

kayā, instr., LV 62.21 (prose), with a turning of their heads to one side (they gazed at the Blessed One); of gods. So apparently Tib. mgo byol nas. Is the word somehow related to un-miñj- (see the foll. words)? The only v.l. is A śīrṣāmiñjītakāyā; I have thought of śīrṣāmiñjītakāyā(h), with bodies unmoved as to the heads (see **amiñjita**). But Tib. clearly had no such reading (and no word for *body*).

unmiñja, m. (to ud-miñj, cf. under **miñj-**; and next), apparently lit. *opening*, and so *starting, initial development, initiation* of something: Dbh 18.17 sattveṣu mahākaruṇom-miñjaḥ sambhavati, and 19 mahāmaitryunmiñjaḥ, of Bodhisattvas; Sukh 4.4 (udāraḥ khalu ta) unmiñjo bhadrīkā mīmāṃsā kalyāṇam pratibhānam. Müller (SBE 49 Pt. 2, p. 4) translates *question*, stating that 'all the Chinese translators' translate so.

unmiñjita, nt. and adj. (see s.v. **miñj-**, and cf. prec. two), (1) nt. *opening*, as of the mouth (so Mvy 6303): Mvy 2670; 6303 (in both Tib. phye ba); AsP 268.19 ff. parapudgalānām unmiñjita-nimiñjītāni, lit. *openings and closings of (or, things opened and closed by = beginnings and endings, starts and finishes, of) other individuals*; Gv 84.21, of an ascetic, tasya . . . śāntasya nirunmiñjītasya (without initiation of anything) nirālambasya; (2) adj. *opened = initiated, begun*: Dbh 39.22 °tāni nimiñjītāni vicintitāni vitarkitāni . . . (see **kelāyati**) nīketasthānāni tāni sarvāṇi vīgatāni bhavanti sma; (3) nt. *mouthful* (lit. *opening*, sc. of the mouth, as in Mvy 6303) Śiḥ 215.16 (śvasv api . . .) ekaudanonmiñjītam ekālopaṃ vā parityajati, *throws even to dogs . . . a single mouthful of porridge or a single bit of food*.

unmūḍha, adj. (ppp. to ud-muh-; = Pkt. ummūḍha), *infatuated*: Śiḥ 185.4 °ḍha-cittam nigrhṇāti.

? **unmūḍhi**, suggested em. for **utsūḍhi**, q.v.: Mvy 7683.

unmūrdhaka, f. °ikā, adj. (= unmūrdhan, mit aufgerichtem Kopfe, pw 5.250), with head thrown back: Mv ii.452.6 (rājā) kuṣo . . . sudarśanāye devīye unmūrdhikāye (i. e. trying to escape from his violent embrace) āliṅgito (the king, whom the queen did not recognize, was hideously ugly).

(-)**upaka**, (1) at end of cpds. (= Pali upaka, -upaka, °ikā f.; BHS also has equivalent **upaga**, q.v.), *pertaining, belonging to . . . ; suitable, appropriate (to) . . . ; fit (for) . . . ; like*: Vaj. fragment in Pargiter ap. Hoernle MR 180.3-4 naivasamjñānopakā(h), haplog. for naivasamjñānāsamjñāyatānopakāḥ, which read, *belonging to the . . . (= yatānopagāḥ Dharmas 129, see -upaga; Vaj. ed. 20.18-19 reads naivasamjñāno nāsamjñāno, a secondary recast); kulopaka (= Pali kulūpaka), lit. *belonging to a family, = family associate*, said of a monk who is regularly supported by a certain family, Mv i.244.12 (tasya yo mātāpitṛṇām, so mss., Senart em. °tṛṇām) bhikṣu kulopako āsi; (in Av ii.67.9 replaced by **kulopagata**, q.v.; in Mv iii.453.3 wrongly read by em. in text, see s.v. **kalopi**); also, by extension, said of the houses visited by such monks, Divy 307.2 kulopaka- (mss. kulopa-) gr̥heṣu gatvā, and 3 te kulopakagr̥hāny upasamkrāntāḥ; prob. by analogy with this word Mv iii.372.16 prajñopaka (em. for ājñop°, ājñāp°; context makes em. seem quite certain), *dependent on prajñā*, (śīlam śīrim [so mss.] caiva kṛtājñatā ca) prajñopakā tu pravaraḥ bhavanti, *but (the virtues of) morality, majesty, and gratitude are excellent (but) subordinate to prajñā*; akāryopaka, *not fit for use*, KP 131.2 anar̥gham vaiḍūryamahāmaṇiratnam uccāre patitam akāryopakam bhavati; yathopakam, adv., *according to what is fitting*, Mv iii.257.6; 272.4 (after a seat of honor has been provided for the Buddha) °kaṃ ca bhikṣusamghasya, and (seats) for the assembly of monks according to propriety (i. e. relative rank); nirupaka, apparently adj., *without a correspondent or match, peerless, unequalled*, Gv 301.11 (vs) dharmā ca me nirupakāyu (i. e. nirupaka = °kaḥ*

plus ayu = ayam) śrūtaḥ; (2) (= Pali id.) n. of a Ājīvaka, with whom Buddha conversed while going to Benares to deliver his First Sermon: Mv iii.325.12 ff. (note esp. 326.20 tasmād aham upaka jino, a line which elsewhere contains the form **Upaga**, q.v.); (3) n. of a purohita's son in the Upāli-Gaṅgapāla Jātaka: Mv iii.184.1 ff.; corresponds to the character Aḍḍhamāsaka in the Pali Gaṅgamāla Jāt., see DPPN.

