

**vyupaśānti**, f., = **vyupaśamana** (2): MSV ii.137.4. **vyupasthāna**, (nt.), *approach, coming or being near*: prajñā paramaprasāma-nā (Bhvr.) Bbh 212.15, *that is near to supreme tranquillity* (Tib. ñe bar gnas pa, *being near*).

**vyūha**, also spelled **viyūha** chiefly in vss, and cf. **vyūhā**; m., (1) (as in Skt. and Pali, *mass, heap*) *mass, large amount*: yā kāci rati-viyūhā divyā LV 36.16 (vs) = Tib. lha yi dgaḥ ba rnam mañ ji sñed pa, *what large quantities of divine pleasures*; (2) in Mahāyāna works (not in Pali), *arrangement*, but with regular overtones of *marvelous, supernatural, magical arrangement*, esp. of Buddha-fields; Tib. bkod pa; Jā. *orderly arrangement*, but it is more than that; the related ḥgod pa is also rendered *decorate, adorn*, and vyūha implies *magnificence, splendor*, as well as supernatural qualities; it seems very close to Skt. vibhūti as used e. g. in Bh.G. ch. 10 (see note 3 on vs 7 of my transl.), and *supernal manifestation*, which I chose for vibhūti, would do for BHS vyūha; note LV 317.19 (prose) tāms ca vyūhān vibhūtiṃ dr̥ṣtvā bodhisattvasya, Māra . . ., *seeing the B.'s supernal manifestations and marvelous power (splendor), Māra . . .* The word is used in such titles as Sukhāvatī-vyūha, Gaṇḍa-vyūha, with this mg., and is a special favorite in SP and LV; the translations of Burnouf, Kern, and Foucaux fumble it for the most part; hence the above attempt to make it clear; it seems to me essentially simple, tho no one English word is appropriate: (nāsmābhir eṣu . . . buddha-)kṣetra-vyūheṣu vā bodhisattvavikrīḍiteṣu vā . . . sprhotpādītā SP 101.2, *we conceived no desire for . . . these supernal manifestations (or arrangements) of the Buddha-fields . . .*; kṣetreṣu buddhāna śrūṇitva vyūhān 117.2 (vs); Raśmiprabhāsasya viyūha bheṣyati 146.12 (vs), *the supernal manifestation of (the future Buddha) R. shall exist (in his Buddha-field, just described; viyūha n. sg., not loc. with Burnouf and Kern)*; sarveṣa etādṛśakāś ca vyūhā . . . tatha buddha-kṣetraṃ 209.1 (vs), *all (the Buddhas just mentioned) shall have just such supernal manifestations, and also (a) Buddha-field(s)*; (Ānanda, for whom Buddhahood has just been predicted) ātmanaś ca buddhakṣetraguṇa-vyūhān śrūtvā 219.4, *hearing the supernal manifestations of excellent qualities in his own (future) Buddha-field*; sarvākāraguṇopetā (v.l. °to) buddhakṣetraguṇa-vyūhā (v.l. °ho) bhaviṣyanti (no v.l. recorded) 220.5; samāś caṣṣām buddhakṣetraguṇavyūhā bhaviṣyanti 221.10; (tathāgatādhiṣṭhānena tathāgata-)balādhānena tathāgatavikrīḍitena tathāgatavyūhena (by the T.'s supernal manifestation) tathāgatābhyudgatajñānena 426.7 (all the parallel words mean substantially by the T.'s supernatural power); bodhimaṇḍa-paripālakair devaputrais tāḍrā vyūhā bodhimaṇḍa abhinirmītā (q.v.) abhūvan LV 278.5; tāms ca vyūhān dr̥ṣtvā 7; ye ca kecin mahāvyyūhāḥ (sc. buddha-)kṣetrakoṭiṣv anantakāḥ 280.17 (vs); Chap. 20 of LV is entitled Bodhimaṇḍa-vyūha-parivartaḥ; in it the word is frequent, e. g. ratnachattva-vyūhaḥ 291.11, *manifestation of a jewelled umbrella*; prabhā-v° 292.1, referring to the ekaratnajāla of 291.22, which prob. means *single-jewel-magic*, a magical manifestation of a brilliant jewel (or jewels); buddhakṣetraguṇa-vyūhās (as above) 292.12, displayed at the bodhimaṇḍa; tebhyaḥ sarva-vyūhebhya iyaṃ gāthā nīścarati sma 292.14; sarvagūṇa-vyūhaṃ kūṭāgāraṃ 293.1; kasyāyam evamrūpāḥ kūṭāgāra-vyūhaḥ 293.3; etc.; at beginning of next chapter, referring back to chapter 20, ima evamrūpā vyūhā . . . bodhimaṇḍe 'bhisamskr̥tā abhūvan 299.15; dr̥ṣṭā sa viyūha śobhanā (ed. so°) bodhimaṇḍasmi marūbhi (so m.c. for text maru°) yā kṛtā 364.20 (vs); (tataś ca) prabhāvyyūhād imā gāthā nīścaranti sma 411.19, and from this manifestation of splendor (of the Buddha) . . .; yā bodhimaṇḍi prakṛtā ca surair viyūhā, yā vā viyūha kṛta sarva(-?)jinātmajēbbhiḥ, sā sarva samsthita viyūha ti dharmacakre 416.5-7 (at the dharmacakra-

pravartana; sā suggests that viyūha may be f., see **vyūhā**); buddhakṣetra-vyūha- Mvy 859; ahaṃ (sc. buddha-)kṣetra-vyūhān nīśpādayiṣyāmi Vaj 38.6, and ff.; many others could be added; other cases of viyūha, § 3.104.

