

priate in the context: Mvy 7540. But Tib. hphyar ba, *hang up, elevate* (also *sift, winnow, and show, represent*); Chin. *hang*; Jap. merely translates Tib. and speculates etymologically, and futilely, ignoring the Pali. Cf. AbhidhK. LaV-P. vi.289 bahuvidhaviṣaya-vyāseka-visārin (of bud-dhi), *qui se dispersent naturellement, distraites par la variété des objets* (it is not clear to me how LaV-P. took vyāseka).

**vyāskandaka-**, a kind of **samāpatti**, q.v.: Mvy 1497 (Mironov **vyā**). Tib. renders by snrel zhi, which usually = **vyatyasta** (q.v. 2), and Mvy ed. suggests reading so; cf. **vyutkrāntaka**. It would seem to be, like the latter, a manner of skipping from one trance-state to a non-adjointing one. But Chin. has the equivalent of **nāsamjñāyatana**, which as Ting says seems 'an abbreviation' (the last part) of **naivasamjñānāsamjñāyatana**.

**vyāharati**, in regular mgs. of Skt. viharati (mg. 1 once in BhP. acc. to BR), (1) *dwells, rests, stays* (in enjoyment): prathamam dhyānam upasampadya vyāhāṣam yāvaccaturthadhyānam upasampadya vyāhāṣam LV 263.17-18; (Vārāṇasīm) gatvā ṛṣipatane mṛgadāve vyāhāṣuḥ 264.22 (all prose, no v.l.); (2) *spends* (time): sapta-rātram vyāhāṣid LV 370.8 (prose, no v.l.); note sap-tarātram viharati 370.6. Read **vyah** in all?

[**vyāhāra**, in nityo vyāhāreṇa Samādhi 22.11, acc. to Régamey *eternal from the standpoint of common experience*; but surely it means (only) *in words, by verbal expression*, as the northern versions cited in R's note, p. 88, seem to me to suggest.]

**vyutkhanṭhaśa(h)**, adv., lit. *with open throat or out-stretched neck*: na **śa(h)** piṇḍapātāṃ paribhokṣyāmaḥ, LaVallée-Poussin, JRAS 1913.845.18; = **vyutkhanṭhaśaḥ**, q.v.; corresp. to Pali avagaṇḍakārakam Vin. iv.196.11 (so as to fill the cheeks with food, CPD).

**vyutkrāntaka**(-samāpatti), a kind of **samāpatti** (q.v.) which involves first passing through the four dhyāna and four ārūpya and back, then jumping from one to the next but one, etc.; see AbhidhK. LaV-P. viii.173 f.; lit. *passing over or that has passed over*, Tib. thod brgal (so LaV-P., Mvy wrongly thod rgyal): Mvy 1496.

**vyutkhanṭhaśaḥ** = **vyutkhanṭhaśaḥ**, q.v.: Prāt 532.11; acc. to Chin., *picking out the best morsels* (to Skt. khaṇḍa).

**vyuttiṣṭhāti**, **te** (in some of these senses = Pali vutthahati, vutthāti; none, seemingly, in Skt.), (1) *returns, comes back* (safe from a sea-voyage): (mahāsamudro bahvā-dīnavo . . . , bahavo) 'vataranty alpā 'thanti Divy 35.22 (cf. **vyutpadyati** 1); (2) *returns* (to normal life), *comes out* (from meditative seclusion): pratisamlayanaḍ (q.v.) vut-thāya Av i.242.11; ii.69.6, etc., in the cliché of the Buddha about to preach; also (ekaikasmin sūcīpradeśe) aṣṭau vimokṣān samāpadyate ca vyuttiṣṭhate ca Av ii.69.2, *with each stitch of the needle he attained by meditation the 8 vimokṣa and (from that meditation) came back* (to his sewing), Speyer's note; (3) *recovers*, as from illness or weariness: tasmād glānyād (ms. glānād, twice) vutthitas Av ii.87.11; 125.8; (4) *arises, sets out on a journey*; vut-thito bhavati, lit. *becomes arisen, i. e. makes ready and starts* (a journey): yad vutthitā bhavatha (104.6 **to** bhavasi) nopaveṣṭavyaṃ śīghram āgantavyam Av ii.103.9; 104.6.

**vyutthāpana** (nt., = Pali vutthāpana), *causing to get rid* (of): anyonyāpatti-nāḍ Prāt 486.12, *thru helping one another to get rid of sin*; so Pali Vin. iii.178.13 añña-mañña-vutthāpana (sc. āpattito, comm., see CPD; Finot's note 1 on Prāt is wrong).

**vyutpadyati**, (1) *returns, comes back* (safe from a sea-voyage): (bahavo 'vataranti) svalpā 'patsyanti Divy 41.27 (cliché as s.v. **vyuttiṣṭhāti** 1); (2) *is averse*, lit. *turns away*: teṣāṃ tathā 'dyatām na lebhe tac caityaṃ . . . kārayitum Divy 243.22, *as they were thus averse* (unfriendly;

Index resist), *he did not succeed in having that caitya built*; vyutpannā na vayaṃ rājño 447.23, *we are not averse to the king*.

