

Āg. pravivikto for prahi°) Divy 37.10; MSV i.48.12 f.; Samy. Āg. 3r.4; in Divy 618.3–4 occurs a fem. form, expanded and partly corrupt, ekā vyapakṛṣṭā 'pramattā ātāpini smṛtimatī samprajānā prahitāni (! read prahitātmani?) viviktāni (! read viviktā? cf. Samy. Āg. pravivikto) viharati sma. Mvy 7166 vyapakṛṣṭaḥ = Tib. ḥdu ḥdzi med pa, *noiseless*, or *dben pa*, *solitary*.

Vyapagatakhiladoṣa, n. of a former Buddha: Sukh 6.10.

Vyapagatakhilamalapratiṅghoṣa, n. of a former Buddha: Sukh 5.17.

vyapatrāpin, f. °nī (to Skt. vy-apa-trap-), *modest*: hrīmā °piṇi dharmacāriṇī LV 28.13 (vs); °pi-tā, *abstr.*, *modesty*, Samādḥ p. 5 line 13. Cf. next.

vyapatrāpya, nt. (as prec.; cf. **apatrāpya**), *shame*, *modesty*, *bashfulness*: lajjā°pya-samlina-cetās Divy 255.16, hrī°pya-grhītā 23 (here the bashfulness of love); *shame* of an evil deed, (śikṣāvyatikrame) °pyam utpadyate Bbh 137.20; in this sense in cpd. hrī°pya, °pyam prāviṣkaroti Bbh 6.1; similarly 137.25 f.; 159.14; 180.2; 250.8 (katamad bodhisattvānām hrī-vyapatrāpyam); a distinction between hrī and vyapa° is made in Bbh 250.10–12, where both are glossed lajjā, but hrī is said to mean the feeling that a blameworthy act is unworthy of oneself, vyapatrāpya is the feeling caused thereby thru fear or respect of others. Is this anything more than a commentator's ad-hoc attempt at subtlety? In AbidhK. LaV-P. ii.172 hrī is defined in a way suggesting rather vyapatrāpya of Bbh.

vyapadahyati, see **vyava**°.

vyapadeśa, see **su-vya**°.

vyapadeśate (for °disati, but prob. denom. to Skt. vyapadeśa), °samānā, pres. pple. f., *saying*, or acc. to Chin. (Finot) *commanding*: tatra ced bhikṣuṇī °nā sthitā syād Prāt 525.9 (what she says follows this but BHS. has a lacuna; acc. to Chin., 'Give rice and curry to this monk!').

vyapalokayati (=, and prob. error for, **vyavalo**°), *investigates*: °kayanto vivṛtena manasā (then lacuna) Ud xxi.18.

vyapasamsarati, *spends incarnations*: (ṣaṭsu kāmāvacareṣu) deveṣu sattvā (?) °sṛtya (ger.) Divy 200.10.

[**vyabhicārād api** Lañk 246.4, *not even in exceptional cases* (Suzuki), but also because of transgression (on the part of butchers, as suggested in lines 5–8).]

vyarpanā (= Pali vyappanā; cf. s.v. **arpanā**), *application (of mind)*, *focussing (of attention)*, so PTSD: Mvy 7429. (Tib. renders etymologically.)

vy-alamkaroti, *disadorns*, *deprives of adornment*: na vayaṃ kumāraṃ vyalamkarīṣyāmaḥ, alamkarīṣyāmo vayaṃ kumāraṃ LV 142.18 (prose).

vyavakiraṇā (Skt. °kirati plus -anā), *mixing*, *confusion*: Mvy 7544 = Tib. ḥdres pa.

vyavakirṇa, ppp. of vy-ava-kṛ *scatter* (= Pali vokiṇṇa, but see below), *interrupted*, *broken up*, *halting* (of speech): na vyava° = **a-vyava**°, q.v., Śikṣ 128.1 na vyavakirṇa-vacanaḥ, *his speech is not halting, broken*. In Skt., and acc. to PTSD in Pali (vokiṇṇa), the only meaning seems to be *filled*, *pervaded*, *thoroughly mixed* (with, instr.); in this sense also BHS, e.g. Dbh 53.21. But cf. Pali abbokiṇṇa, CPD.

vyavakṛṣṭa, *solitary*, *secluded*, = **vyapakṛṣṭa**, in the cliché cited s.v.: Samy. Āg. 3r.4.

