

anustubh lines, and doubtless m.c. for Skt. visamyukta), *disjoined, disconnected* (from, instr. or in cpd.): paryutthānair °tāḥ Lañk 135.10; 321.14; vikalpena °tam 284.10; svalakṣaṇa-°tā 317.14.

visamyoḡa, m. (= Pali id.), *dissociation, severance*: °gaḥ Mvy 2568, among synonyms of nisrjā, (religious) *abandonment* (of worldly things); (asmākam devena sār-dham nānābhāvo bhaviṣyati vinābhāvo viprayogo) °yoga iti viditvā Divy 323.29; (samyogāt) samskṛtam pravartate, °gān na pravartate Dbh 52.16; (sarvakleśā-)tyanta-°gāt Bbh 26.18; kleśavarāṇa-°gam 74.5; grāhyagrāhaka-°gān na pravṛttir na nirvṛtīḥ Lañk 351.8 (vs); °ga-phaṭā, nt., one of the 5 **phala** (2, q.v.); in Sūtrāl. xvii.31 comm. of karuṇā, defined heṭhāpāhatvena tadvipakṣavihimsāprahānād; of more general application Mvy 2277; Bbh 102.17, expl. in 24, āryāṣṭāṅgasya mārgasya kleśanirodho °ga-phalam.

visamyojana, adj. (to Skt. vi-sam-yuj-; cf. prec.), (one who or) *that which detaches, unbinds, frees*: (dharmaparyāyam...) svacittadrṣyagocara-°janaḥ Lañk 43.16. Cf. next.

visamyojanaka, adj., = prec.: (Buddhānām...) navasamyojana-°nakānām Divy 95.22, *who free from the nine bonds* (see **samyojana**).

visamvādanatā, see a-vi°.

visamskāra (m.; cf. next; = Pali visamkhāra, to vi- plus sam-skr-), *dissolution, annihilation*: sarve te pār-sukā (read °sukā) bhagnā grhākūṭam visamskṛtam, visamskāragate citte ihaiva kṣayam adhyagāḥ Ud xxxi.7 (= Pali Dh. 154; Jāt. i.76.27 ff., with words cited).

visamskṛta, ppp. (= Pali visamkhīta), *destroyed, fallen to nothing*; see prec.

visamsthita, adj. or ppp. (unrecorded in this mg.), *deformed, misshapen*: °taḥ Mvy 6669 = Tib. tshul mi sdug par ḥdug pa, *become of unpleasing form*; °ta-virūpa-rūpā(h) LV 118.7 (prose); °tam bībhatsarūpam 205.18; °ta-mukhāḥ 206.6, °ta-rūpāḥ 9; °ta-rūpa virūpām (so divide) 308.7 (vs); °ta-śarīrāṇām sattvānām Gv 288.23 (prose).

visamjñāvati, or °tī, corruptly °gatī in LV 148.9, a high number: Mvy 7974, cited from LV (where all mss. and both edd. g for v) = Tib. rnam par brdaḥ śes ldan (ldan = *possessing, -vant*); so Tib. on LV; both edd. of Mvy °vatir (n. sg.); the true reading may have been °vatī; cf. s.v. **samjñā** (7).

vi-samjñin, adj. (= Pali visaññin), *of false views or unsound mind*: yair ādīpta suranarā viparīta-visamjñīno viparyastāḥ LV 375.17 (vs).

visada, nt., a high number: Gv 133.16, cited in Mvy 7878 as **vimadam**, q.v., which is prob. to be read in Gv (graphic corruption). Seems not to occur in the similar list Gv 105 ff.

visandati (m.c. for Pali vissandati = Skt. viṣyan-date), *flows forth*: pūrā mukhato visamdetsuḥ (so one ms., v.l. visamhetsu; Senart em. viṣyandensu; first syllable short) Mv i.220.20 (vs).

visamdhi (m.?), (1) acc. to Tib. *minor joint* (of the body): (asmākam...) samdhi-visamdhiyaś ca duḥkhanti SP 100.12 (prose), *and our joints and minor joints* (so Tib., tshigs dañ tshigs phreḥu) *ache*; (2) in SP 374.1 (vs) the same two words occur, and the mg. is not clear: (one who masters the SP) samdhiḥ visamdhiḥ ca vijānate 'sau (Tib. des ni mtshams dañ tshigs [both mtshams and tshigs = samdhi] kyañ rab tu śes) sarveṣu dharmeṣu vilakṣaṇāni, prajānate artha niruktayaś ca yathā ca tam jānati bhāṣate tathā, perhaps *he understands each connection and (minor?) interconnection, of various sorts* (vilakṣaṇāni, prob. adj. with the two nouns) *in all states of existence...*

