

aupadhika' (q.v.). Hence, (3) in Divy 50.28 bhagavān upadhau vartate, *the Lord was acting in regard to material things* (of the assembly of monks), i. e. in the function of an **upadhī-vārika**, q.v. (= **aupadhike** Divy 542.17). (See also s.v. **plotikā**.)

upadhika, adj. = **aupadhika**, q.v.: LV 32.1 (prose) sarvopadhika-puṇyakriyāvastv-abhibhāvanatāyai (no v.l.). Weller 18 assumes sarv' opadhika-, MIndic for aup', which seems less plausible than assumption of the form lacking vrddhi.

upadhī-vāra, m., *guardianship of material objects*, the office of an **upadhī-vārika**, q.v.: Divy 54.17 anyatamasyārhatā upadhivārah prāptaḥ; 21 kasya dāsiputrasyopadhivāra iti. (Divy Index wrongly treats this as equivalent to °vārika.)

upadhī-vāraka (only Divy 542.21), regularly °vārika, m. (from prec.; see **upadhī** 3), lit. *guardian of material objects*; *beadle or provost of a monastery*, in charge of physical properties: Mvy 9067 = Tib. dge skos (Jā. dge bskos, Das dge skyos or bskyos), lit. *virtue* (or *welfare*, or *alms*) *commissioner*; see AbhidhK. LaV-P. iv.237 note 1; Divy 50.27 upadhivārikasya; 81.27 (= MSV i.80.5) °kaḥ prṣṭaḥ; 237.16 (Dharmarucir) vihāre °ko vyavasthāpitaḥ; 237.24; 542.21 °vārakasya, but 543.17, repeating the substance of 542.21, °vārikasya; Av ii.87.2 tata upadhivārikena gaṇḍir ākoṭitā; he announced the day of the half-month to the monks, MSV iii.98.8-9. Acc. to Das, this officer was 'a supervisor or director of monks . . . a sort of provost-sergeant . . . who keeps strict order and punishes transgressors.' This fits well the usual mg. of Tib. dge ba (*virtue*).

upadhyāyati, *blames, finds fault with, thinks* (or *speaks*) *ill of*: LV 157.11 (prose) te tām upadhyāyanti.

Upananda, (1) n. of a monk, disciple of the Buddha: SP 2.6; one of the ṣaḍvārgika or ṣaḍvargiya group, Mvy 9472 (with **Nanda**, 9471; cf. **Nandopananda**); MSV ii.99.4 ff.; 117.6 ff.; 199.14 ff.; (2) n. of a nāga-king, always associated and almost always compounded with **Nanda**, 2, q.v. for references.

Upanandaka (= prec., 2), n. of a nāga-king: Suv 162.9; Mmk 437.2 (both vss, prob. m.c.; in cpd. **Nandopa**°).

Upanara, n. of a nāga-king: Mvy 3266. Cf. next (doubtless the same).

Upanala, n. of a nāga-king: Māy 246.18. Cf. prec. **upa-naśyati**, *perishes*: Sukh 4.13 (na ca tathāgatas-yendriyāny) upanaśyeyur.

(upana)hyati = Skt. id., Pali upanayhati; in DhP. 3,4 PTSD defines (ye tam) upanayhanti by *bear enmity towards*; but most interpreters take it in the usual sense, *ye tam upanayhanti, who are attached to this* (thought). The same vss Ud xiv.9, 10; MSV ii.184.2, 4 read atra ye copanahyanti (Ud 10, MSV 4 nopa°; MSV 2 ye upa°); here atra, loc., depends on the verb: *who are* (not) *attached to this* (thought). However, note the BHS and Pali **upanāha**, q.v.)

upanāmayati, °te, °nāmeti (= Pali upanāmeti, *brings, presents*; once in Skt., GobhGS. 2.1.7 (piṇḍān) kumāryā upanāmayet, *he shall offer* [tender, hold out] *to the girl*); most mgs. classifiable under the two headings *brings* (to a person or place), and *presents, offers*; but the two shade into each other, and there are aberrant cases; in practically all, the thing (or person) *brought* or *presented* is acc., or nom. in passive expressions; the goal or recipient is sometimes acc., rarely loc., but much more commonly gen., rarely dat., with both act. and pass. expressions; very rarely nom., subject of a pass., the thing *presented* being then acc., LV 386.17 (vs), read with best mss. āhāram upanāmye 'yam (for °yet-ayam; Lefm. °yeta), *let him be tendered food*; (1) *brings, physically* (to): Mv ii.159.13 and 160.2 upanāmeḥi me (chandaka aśvam) kaṇṭhakam, *bring me . . .*; Mv i.156.11 (vs); Av i.341.11

