

upaccheda, m. (= Pali id.; see **upacchinatti**, **an-upaccheda**, etc.), *cutting off, severance, destroying*: dharmopa° the cutting off of the states of existence, of conditioned existence, in a formulaic list, followed usually by trṣṇāksayo virāgo nirodho nirvāṇam: Mv ii.285.20; iii.200.11; 314.5; LV 392.16 (separate from prec., for which mss. samartha); in LV 395.22 text sarvatamopacchedaḥ, no v.l., read perh. (sarva-?)dharmopa°; āhāropa° Mv iii.65.18; -dāri-dryopa° Śikṣ 190.19; yamalokopa° Śikṣ 215.2; vṛtṭyupa° Karmav 41.8; vaiśāradyopa° Karmav 41.26.

upacchedana (nt.), *cutting off*: vaṭṭopacchedana° LV 127.17, see **vaṭṭa**. See also **upacchinatti**, and **an-upacchedana** (-tā).

upajanayati, also °jān° (see under **janayati**, and Senart n. on Mv i.248.2), *conceives* (lit. produces) a thought or feeling, in oneself: Mv i.248.2 dullabhasamjñām upajanetvā, *conceiving the thought that it is hard to get*; ii.135.4 (vs) upajānaya tvam sukhāni, *rejoice!*; in LV 36.20 (vs) Lefm. gauravam upajenitvā (best mss. °janitvā; read °janitvā, as meter requires long initial syllable?), *conceiving veneration*.

upajivita, nt. (to Skt. and Pali upajivati; cf. Skt. upajivana), *dependence, living a subject life*: LV 262.10 (vs) varam mṛtyu (most mss. °yuh) prāṇaharo dhig grāmyam nopajivitam, *better death that takes away life; fie! is not dependence vulgar?*

[**upajenitvā**, see **upajanayati**.]

upa-tarati, ger. °tirya, *having crossed over* (the saṃsāra), *become saved*: LV 329.18 (vs) svām° (see **svāmam**) upatīrya tāraya jagad, *yourself having crossed* (being saved), *make to cross* (i. e. save) the world; Tib. ŋid rgal nas . . .

Upatīśya (= Pali Upatissa; cf. **Tīśya** 6-9), the given name of **Śāriputra**: Mv iii.56.11 ff. (story of his conversion); 269.11; 271.7; in Mvy 1047 mentioned in a list of śrāvakas, following **Tīśya**, but not juxtaposed with **Śāriputra** (who occurs in 1032 in the same list).

upadarśayati, °śeti, (1) *exhibits* (in words) as a future prospect; *promises, predicts* (for someone): trīṇi yānāny upadarśayitvā SP 76.6; 79.5-6 (°darśayati); 82.4, 7, *having held out a prospect of* (promised) *three vehicles*; kusumāyām (loc., so read with mss.) mahāvīcim upadarśeti nāyakaḥ Mv i.184.4 (vs), *the Leader holds out for Kusumā the prospect of* (predicts, prophesies) *the* (hell called) *Great Avīci* (as recompense for sin); (2) as in normal Skt., *exhibits, displays* (e. g. an art or skill: LV 143.22 śakyasi . . . śilpam upadarśayitum, *can you exhibit an art?*); in LV 143.20 mayā sārđham samarthaḥ śilpena śilpam upadarśayitum, lit. *able to display art for art with me, i. e. to vie with me in such displays*.

upadīśyati (semi-MIndic for Skt. °dṛś°), *appears*, perh. to be read in Mv i.50.15 and 51.11, see § 31.1 s.v. pad.

Upadukura, n. of a nāga king: Mmk 18.11.

Upadundubhi, n. of a nāga king: Māy 247.16.

upadeśa, m., n. of a type of Buddhist literature, one of the pravacana (last in both lists, ninth in Dharmas, twelfth in Mvy), lit. *instruction*: Dharmas 62; Mvy 1278. App. not so used in Pali. See Burnouf, Intr. 65 f.

upadeśeti (°śayati), *exhibits, displays*: Mv i.169.16 jarām ca upadeśenti, *na caiśām vidyate jarā*; and 19, ārabdham (? mss. alabdhi) upadeśenti eṣā lokānuvartanā (see **anuvartanā**). Similarly 170.2 (they are not born or begotten, yet) mātāpitṛṇ ca deśenti eṣā lokānuvartanā; 170.10 alpotsukatvaṃ pradeśenti eṣā°. The mg. is regular for Skt. deśayati and for upadīśati, pradiśati, but not recorded for the causatives of the two latter. Nevertheless it seems necessary to keep the mss. readings, rather than read (upa-, pra-)darśenti, as Senart in his note was tempted to do (and that altho forms of darśayati are similarly used in the context, e. g. 170.4, 6).

upadrotar (to Skt. upa-dru-), *oppressor, aggressor*:

Mvy 2959 °tāraḥ (n. pl.? or intended as n. sg.? cf. § 13.19; all other nouns in the section are sg.).