visabhāga, adj. (= Pali id.; cf. **sabhāga**), *different, unlike, discordant, inappropriate, uncongenial*: te ca vilakṣaṇa te °gāḥ Samādḥ 19.16 (vs); see s.v. **udāra** for id. 22.26; °ga-sattvānunayāt Śikṣ 193.17, *thru attachment* (see

anunaya) *to people of the wrong sort* (one may be dissuaded from the solitary life); (sarvasattvānām) °ga-samavadhā-nabhayābhyaṅta (read °ātyanta-)vigamāya Śikṣ 296.9, *in order to complete divorce for all creatures from the fear of association with uncongenial (people)*; °ga-sarvasamavadhānabhayabhītānām °ga-sarvasamavadhānabhayavini-vartanātāyai Gv 264.16-17; a-visabhāga-varṇā 347.6, I (have come to be) *of no discordant external appearance* (foll. by avaiivarta-varṇā, avikalpa-v°, anīla-v°, etc., long series of chiefly negative adj. ending in -varṇā); anyathā tu °gam bhavati nirmāṇam ātmanaḥ Bbh 64.15, *but otherwise* (if it were not created in his own image) *the magic creation* (of a Bodhisattva) *will be one inappropriate to himself*; visabhāgāśaya (upāya), one of the six **upāya** (q.v.) of a Bodhisattva, viz. *that (method) in which the mental disposition* (of the B.) *is* (represented as being) *discordant* (with its real nature, in order to influence and help creatures; he may make it appear that he is angry and hostile towards the recalcitrant, tho he never is) Bbh 264.8, cf. 269.14, 17.

? **visampādayati** (unrecorded; v.l. vipādayati, Skt., reported only from Rājat., but since vipadyate is common in Skt. its caus. is likely to be the true reading here), *brings to disaster, ruins*: sa (sc. nāstikaḥ) ātmānam api (as well as others) °dayati Bbh 46.20.

visambhavati (nonce-formation, pendant to sam-bhavati), *becomes non-existent, passes away*: (sarvadharmāḥ...) na sambhavanti na visambhavanti Śikṣ 263.13. *they do not come into being nor pass away* (Bendall and Rouse, strangely, *influence each other*).

visara, m. Mvy 7718, or nt., a high number, = Tib. ḥphro yas: °ram Mvy 7844 (cited from Gv); Gv 105.23; 133.5.

-**visaraṇā**, see a-vi°.

visarjayati (= Pali vissajjeti), *answers* (a question), *replies*: ko nv atra samarthaḥ syād etam artham °jayitum SP 7.8, ... *to reply to this matter*; etām yo praśnām °jeti tasya dhītā ca diyati... Mv iii.384.1, *whoever answers these questions, to him is given my daughter*; (anye praśnān) prechanti anye °jayanti Divy 162.20; (yadi... praśnān pari-precheyur yān sa) ... na śaknyād °jayitum Śikṣ 201.3, ... *which he could not answer*; (pṛṣṭā mayā pūrvakās tathāgatā...) taiś cāpi visarjitam Lañk 16.11, similarly 19.15, *and they replied*; sa ca mayaivam °jitas tūṣṇibhāvena prakrāntaḥ 179.5, *and being thus answered by me, he departed in silence*.

visarjayitar (= Pali vissajjetar; n. ag. to prec.), *one who answers* (questions): (praśnaprabhedakuśalaś ca bhavet praśnakoṭinayutaśatasahasrānām) °jayitā SP 340.3.

visāta = **visāta**, q.v.

? **visāriṇī**, in Divy 562.23 (prose) sa tābhyām yāvāt trir apy ukto visāriṇī kṛṣṇā nivāryamāṇā (so text, em., mss. °ṇau, intending °ṇo, which read) nāvatiṣṭhate, *he* (the king), *tho spoken to* (in admonition) *by those two* (ministers) *as many as three times, being held back...* *did not remain* (in good conduct; he kept backsliding into evil ways). The words visāriṇī kṛṣṇā perhaps corruptly represent an abl. phrase, *from his evil course* (cf. **kṛṣṇa** 1). As they stand, they could apparently only be a strange parenthetical clause; *the corruption* (? visāriṇī, or visār°?) *was black* (dark, evil). The Index to ed. renders kṛṣṇā by *tongue of fire*, which seems unacceptable; presumably it takes visā° as *spreading*; but even with the em. to nivāryamāṇā this hardly gives an intelligible result.

visikā, MIndic for **vṛṣikā**, q.v.: MSV iv.107.11; 108.8; 109.3.

visubhati (see **subhati**), *destroys*: anyam-anyam ghātenti (mss. °tanti) anyam-anyam visubhanti Mv i.27.8.

visṛṣṭa, see a-vi°.

visrṣṭa, adj. (= Pali vissatṭha), *clear, distinct* (of voice, speech): visrṣṭaś ca (of Buddha's voice, svāra; in