(prose) pañca hamsaśatāny upanāmitāni, *were brought* (physically; here not 'presented') *to the king*; LV 83.17 (prose) (yasmimś ca kūtāgāre bodhisattvo mātuḥ kuksigato 'sthāt, tam brahmā . . . brahmakāyikāś ca devaputrā abhyutkṣipya brahmalokaṃ . . .) pūjārtham copanāmayām āsuh, *transported* (the apartment) *to the brahma-heaven*; LV 103.10 (kumāram . . . asitasya maharṣer) antikam upanāmayati sma, *brought into the presence of . . .*; LV 118.8 upanāmyantām maṅgalāni, *let auspicious objects be brought*; 118.11 (text upā°); also *brings* to enlightenment, SP 326.12 (vs) katham nu bodhāv upanāmayeyam (sc. sattvān); in SP 195.2 (vs) supply tām, (ye cāpi samśrāvītakā tadāsi te śrāvakā teṣa jināna sarve,) imam (most mss. idam) eva bodhiṃ upanāmayanti, *they bring* (them) *to enlightenment* (subject the Jinas, not the disciples as Burnouf and Kern assume); (2) *delivers, as a letter, or the like*: LV 140.20 sa tasyās tam lekham upanāmayati sma; Mv ii.90.8 (prose) tena tam lekham tasya sārthavāhasya upanāmitam; Divy 546.1 (prose) (sā ratnapetā rājño Bimbi)śārasyanāmitā lekhaś ca; Suv 205.5 (prose) tāny asthīny ādāya bhagavate Buddhāyopanāmayām āsa; (3) *presents* (introduces, shows, makes known) a person to another (usually gen. but may be acc., as in) LV 115.21 (vs) (kumāram . . .) upanāmayan suravarām (for °rān, cf. Mv i.226.11 = ii.29.14 (vs) vādicandram upanāmayati suravarāṇām (and cf. upanayati in similar context Mv i.152.17); Mv ii.32.2 upanāmetha kumāram ṛṣīsa, and 3 (kumāro) ṛṣīsa upanāmito; SP 108.7 (prose) tam daridrāpurusaṃ ānāyā (or ānāyitvā) mahato jñātisaṃghasyopanāmayitvā, . . . to a great crowd of his kinsfolk; Mv ii.38.12 upanāmayi (aor.); Divy 405.26 (kumāro rājño) 'śokasyopanāmitaḥ; (4) *hands over* an arrested person (criminal, etc.) to the king: Mv ii.168.6 (prose) (sa . . .) rājño upanāmayito (lppp.; v.l. °nāmito); iii.39.18 so . . . rājño . . . upanāmito; 352.6 kāśīrājño upanāmeḥi; and similarly, of a snake subdued and confined, Mv iii.429.8 (bhagavām tam nāgam . . .) uruvilvākāśyapasyopanāmayati; (5) *presents, offers, tenders, gives* (e. g. food and drink, medicine, etc.): LV 386.17 (above); Mv i.306.14 (vs) (odanavidhim . . .) svahastam upanāmayate, *offered them* (food) *with her own hand*; Mv ii.38.1 (vs) phalāni upanāmaye (aor.); ii.96.18 (prose) (tasya lubdhakasya) phalodakam upanāmitam; ii.170.9 (prose) tena so bhojano tasya vadhyasya upanāmito; ii.211.15 (prose) mātāpitrñam upanāmeti; iii.111.4 (vs) upanāmaye (aor.) piṇḍapātram jīnasya; Divy 14.3 asmākam lūhāny (sc. **prahēnakāni**, q.v.) upanāmayasi; 349.25 (teṣām . . . mūlaphalāni) copanāmayati; Sukh 67.10 (prose) (bahu cāsa . . .) pānabhojanam tatropanāmyeta (pass., *would be provided there* for him); LV 265.7 (prose) bodhisattvāya . . . tā yūṣavidhāḥ krtvopanāmitā abhūvan; KP 87.9 (vs) yatropanāmyanti (pass., sc. bheṣajā), *and wherever* (the medicines) *are given*; in prose, 87.3 (yatra ca punar vyādhyā) vyupanāmyante (q.v.); Tib. (both times) btañ, *give* (medicine; in line 3 nad gañ la, *for whatever disease*); SP 321.11 (prose) tac ca bhāṣajyam upanāmitam na pibeyuḥ, and 12 upanāmitam; (jewels, ornaments, etc.) SP 227.13 (prose) ratnarāśayas tasya dharmabhāṇakasyopanāmayitavyāḥ; Mv ii.66.9 sarvam devīye upanāmeti, 10 tāni devīya upanāmayati; ii.463.10 sudarśanāye upanāmyanti (pass.); (bowls) LV 382.20 tathāgatasyopanāmayanti; 383.13, 14; 384.8; (a seat) LV 408.18; (garments) LV 267.11 (bodhi)sattvāyopanāmayati sma; (a car) Lañk 6.16 yāne rāvanenopanāmitē; (a celestial palace; for residence) LV 59.16 (vs) upanāmayiṣye (sc. madvimānam; a god speaks); (water for bathing) Mv iii.135.13 upanāmemi (could also be rendered *bring*); (flowers) Kv 18.6 bhagavatas tāni padmāny upanāmayati sma; (a putative son) Mv iii.291.9 sārthavāhasya upanāmeti (dārakam); (taxes) Divy 22.14 tasya . . . karapratyayā upanāmitāḥ (also 16); (a bow) LV 154.11 (prose) (bodhi)sattvasya yad-yad eva dhanur upanāmyate (could also