

arthāya; 159.1-2 bhājite yasyābhipretam tena svakāt pratyamśāt coramuṣitakānām bhikṣūṇām samvibhāgāḥ kartavyāḥ.

[**uddhartya** MSV iii.137.8, *having lifted up*, read prob. udvartya, cf. parallel ii.129.15 udvartitaḥ; uddhṛtya would also be possible.]

**uddhava** (m.? cf. Deśin. i.106 uddhava [comm. uddhavaa] = utkṣipta), perhaps *pride, arrogance* (so pw 7.324); or *excitement* (so pw 6.298; in some passages the context seems more favorable to this): in a verse found twice in Divy (69.13; 72.22) and repeatedly in Av (i.6.8; 12.4 etc.), vigatoddhavā dainyamadaprahīṇā buddhā(h); otherwise recorded only in Jm: 70.22 avinaya-slāghānuvṛṭty-uddhavāt; 74.15 yuddhodhdhavābhimukhatām; 124.15 darpoddhavād apratisamkhyayā vā; 141.15 amarṣa-darpoddhava-karkaśāni; 200.20 naṣṭa-harṣoddhava-dra-vaḥ; 227.11 vyāvṛtta-pramododdhavana manasā; 233.4 durjanah paṭutarāvalepoddhavaḥ.

**uddhānana**, or (v.l., and Mironov's text, with v.l. uddhā) **uddhanana**, nt., *rude behavior*: Mvy 5193 = Tib. rgod byed (which probably has this meaning, despite Das); so one Chin. interpretation. Cf. **samuddhānana** (°dhanana).

**uddhāra** (m.?), (1) some branch of mathematics, perhaps *subtraction* (or *debts*) accounting of debts, cf. 2), in a cliché, list of subjects studied by youths, mudrāyām uddhāre nyāse nikṣepe . . . Divy 3.18; 26.12; 58.17; 100.1; 441.28; MSV iii.20.1; seems to be replaced in Mv by **dhāraṇa**, °nā, q.v.; (2) (= Pali id., and once in Skt., Kāty. Dharmas., acc. to Stenzler cited in pw) *debt*, in uddhārikṣam, Divy 23.15 kimcid ud° *has anything been incurred as a debt?*; (3) kaṭhinoddhāra (see **uddharati**); Pali uddhāra and ubbhāra, *suspension, cancellation*: MSV ii.161.14 ff.

**uddhāraka** (m. or nt.), *act of lifting*, in pādoddhāra-keṇa, instr., *with lifting up of the feet*: Divy 211.26 yadā teṣām ṛṣīkopena pakṣāṇi śīrṇāni tatas te pādod° prasthitāḥ; 211.27, 28.

[**uddhura**, in anuddhuratayā LV 440.4, read **uddhara**, q.v.]

? **uddhya** (m.? so Skt. Lex., once in literature, BR), perhaps *river, stream* (suspected by BR of being only n. pr. of a river); in LV 274.12 (prose) (mahatā) puṣpādhyena (pravaraṣatā), should mean *with a great stream of flowers raining down*. Both edd. puṣpādhyena, which can only be understood if a noun for *stream* or *rain* is supplied; nearly all mss. puṣpodyena; udyā is recorded as v.l. in a Hindu Lex. for uddhya, see BR; perhaps read puṣpodyena, or even puṣpodyena with mss.? Tib. me tog maṅ pohi char chen po ni ḥbebs, *a great rain of many flowers rained down*.

**uddhvasyate** (pass. to Skt. ud-dhvams-), and caus. °syāpayati, *is (causes to be) insulted or mocked*; so read in Śikṣ 57.6, 8, see s.v. udvaśyate.

**udbilya**, **udvilya**, nt. (= **audbilya**, q.v.), *joy, pleasurable excitement*: prabhayā kāyacittodbilyasamjananyā LV 41.5 (cf. under audbilya, also with prabhā); (prabhayā . . .) kāyacittaprahīḍodbilyajananyā LV 281.11 (so most mss., Lefm. °daudbilya°); (vāk . . .) kāyacittodbilyakaraṇī LV 286.12; kāyacittodbilyakaraṇatayā (of speech) LV 440.6; udvilya-(mss. udvīla, °ra)-harṣā hāhākāram udretsuḥ Mv i.266.14; cittodbilya-karī (of Buddha's voice; n. sg. f.) Mvy 462; cittodvilyam pratilabhante Sukh 58.3; cittodvilyasamanvāgatāḥ Sukh 61.13.

**udbhāvaka**, f. °ikā, adj. (cf. next), *manifesting, declaring, setting forth*: dharmaparyāyodbhāvīkā priyavādītā Bbh 219.20, and similarly in foll. lines.