[**vyavagata**- SP 316.9 prose, so KN without ms. authority; read vyapa°.]

vyavacāra, m. (to **vyavacārayati**), (1) *wandering or searching through* (localities): (Sudarśanaṃ bhikṣuṃ mārga-yamāno) janapada°reṣu nagara°reṣu, etc. (long series of locs. like these) Gv 127.16 ff.; sarvasattvabhājana-(text °nā)-loka°reṣu (see s.v. **bhājana**) sarvasattvagati°reṣu Gv 180.8; kimvyavacārā (asi) Gv 287.9, *what have been your wanderings, searchings* (or, *considerations*)?; (2) prob. (cf.

the usual mg. of **vyavacārayati**) *consideration*, *pondering*, *intellectual mastery*: samādhi-samudraṃ ca samādhi-vyutthānaṃ ca samādhi°raṃ ca ... adrākṣit Gv 148.23. See also **a-vyavacāra**; if my assumption of the neg. in that word is right, it would mean lit. *non-consideration*; otherwise, if we must assume **vyavacāra**, not a-vy°, it is hard to see how the mg. *contempt* (which seems inevitable) could be explained.

vyavacāraṇa (nt.) and °nā (to next), *consideration*, *intellectual mastery*: °nā AsP 303.4, see next; °nā, ye mahāprajñāmahāsāgara-°nā-nayaprayogā(h) Gv 248.10; °nā or °nā, samantamukha-°nālokena samādhimukhena Gv 180.6.

vyavacārayati, °te (cf. Pali vocarita and prec. items), *considers well*, *ponders thoroughly*, *understands*: °yadhvam SP 189.9, see **vyavalokayati** (parallel with this); etad bodhisattvasya ... prajñayā °yataḥ (gen. sg. pres. pple.) Bbh 317.23 (ms. cited as vyavakār°; Rahder, App. to Dbh 1.17 cites this as vyavacār°); °yati AsP 433.2, see s.v. **prativahati**; (paśyati śṛṇoti) °yati **avacarati pratividhyati** (qq.v.) Gv 252.20; °yitavyaḥ Mvy 7458 (foll. by upanidhyātavyaḥ) = Tib. rnam par dpyad par bya ba; sarvajñatānimnā samtātir (q.v.) vyavacārītā bhavati (*mental disposition tending to omniscience becomes intellectually assimilated, considered to the point of mastery*), yā ... sarvajñatānimnayā samtatyā vyavacāraṇā iyaṃ sā Subhūte vyavacāraṇā AsP 303.2–4.

vyavacchedana (nt.; JM. voccheyana; cf. Skt. vyavaccheda), *cutting off*, *getting rid* (of, in comp.): sarvagatisamkhyā°nāya Dbh 15.11.

vyavadahyati (v.l. vyapa°), pass., *is consumed*, *burnt away*: (atha teṣāṃ ...) tac chavimānsalohitaṃ °yati Mv i.18.13 (prose).

vyavadāna, nt. (= Pali vodāna; n. act. to next), *purification*, *cleansing*: vyavadānavyavadānataḥ Lañk 18.9, *according to purity and impurity*; °na-samñihita-puṇya-bala (so with mss.) Mv i.204.18 (vs), *with the power of merit accumulated through purification*; kleśa-(mss. kleṣaṃ) °naṃ vetti Mv i.160.2 (vs), *he knows how to purify the depravities*, one of the 10 **bala** of a Tathāgata, oftener **samkleśa**-°na-, Mvy 126 (also in list of the 10 **bala**); MSV iii.142.12; Mv iii.321.6 (°naṃ ... samprajānanti); Divy 616.23, in passage parallel to Mv iii.357.14 and Pali Vin. i.15.36–38, but only Divy has samkleśa°naṃ; Pali lacks vodāna; in Mv kāmeṣu bhayaṃ okāraṃ samkleśaṃ (construe with kāmeṣu, as in Pali with kāmānaṃ), *naṣṭramyānuśamsā* (prob. separate!) °naṃ samprakāśayati, *he sets forth the ... impurity found in desires, the blessing (advantage) of renunciation, and purification* (sc. of the samkleśa mentioned just before?); samkleśa°na also LV 433.14 f.; these two form a standardly contrasting pair, samkleśāya na °nāya Av ii.188.9 (by em.); samkleśaṃ °naṃ paśyati Śikṣ 172.11; two extremes (anta), samkleśa and °na KP 59.(2)–3; (kathaṃ ca samkleśo bhavati kathaṃ) ca °naṃ Bbh 99.11; similarly 215.7; 388.8 (cf. 5); asambhinnañāna°nāya Dbh 3.14.

vyavadāyate, °ti (= Pali vodāyati; cf. prec., and BR and pw s.v. 7 dā, but app. not used in the same mg.), *becomes purified*: (naite ... dharmā udvijante, na) samkliśyante na °yante Śikṣ 263.15; similarly, na samkliśyate na °yate ŚsP 140.14; (na ca ... samkliśyate na ...) °yati AsP 399.15, 16. Cf. samkleśa contrasting with **vyavadāna**.

vyavadiśati (cf. Pali ppp. vodiṭṭha; perh. represents Skt. vyapa°), *recognizes* (as true), *names*, *establishes*, *defines*: (na ... abhijānāmi ... anyam śāstāraṃ) vyavadiśitum anyatraiva tena bhagavatā ... Mv iii.50.8.

[**vyavana**, Gv 472.19, is a corruption for a word meaning *deviation* (from), or the like, perh. *vyavakramaṇa = Pali vakkamana: na ca mahāyāna-vyavana-vihāraṇaḥ, text.]