**vyudāhāra**, m., perhaps *varied utterance, utterance in varied terms* (?), with ekodāhāra (see **udāhāra**) and **prthag-udāhāra**, q.v.: ŚsP 567.7 and 615.7 (text in the latter 'haro), quoted s.v. **udāhāra**.

[**vyupadiṣṭa**, prob. error for Skt. vyapa°, *prescribed* (of medicine) but occurs several times: MSV ii.27.1, 4, 6, 10, 12; in same context ādiṣṭa, samdiṣṭa, in 16 vyapadiṣāmi.]

**vyupanāmayati** (= **upanām**° 5), *gives* (medicinal herbs, medicines, for a disease): 'nāmyante, pass., KP 87.3 (cited s.v. **upanām**° 5).

[**vyupapatti** (f.; see **upapatti**), *rebirth*: sarvabhava-gati-'tti-parāṇmukho Divy 2.1. But Tib. 'gati-cyuty-upap°; Bailey, JRAS 1950.168, top; confirmed MSV iv.160.2 (same story).]

**vyupaparīkṣaṇa** (nt.; to next, and cf. **upapari**°), also **na-tā**, *thorough investigation or reflection* (upon, in comp.): gambhīrapratityasamutpāda-'na-vihāriṇaś ca Gv 472.11; tulanā-(q.v.)-'natā ŚsP 615.11 (comp., acc. to text); 'natā (not in comp.) 1325.2.

**vyupaparīkṣate**, and by haplology **vyuparīkṣate**, once **ti**, fut. 'kṣiṣyati (= **upaparīkṣ**°), *investigates or reflects thoroughly*, on religious truths: sa evaṃ (i. e. in words just quoted) 'kṣamāṇas Śikṣ 122.1, *he thus reflecting*; 'kṣamāno Dbh 31.17; vyuparīkṣate Dbh.g. 28(54).16 (last syllable lacking in mss.; vyupapari° would be hypermetrical here and in the two other Dbh.g. occurrences); vyuparīkṣamāno 29(55).11; also introducing a question, evaṃ vyupaparīkṣate, katamaṇa . . . Dbh 32.7; vyuparīkṣate, katama hetu . . . Dbh.g. 11(347).20; or a problem, vyuparīkṣiṣyati (so mss., Nobel em. vyuparīkṣeta), yenāyaṃ . . . sūtreṇ darājas . . . pracaret Suv 113.4 (prose), *he will ponder on how this . . .* (the proved occurrence thrice in Dbh.g. of the haplological form justifies Nobel in keeping it here in prose, with his mss., but I see no advantage in his em. of fut. to opt.). Cf. prec.

**vyupaśama**, m. (= Pali vūpasama; also rarely Skt. id., see BR; see next two; at least in some of the applications here listed, only Buddh.), (1) *calming, tranquillization of the mind* (citta): (paramēṇa citta-)°mena Divy 516.13; citta-dama-°mena samanvāgatam Av i.101.3 (of a Buddha; see **vyupaśamana**); (2) *bringing to rest, of the saṃskāra*: teṣāṃ 'maḥ sukham Av ii.198.10 = Mmk 579.12 (vs. = Pali DN ii.157.9); *stilling, of desires*: nirodho 'mo 'staṃgamaḥ Bhik 24a.4; of misery (duḥkha), Divy 587.7; Bbh 27.1; sarvasattvakleśasamāpāda-°mena Gv 386.14; of disease, vyādhi-'mārtham Divy 109.26; vyā-dhīnām 'māya Bbh 209.21; glānya-°māya Śikṣ 37.5; (3) *tranquillity*, presumably of mind (as in 1): (a-vyupa-śāntaḥ) a-vyupaśamārāmaḥ Bbh 169.4.

**vyupaśamana** (nt.; = Pali vūpa°) = **śama**, (1) *tranquillization of mind* (see **śama** 1): citta-dama-°na-samanvāgatam (of an arhant) Av ii.114.12; (2) *allaying, healing, of disease* (see **śama** 2): vyādhēr 'manārtham SP 133.11. Both prose.

**vyupaśānta**, adj. (= Pali vūpasanta; cf. prec. two; orig. ppp. of Skt. vy-upa-śam-; not recorded in Skt. by BR, pw), *quieted, calmed, allayed, appeased*: a-°taḥ Bbh 169.3, see s.v. **vyupaśama**; -duḥkham 'tam abhūt LV 86.13; duḥkham ca 'tam Kv 48.9; te kalahaṃ kṛtvā 'tāḥ Divy 171.9, *when they were appeased after quarreling*; in LV 205.11 (prose) aho vatāhaṃ vyupaśāntasya (so both edd., no v.l., prose) lokasya tantrākulajātasya (so mss.; see under this for the rest of the passage) etc., it seems that the meaning requires a neg., *of the world which is not tranquillized* etc.; so Foucaux, *qui n'est pas apaisé*, tho he has no note and apparently accepted the reading of the ed.; his Tib. ed. omits the passage. It seems to me that a-vyupa° must be read.