Upadharmā, n. of one of the brothers of **Śāriputra**: Mv iii.56.11.

upadhāna, (1) nt. (= Pali id., Dh. 291 paraduk-khūpadhānena yo attano sukham icchati, *on the basis of, by means of, pain to others . . .*, cf. Senart Mv i.464, n. on i.112.3), *basis, what causes or is needful for . . .*, usually in comp. with sukha-: SP 284.10 (vs), read, evam (or, etan) mamo sarvasukhopadhānam saddharma . . ., *the Good Law which is the basis of all happiness for me*; 339.4 sarvasukhopadhāna-pratimaṇḍitāḥ; 348.2 sattvānā sarvasukhopadhānam dadyāt; Jm 18.12 dānam naikasukhopadhānasumukham; Mvy 6140 sukhopadhānam = Tib. bde baḥi yo byad, *what is needful for happiness*; sarvasukhopadhānena Mv i.302.6; Suv 67.11 (sukhitān kuryāt); 114.3; Kv 28.7; °dhānair Śikṣ 173.14; sukhopadhānaiḥ (preceding word missing) KP 159.3; manuśyasukhopadhānena Suv 113.10; upadhānasampanno Mv ii.259.14, ep. of Buddha, *possessed of the basis* (sc. of happiness, presumably short for sukhopa°); also cpd. with hita-, Mv i.112.3 (vs) sarvam hitopadhānam, *all the basis of welfare*; with duḥkha- (as in Pali, above), Gv 354.16 yat teṣām sattvānām duḥkhopadhānam tad utsrjya; Mmk 110.20-21, see s.v. **śātana**; (2) ifc. Bhvr., *base, rest, support* (lit. and physical): Karmav 22.3, 5 and 27.9 āsmantakopadhānāyām (*resting on a stove*) kāmsyapātryām (in 22.5 °kopadh°, misprint); (3) **piṇḍopadhāna**, see this; (4) m., n. pr., in Mv iii.176.14, a cousin of the Buddha, son of Śuklodana and brother of Ānanda and Devadatta; perh. distortion of some other name (Upananda?).

upadhāni, some part of a lute, perhaps *bridge* (as the support on which the strings rest)?: AsP 515.19 droṇiṃ ca pratīya carma ca pratīya tantrīś ca pra° daṇḍam ca pra° upadhāniś ca pra° koṇam ca pra° . . . vīṇāyāḥ śabdo niścarati.

upadhi (m.; = Pali upadhi, and also Pali upādi), (1) *substratum* of continued existence; *attachment, bond* uniting one to existence. Acc. to Childers upādi means the khandhas alone, while upadhi includes also kilesa (with which PTSD makes it 'almost synonymous'), kāma, and kamma; but acc. to PTSD upadhi is sometimes equated with the pañca-kkhandā. In Pali, upādi is, acc. to PTSD, used only in comp. with -sesa, in cpds. usually beginning sa- or an- and regularly epithets of nibbāna (-dhātu); these are represented in BHS by **anupadhīśeṣa**, **nirupa°**, **sopa°**, qq.v. But BHS also has upadhi and **nir-up°** (m.c. **niropadhi**) = Pali (nir-)upadhi. The passages here listed belong exclusively to this latter class, = Pali upadhi. (But it seems that even in Pali, upadhi and upādi are not always clearly distinguished.) upadhi-kṣiṇā LV 358.18 (vs); sarvopadhi-pratīnihsarga *the getting rid of all up°* LV 31.21; Mv ii.285.20; iii.314.4; sarvopadhi-nihsarga (Bhvr., with dharma) LV 392.11; 395.21; sarvopadhikṣaya-Mv i.115.8; cf. ii.418.10 upadhi (mss., Senart em. °dhim) pratīya duḥkhasya sambhavo sarvaśopadhikṣayato (mss., Senart em. sarvopa°) . . . nāsti duḥkhasya sambhavo; Mv iii.282.6 upadhi-samkṣaye; Divy 224.20 śalyam upadhīm vīditvā; Ud ii.20 upadhīm hi loke śalyam iti matvā, *l'attachement . . . c'est la misère . . .* Others s.v. **nirupadhi**. In Mvy 6499 upadhi has three Tib. definitions; the first, phuṅ po, regularly = **skandha** (as Pali upādi = khandha); the third, ŋion moṅs pa, regularly = **kilesa** (as Pali upadhi, 'almost syn. with kilesa,' PTSD); while the second, rdzas, *thing, substance, matter*, belongs to a meaning of the word app. unknown to Pali, viz. (2) *material thing, 'chose matérielle'* (Lévi, = Tib. dños, which also = Skt. vastu), Sūtrāl. xvii.3 (n. 1 in Transl.); see also La Vallée Poussin, AbhidhK. iv.15 with n. 1: 'Par upadhi, il faut entendre la chose (ārama, vihāra, etc.) donnée à un moine ou au Samgha: le mérite qui procède (tadbhava) de cet upadhi s'appelle