

They assume the same mg. for Mv iii.141.12 (bhagavān . . . asuranayutāni . . . samyaksambodhiye vyākariṭvā bahūni ca prāṇisahasrāṇi āryadharmeṣu pratiṣṭhāpayitvā rājānam śuddhodanam ca) saparivāraṃ ca udyojaye; but here too this verb (mss. udyojeya or °yam) may well mean *aroused, inspired*, as regularly in Skt.; this accords well with the preceding parts of the sentence, and seems more natural than *dismissed* (tho S. and his followers did in fact depart, as the next sentence says).

? **udyojita**, in Prāt 513.7 eṣa bhikṣu(r) muhūrtam apy udyojitāḥ syād, acc. to Chin. (Finot) would seem to mean (*may this monk be*) *annoyed* (if only for a moment). But for this, I should assume a substitute for udyojitāḥ, *dismissed, sent away* (ppp. to **udyojayati**, q.v., in mg. of Pali uyyojeti). Cf. AMg. joḍiya (= yojita, Ratnach.), *united*; Hindi jōṇā; Skt. Dhātup. juṭ, juḍ, join.

**Udraka Rāmaputra** (= Pali Uddaka, which also occurs in mss. of Mv, see s.v., Rāmaputta; see also **Rudraka**), n. of a teacher with whom the Bodhisattva studied for a time: Mv ii.119.8 ff.; 200.13; iii.322.11, 13; Mv 351.6; Udraka (alone), associated with **Ārāḍa**, q.v., Divy 392.1, 3; Mv ii.200.8; and with Devadatta (as persons of bad conduct), Śikṣ 105.17. Udraka also Buddhacarita 12.84 ff. Tib. lhag spyod (*superior conduct*) for Udraka (Mvy) and **Rudraka** (LV 243.15 ff.).

**Udrāyana**, (1) n. of a disciple of Śākyamuni (= Pali DPPN 2 Udena?); Mvy 1060; (2) another form of **Rudrāyana**, q.v., a king of Roruka: Divy 565.30 (prose; mss.); 567.20 (vs; here Rudr° would be metrically impossible; nevertheless the same pāda is repeated 570.4 with the unmetrical reading Rudr°!).

(**udvartayati** [= Pali ubbaṭṭeti; in Skt. rare and chiefly ppp. udvartita], *rubs down, anoints*, or the like: Mv ii.423.7 (kumāraṃ) . . . udvarteti supeti; so 433.12; °teti ca snāpeti ca iii.405.7.)

[**udvaśyate**, Śikṣ 57.8 °yamānas, and caus. Śikṣ 57.6 udvaśyāpayitvā, for which Tib. mtho brtsams la is cited, 57.6, read **uddhvaśyate**, pass. of Skt. ud-dhvaṃs-, *is mocked*, and caus. uddhvaśyāp° (§ 38.13).]

**udvahana** (nt.; perhaps Sktization of Pali \*ubbahana, to ubbahati *pluck out, destroy*, prob. from Skt. ud-vrḥ-), *removal, destruction*: duḥkḥodvahanacittās ca Bbh 248.8; samsāre sarva-duḥkḥodvahanāya bhavati 249.6.

? **udvighāṭana**, *opening* (?); see **vighāṭana**.  
**udviciya**, gen. (perhaps to otherwise unrecorded ud-vi-ci-, *pluck, gather*): Mv ii.244.7 (prose) puṣpāni udviciya, *gathering flowers* (v.l. uddhirciya).

**udvilya**, see **udbilya**.  
**udvikṣya**, adj. (gdve., to ud-vi-ikṣ-), (*worthy to be gazed at*), *beautiful*: Mv iii.69.16 bhavanāni (houses, palaces) . . . udvikṣyāni.

**udvetana** (m. or nt.), a high number: Gv 106.17; corresponds to **upavarta**, q.v.

**udvedha** (m.? = Pali ubbedha, defined as *height*; AMg. uvveha, defined by Ratnach. only as *depth*; Pkt. uvveha, acc. to Sheth *height* or *depth*, also zamīn-ka avagāha, *penetration of the ground* (?]), *height* (so surely in most cases): Śikṣ 246.5 lokadhātuḥ samtiṣṭhate, caturaśtiryojanasahasrāṇy udvedhena; Mv i.196.17; iii.229.14; 232.10 (yaṣṭi, or yaṣṭi . . .) dvādaśayojanāni udvedhena; Mv i.196.2 (iṣikāni, so text . . .) dvādaśapauruṣā udvedhena; here preceded by figures relating to *depth* (extent of penetration of the ground), see **naikhanya**, and *circumference* (? see **parigohya**); in a close parallel, Mv iii.228.13, (iṣikāni . . .) dvādaśapuruṣa-udvedhena (mss. udvehena, uddehena) is preceded by the statement of depth (**naikhanya**) and by a form read by Senart tripauruṣocāni, which would refer to *height* and so be inconsistent with -udvedhena (which, however, if it meant *depth*, would be inconsistent with the preceding form containing naikhanya); it seems that Senart should have assumed -parigohya

(as in i.196.2; or some form relating to *circumference*) instead of -ucca (mss. read -pauruṣarocāni or -puruṣaroddhā, perhaps showing, in the syllable -ro-, a faint trace of that original). Senart himself saw this in his note on i.196.2, but overlooked it on iii.228.13. Cf. **āvedha**, **pravedha**.