**Vyūhamatī**, n. of a devaputra (Trāyastriṃśa): LV 203.16.

**Vyūharāja**, (1) n. of a Bodhisattva: SP 3.5; 425.5; LV 292.8; (2) n. of a samādhi: SP 424.6; Kv 83.11; (3) n. of a group of future Buddhas (predicted): ŚsP 310.13.

**Vyūharājendrā**, n. of a kinnara maid: Kv 6.8.

**vyūhā**, **viyūhā**, = **vyūha** (2): mahatā rājavyyūhāyā Suv 79.13 (prose); about half the mss. mahatā °vyūhena; (mahatā rājānubhāvena mahatā rāja-rddhiye) mahatā (so 1 ms., v.l. °tāye, Senart em. °tiye) viyūhāye (no v.l.) mahatiye vibhūṣāye Mv ii.113.13 (prose); in similar list, mahatā viyūhāye (no v.l.) ii.156.17. I have elected to take as pl. m. the forms in LV 36.16 (vs), see under **vyūha** (1); the citation there is completed by manasā vicintitā śrīmān, without significant v.l.; Calc. śrīman, as if voc. sg., but if voc. it should be pl. (the Bodhisattva, still in heaven, addresses the Tuṣita gods); if acc. pl., it would imply that the preceding forms ending in -ā are also acc. pl., coordinate with phalam idam (śṛṇu-r-asya . . .) of next line; all of which would be quite possible in BHS.

**vyomaka**, (1) nt., some kind of ornament: °kam Mvy 6052, in a list of ornaments; Tib. mkhaḥ rten, see below; (2) m. and nt., = Tib. mkhaḥ rten, rendered by Das *the firmament; sky supporting; a sort of ornament*. The mg. *ornament* has not been found except in Mvy 6052. Elsewhere the word clearly means *a tall palatial building, often supernaturally or magically created*; lit., I suppose, *reaching to the sky* (Skt. vyoman; Tib. would mean *sky-support*), and usually in the cpd. ratna-vy°, one *made of jewels*; (nagarasya śṛṅgāṭake) saptaratnavyomakopary asamkhyeyaratnamaye . . . bhadṛāsane Gv 143.8; (ekaikasyām rathyāyām ubhayaṃ antayor vimśati-) vyomaka-koṭiḥ sarvopakarapāripūrṇaiḥ sthāpitā(h) Gv 164.21 (for the benefit of all creatures); (mārgaḥ . . .) ubhayato nānāratnavyomakapaṅktiviracitavyūhaḥ (Bhvr.), tatra keśucid ratnavyomakeṣu vividharatnaparipūrṇāni ratnabhājanāni sthāpitāny abhūvan yācanaka-samghapratipādanakārtham, keśucid vyomakeṣu etc. Gv 403.15 ff., down to 404.7, in numerous repetitions always keśucid vyomakeṣu (they all contained largesse for beggars); ratnavyomakāni samsthitāny abhūvan, sarveṣu ca ratnavyomaka-mūrdhneṣu koṭīṣaṭaṃ devaputrāṇāṃ . . . avasthitam abhūt SP 405.4-5; ratnavyomakāni 410.12; sarvasya ca tālavṛkṣasya purato ratnavyomakaḥ samsthitō 'bhūt, sarvasmimś ca ratnavyomake aṣṭiyapsaraḥsahasrāni . . . sthitāny abhūvan LV 274.5-6; ratnavyomakāms tasmin . . . 'bhinirmimite sma, tebhyaś ca ratnavyomakebhya iyaṃ gāthā nīścacāra LV 293.13-14; teṣu kūṭāgareṣu ratnavyomakeṣu (not ep. of kūṭā° as stated BR 6.1486; Tib. makes the two coordinate nouns, connected by daṅ) . . . bodhisattvavigrahān abhinirmimite sma 294.13.

**vyoṣita**, adj., see **avyoṣita**.

(**vraṇa**, m. or nt., in Skt. *wound*, also *crack, flaw, defect, fault*: ātmānam sa-vraṇaṃ jñātvā SP 39.1, *knowing themselves to be at fault, defective*, so Tib. raṅ gi skyon (usually = doṣa) ṣes te, *of self fault knowing*; (cetopraṇi-dhānam . . . akalmāṣam) a-vraṇaṃ Mv i.239.6, *pure and flawless*; nava-vraṇa-mukha, *the openings of the nine slits of the body*, as in Skt. navadvāra, cf. Pali Milp. 74.15 navadvāro mahāvāṇo, of the body: (kāyo . . .) navavraṇa-mukha-romakūpa-srāvi Śikṣ 230.11; prasṛavan . . . kāyaḥ . . . navavraṇamukhair 232.1.)

[**vraṇotsata**, °tā, Kashgar rec. v.l. on SP 94.7, see s.v. **vṛāṇika**; corrupt.]

**vrata-pada**, (m. or nt. (cf. Pali vata-pada, not recorded of this group), *point of religious practice*; five, viz. the five **śikṣāpada**, q.v.: MSV iii.128.10 ff.; in MSV