**udbhāvana**, nt., and °nā, f. (= AMg. °nā; °na recorded in this mg. once in Skt., pw 1.298), (laudatory) *manifestation, making known, declaration*: LV 5.19 mahāyānodbhāvanārtham; 5.20 sarvabodhisattvānām codbhāvanārtham; otherwise noted only in cpd. guṇodbhāvanā,

rarely °na, *manifestation* or *making known, proclamation of virtues*: Divy 184.21 Svāgatasya guṇodbhāvanām kartukāmaḥ; 492.23 °nāsyā kartavyā; Kv 14.17 (śrutā . . .) āryāvalokiteśvarasya guṇ°nā; same 14.19, 20; 15.12; 16.2; āryāvalokiteśvarasya guṇ°nām kurute (in words then quoted) 18.10; nt., vikurvitāni śrūyante guṇodbhāvanāni ca 24.10, but 24.13 guṇodbhāvanām ṣṛṇu; 48.17 °nām bhāṣitum ārabdhāḥ.

**udbhida**, m. (= Pali, in cpd. ubbhidodaka; Skt. ubbhid, acc. to pw fem.), *spring, fountain*: Mvy 4176 = Tib. chu mig.

-**udbhuta** (m.c. for udbhūta), *manifested, appeared*: LV 282.2 (vs); read gātrodbhutā (= gātrā ud°) with mss. and Tib.

**udbhūta-vastuka**, adj., *for which the site (vastu) is visible: (kalpika-śālā . . .) °tukā* MSV i.235.5; glossed in 14 by prahīṇa-vastukā, *the site for which has been abandoned* (i. e. not in use otherwise); seems to correspond to Pali gahapati (°ti?) Vin. i.240.2 (see comm. 1099.17 ff.), *one offered by a layman*.

? **udya**, in puṣpodya (mss.), see **uddhya**.

**Udyataka** (m.?), n. of an ocean (samudra) in which the nāḍikerī tree grows: Gv 501.26.

**udyāna** (in Skt. nt., *park*, and so Pali uyyāna), (1) *park*, as m. (? with m. form of pron.): udyāna sarve (n. pl.) LV 231.1 (vs); (2) *advance* (of an army), one of the arts mastered by the young Bodhisattva: LV 156.12 udyāne (Tib. mdun du bsnur ba, *moving forward*) niryāne avayāne . . .; (3) in Dbh.g. 20(356).11 divide, probably, udyāna (for °nam) dhāraṇ' (for °ṇinām! § 10.207) ita (= itaḥ) pañcamim (sc. bhūmim) ākramanti, *for this reason* (so Chin.) *they enter the fifth (stage), a garden of dhāraṇis* (so Chin.). Were it not for the Chin. translation, I should be tempted to understand udyāna-dhāraṇ(am) . . ., *they proceed to maintenance of progress* (in general; an extension of 2, above) *from this point to the fifth (stage)*. It may, however, be noted that in the prose of Dbh, 5th Bhūmi, the words udyāna (in mg. *park*) and dhāraṇī occur, not to be sure together, but in 45.24 and 46.12 respectively.

**udyāma**, m. (cf. Vedic id., the mg. of which in some places, ŚB 8.5.1.13, is not clear), in sūtrodyāmaḥ Divy 643.1 = 644.9, perhaps *extension, drawing out* (of thread), see s.v. tatṣaṇa; but the precise meaning of the phrase escapes me. It may mean *effort, exertion* (Skt. udyama), as in Aśokan u(y)yāma, Rock Ed. (Kalsi) 13.18. In this sense probably read nir-udyāmā, as suggested by Kashgar rec., SP 100.9 (prose).

**udyūthikā**, f. subst. (adj.?), (cf. Pali uyyodhika, Vin. iv.107.26, old comm. = yattha sampahāro dissati, the correspondent of our word, which seems to have been Sktized by association with yūtha, prob. unhistorically; root yudh is doubtless the true source; but mg. is rather obscure, see Childers, who guesses *sham fight*), perhaps some sort of military exercise, such as *sham battle*; in Mvy 8470 °kā-gamanam = Tib. gyul bśams pa ḥkhrug tu (hgro ba), (going to) *an army prepared for battle?* or *a battle-prepared combat* (i. e. a military maneuver)?; in Prāt 512.6 seemingly adj. with senā, udyūthikām senām darśanāya (Chin. *regarder les manœuvres*, Finot); in accord with this possibly udyūthikā in Mvy may imply senā, meaning (an army) *ready for military operations* (?).

**Udyogapāla**, n. of a yakṣa-leader: Māy 235.31.

? **udyojayati** (see also s.v. udyoṭita), acc. to Bendall and Rouse, Śikṣ Transl. 57 note 1, = Pali uyyojeti, *dismisses, sends away*: Śikṣ 56.2 yāvad dhārmasravaṇikāś codyojayitavyāḥ parṣanmaṇḍalām parisaṁsthāpayitavyam; but Tib. brtson par ḥgyur, = (to be) *made zealous*, the regular Skt. mg.; yāvad can be understood as *up to the point* (in the text where it is said -), thus fitting this mg., and B. and R.'s interpretation seems implausible.