**udveṣṭayati**, *tears apart, destroys*: (tadāsyā gṛhāḍ ekaikāṃ) śilām °yāma iti MSV i.229.5; = Tib. bkogs te gzhig go, *pulling apart we will destroy*.

**udvyastikā**, a posture with hands joined at the back of the neck: Mv 854.3; so Tib. (gñāḥ goḥ du [mi = Skt. na] bsnol) and Chin.; = **vyastikā** (-krta); cf. also **vinya-stikā**, **atyastikā**, one of which probably = this.

**unnaḍa**, adj. (= Pali unnaḍa; doubtless dial. form of next), *haughty, arrogant*: Śikṣ 120.4 an-un°, foll. by parallel anuddhata.

**unnata**, (1) adj. (ppp.; cf. prec. and next; not recorded in this evil sense), *arrogant*: Mv i.305.15 uddhatām unnatām dṛṣṭvā capalām . . .; Śikṣ 158.5 bodhisattvo 'n-unnatavīro bhavati; (2) n. of a former Buddha: LV 5.8; Mv i.137.12 (here of course in the good sense recorded in Skt. and Pali, *lofty*).

**unnati**, f. (not recorded in this evil sense; cf. prec. and **unnamana**), *pride, arrogance*: Śikṣ 157.14 °tim varjayet sadā.

**Unnatōṣṇiṣa**, n. of one of the 8 Uṣṇiṣa-rājānaḥ (see **uṣṇiṣa** 3): Mmk 41.11.

**unnamana** (nt.), or °nā (= **unnati**, q.v.), *pride, arrogance*: Bbh 201.18 (vigatamānam) tena viryārambheṇānunmanāt (neg. an-un°); Sukh 7.20 (vs) tenonnamā na cāsti śastuḥ.

**unnayati** (not recorded in this sense), *brings up = raises* (a child); pass. unniyate (°ti): Mv ii.210.14 tahiṃ āsramapade so māṇavako unniyati, *in this hermitage-place the boy was brought up*.

(**an-unnahana** (-tā), (cf. Skt. unnaddha, *haughty*), (*state of absence of*) *pride*: Śikṣ 119.5.

**unnāma** (AMg. unṇāma, unnāma, *elation, pride*; in Skt. one doubtful occurrence where, if correct, it means [physical] *elevation*; not in Pali, *elevation* (of spirits), *elation*; usually in comp. with its opposite **avanāma** or °mana, once with **nāma**, also of opposite mg.: Gv 244.3 an-unnāmāvanāma-tām, *state of not being elated or depressed*; Śikṣ 105.5 lābhālābhatayā unnāmāvanāma-karo, *causing elation or depression by getting or not getting*; Śikṣ 108.12 (vs) unnāma-nāmāni bahūni gacchati, *goes to many fits of elation and depression*, see s.v. **nāma** = **avanāma**; Śikṣ 150.6 nonnāmajāto bhavati; LV 33.7, text an-unnāmāvanāmana-tāyai, *unto being not subject to elation or depression* (mss. vary greatly).

-**unnodana** (-tā, in comp.; nom. act. to ud-nud-, no form or deriv. of which is otherwise recorded), *thrusting forth* (from), *driving out* (of): Gv 491.19-20 sarvālayaniḥyonnodanatāyai, said of activities of a candidate for Bodhisattvahood.

**unmatti**, f. (= Skt. unmāda), *madness*: Mmk 567.5 (prose) (yadi gacchen) maraṇonmattim vā prayacchante.

**Unmada**, m., n. of a demon that causes madness: Mvy 4760 = Tib. smyo byed. Cf. **Unmāda**, in similar list of demons.

**unmananā**, *disrespect, contemptuous treatment*: Śikṣ 185.1 °nām kutsanām sahate. No \*un-man- seems recorded.  
**unmardana** (m.), n. or epithet of some hostile (magic or supernatural) power: Māy 237.27 °nataḥ, abl.; follows huvanātaḥ, see **huvana**; followed by bhūtātaḥ vetāḍātaḥ etc.

**Unmāda**, n. of a class of demons (causing madness), = **Unmada**, which occurs in a similar list: Māy 219.9 etc.

**Unmādayanti**, n. of a woman: Jm 81.8. In Pali version of same story called Ummadanti; see DPPN.

**unmijitakā** (?), a turning sideways: in śīrṣonmijita-