. in a passive expression; only seeming exceptions are SP 206.6–7 (prose) saced asmākam api bhagavān, yatheme 'nye ... vyākṛtā, evam asmākam api tathāgataḥ prthak-prthag vyākuryāt (in Buddha's reply, line 9, aham ... vaśibhūtaśatāny anantaram vyākaroṃi), and 215.7–8 (prose) yad bhagavān asmākam vyākuryād ... (asmākam is acc., as clearly elsewhere even in the prose of SP, § 20.48); the goal is regularly loc., in prose commonly anuttarāyām samyak-

sambodhau (abbreviated an° sam° in my citations); rarely what look like dat. forms occur, SP 27.3 (above); 212.6 (vs) yaṃ vyākṛtā sma paramāgrabodhaye; LV 392.2 (vs) bodhisattvā ye vyākṛtā bodhayi (m.c. for °ye); Mv i.239.6 (prose) anuttarāye samyaksambodhaye, but below 17–18 -vyākṛto ... anuttarāye (v.l. °yām!) samyaksambodhāye (so both mss., Senart em. °aye, but a loc. is surely intended); these rare -bodhaye forms may actually intend locs., see § 10.142; rather often, no goal is expressed in words at all, so that the verb **vyākaroṭi** itself means *predicts* (someone) *unto enlightenment* (examples below); or the goal may be stated in a following direct quotation, as in SP 116.8 (vs) te vyākriyante ... bhaviṣyathā buddha ..., *they are prophesied, 'you shall become Buddhas'*; typical examples, (Śrīgarbham nāma) bodhisattvaṃ ... an° sam° vyākṛtya SP 21.12; yadāpi (sc. mām) vyākurvāsi agrabodhau 63.4 (vs); ... nāma bodhisattvaṃ ... vyākṛtyān° sam° 67.2; vāyam bhagavatā ... an° sam° vyākṛtāḥ 212.1–2; tām vyākaroṃi aham ... tathāgatave 221.14 (vs); catasraḥ paśado vyākaroṃy an° sam° 224.7, similarly 10; nāham ... vyākṛtā cān° sam° 268.9–10; (yāvad ...) bodhisattvā na vyākṛtā bhaviṣyanti an° sam° LV 377.18; ātmasamatāye (em.; loc.) samāsataḥ svayambhūsamatāye vyākṛsīt Mv i.3.6; samanantara-vyākṛto ... anuttarāyām (so mss.) samyaksambuddhāya (v.l. °yā, prob. loc., § 10.142) 40.5–6; 239.17–18, see above; no goal expressed (besides some cited above), vyākṛto hy eṣa Śāriputro SP 70.6 (vs); na tāvad asmān sambuddho vyākaroṭi 147.11 (vs); vyākṛtā yada bheṣyāmas 147.14 (vs); (yenāyam bhagavān prathamata) evam vyākṛtaḥ Mv i.1.14; no cāham (tehi) vyākṛto i.46.2, 3, 5; interesting theoretical statement, Bbh 290.4–10: ṣaḍbhir ākāraiḥ samāsataḥ tathāgatā bodhisattvaṃ an° sam° vyākurvanti. katamaiḥ ṣaḍbhiḥ. gotrastham anutpāditacittam; tathotpāditam cittam; sammukhāvasthitam; viparokṣāvasthitam; parimitam kālam, iyatā kālenān° sam° abhisambhotsyata iti; aparimitakālam vyākaroṭi, na tu kālaniyamam karoti.

-**vyākulika**, in gṛha-vyā° Mvy 9261, which seems to mean (a monk) *who is disturbed by longing thoughts of his* (former lay) *house*; Tib. khyim so (Das homesick); so Jap. seems to intend, and so 2d Chin. version; vyākulika would mean *disturbed, upset* (Skt. vyākula).

vyākṛti (f.; = **vyākaraṇa** 3), *prediction of future enlightenment for a Bodhisattva*: °tir Bbh 290.2 (vs).

vyākopayati = **vikop°**, *disturbs*: °pya, ger., MSV i.6.14. [vyāghatika(-samjñā), corruption for **vyādhmā-taka-**, q.v.]

Vyāghranakha, pl., n. of a brahmanical gotra: Divy 635.19.

Vyāghrapadaya (= Pali Vyagghapajja), another name for the **Koliyas**, q.v. (also in Pali): Mv i.355.13, with etym. explanation, miss. corrupt; prob. intends, as in Pali, to say that their city was built on a tiger's track.

Vyāghrabala, n. of a yakṣa: Māy 61(?). The mss. read the line: yakṣau siṃhabalau yau tu Siṃhavyāghrabalābalau; see Lévi's note for the evidently puzzled translations; but at least one Chin. supports the theory that **Siṃhabala** and **Vyāghrabala** are the two names, ā in -balābalau being lengthened m.c.

[**Vyāghri-jātaka**, name adopted in Senart's Introd. for Jāt. of which colophon Mv ii.72.15 reads śrīyaśodharāye vyāghribhūṭāye jātakam (no v.l.).]

vyāḍa, (1) m. (Skt. Gr. id., and in mg. *wild beast* in Skt. literature; = normal Skt. vyāla, Pali vāla), *wild beast and serpent*: both given by Tib., ma ruṅs pa, gdug pa, also sbrul, for Mvy 6962; *serpent* in Mvy 4841, = Tib. klu, sbrul; vyāḍa-mṛga (= Skt. vyāla°, Pali vālamiga), *wild beast*, Mv ii.215.16 (siṃhena vyāghreṇa vā anyena vā vyāḍamṛgeṇa); 216.5; vaneṣu ca vyāḍamṛgākuleṣu Jm 122.18 (vs); (2) adj. (Skt. Lex. id., Skt. vyāla), *violent, troublesome*: MSV ii.8.13.