upakaṇṭhaka (nt. ? = Skt. °ṭha), *vicinity*: Divy 174.3 (prose) udapānopakaṇṭhake viśrāntaḥ.

Upakambala, n. of a nāga king: Mmk 18.9.

upakara, adj. (and subst. m. ?; to Skt. upa-kr), *beneficent*: Bbh 218.1 vāg upakara; 218.6, 16 upakarām (in 16 text °kārām, erroneously) vācam; Śakrapraśnasūtra, Waldschmidt, Kl. Skt. Texte 4,113.2-4 upakaras tvam tāta pañcaśikhāsmāka(m) upakaraś ca yo hi nāma . . . ; MSV i.287.13.

upakaraṇa, = bhoga, *food*: Bbh 246.24 upakaraṇa-vaikalaya-jam (duḥkham), one of 5 kinds of duḥkha, clearly = 293.10 bhoga-vaikalaya-duḥkha-, *pain due to defects in food*; prob. in this mg. Bbh 11.1 upakaraṇa-vaikalasya jivikāpekṣayam caturtha upakleśaḥ; MSV iii.19.20; 134.10. Cf. **upakāraṇa**.

-**upakarṣikā**, acc. to Tib. *dishevelled state* (of the hair of the head): LV 227.9 (prose; of the harem women mourning the loss of the Bodhisattva) kāśic chīrṣopakarṣikayā . . . rudanti sma (Tib. mgo ḥbal lo, *had their heads dishevelled*).

Upakāra, n. of a nāga king: Māy 247.24.

? **upakāraṇa** (cf. AMg. uvagāraṇa = Skt. upakāra? or for Skt. and Pali upakaraṇa?), in Mmk 48.10 evaṃ laḍḍukāgarbhoktārakaviśeṣān (? seems corrupt) pūpopakāraṇān sarvadevabhūtagaṇān sarvasattvāms ca mantropetān vidhinā niryātaḥ. We seem to need dat. instead of acc. forms for °gaṇān and °sattvāms (as in the following parallel sentence); with that change, pūpopakāraṇān might mean *benefactions consisting of cakes, or instruments* (cf. upakaraṇa) of (making) cakes; or, with a mg. characteristic of upakaraṇa in Pali rather than Skt., *commodities consisting of cakes*; or finally, if = BHS **upakaraṇa** in Bbh 246.24 (see s.v.), *food consisting of cakes*.

Upakāla (= next; associated in both mgs. with **Kāla**, q.v.), (1) n. of a nāga king: Mvy 325.2; (2) n. of a yakṣa leader: Māy 236.10 (prose).

Upakālaka (= prec.), (1) n. of a nāga king: Māy 247.4 (prose); (2) n. of a yakṣa: Māy 7 (vs; cpd. Kālopa-kālaka).

upakileśa = **upakleśa**, q.v.

upakīrṇaka (cf. Skt. upakīrṇa, *covered, bestrewn*), in Rājopakīrṇaka (sūtra), q.v.; mg. not clear, but the subject of the story suggests *falling, reverting* (to the king; of the property of one who dies without heirs), or *that which has reverted* etc.

Upakuśa, n. of a cakravartin king: Mvy 356.7.

Upakeśinī, n. of a Buddhist deity or yakṣiṇī, always associated with **Keśinī**, q.v.: Sādh 118.18; 120.4; 121.19; 131.18 (all prose). See next.

Upakeśī, once for **Upakeśinī** in vs (doubtless m.c.): Sādh 113.19.

upakrama, m. (= Pali upakkama; to **upakramati**; see also **upasaṃkrama**), *violence, doing violence to . . . , attack* (by violence): LV 258.2 (vs) kāyopakrama-karaṇai(r) manyante bālīśāḥ sūddhim; Mv ii.448.12 °mena ātmānam māreyā; 492.1 ātmānam ca upakramaṇa mārītukāmaḥ; similarly 493.20; Divy 235.9 sa evaṃvidha upakramaḥ kṛtaḥ; Bbh 244.6 ātmopakrama-duḥkham, and 7 paropakrama-duḥkham, . . . *thru violence by oneself and by others*.

upakramaṇa (nt. ? = Pali upakkamana), = **upakrama**, *violent attack*: Gv 244.1 sarvasattvakāyotpiḍānopakramaṇādhivāsāyamānān, *enduring . . . violent attacks*. **upakramati**, also °meti (= Pali upakkamati; Skt.