

vai kuryād ratnamālākām. (Impossible to construe the form as n. pl. of adj. upariṣṭa = Pali upariṭṭha, n. pr., see prec.)

upariṣṭima, adj. (= Pali upariṭṭhima; cf. Skt. upariṣṭāt and § 22.15) = **uparima**, *upper, aloft*: noted only in °timāyām, sc. diśāyām, SP 191.6 (vs), *in the zenith*.

uparodha-śīla, adj., *whose character is subject to importunity*: Mvy 2440 = Tib. ño mi chod pa (or, mi zlog pa), defined Das p. 356 *one who listens to or does a thing to please another which he would not otherwise have done*. The cpd. is not otherwise known, but Skt. uparodha may mean *importunity*, KSS 54.173 (inaccurately defined *Rücksicht* in BR 5.1192); Vikramacarita JR 4.2.1.

-uparodhaka, f. °ikā, adj. (Skt. upa-rudh plus aka), *interfering with . . .*, in dharmoparodhikāyām vedanāyām vartamānāyām Av 1.234.8.

uparddha, regularly written in Mv for **upārdha**, q.v.; and see next.

Uparddha-kāsikā (mss., Senart em. Upārdha-), n. of a harlot: Mv iii.375.18, sister of **Kāsikā**, q.v.; so called because she was worth a fee of half a thousand (**kāśi**, q.v.), 376.1. Cf. Pali Adḍhakāsī, °sikā (CPD, DPPN).

Upala (prob. represents, m.c., Mīndic Uppala = Skt. Utpala; § 2.88; cf. **Utpala** 4, **Utpalaka** 3, and **Padma** 4, id.), n. of a mythical kalpa, in which lived successively 300 former Buddhas termed Kauṇḍinya-gotra: Mv iii.233.17 (vs) ekatra kalpe upalāhvayasmim.

upala-kunḍaka (m. or nt.), *chamber-pot* (lit. stone pot): °ke saṅkram prasrāvam kṛtam Mv iii.143.16; 144.7; 153.11; 154.8; tato °kāto tam ṛṣīsa saṅkram prasrāvam pītam 153.12.

upalagna, ppp. (= JM. Ap. uvalagga), *attached, clinging*: Mmk 62.26 (prose) (daśa)balajaṭāntopalagnopa-ṣiṣṭam.

upalabdha, ppp. (in specialized mg., which I have failed to find elsewhere), *won over, persuaded to one's wishes*: (tayā ta) upalabdha uktāś ca MSV ii.22.8.

upalabhyate, °ti (in mg. 1 = Pali upalabbhati, pass. of upa-labh, much commoner than the act.): (1) *is found, occurs*, like Skt. vidyate. This mg. seems probable in KP 98.1, where for corrupt text read prob. nobhayayor antarāle upalabhyate, or perh. with the quotation Śikṣ 234.2 nobhayam antareṇopa°; and KP 102.1–2 yan na labhyate tan nopalabhyate, *what is not found, does not occur (exist?)*; it must however be noted that Til. renders mi dmigs pa, *is not conceived mentally, fancied* (see under **upalambha**); (2) *is upbraided, reproached*: Mv iii.291.16 °yati; 295.13 °yamāno; no v.l., but as Senart notes, this is the regular mg. of Skt. upālabhyate; perhaps read upā°, but note the curious fact that Das cites a Tib. dmigs paḥi (regularly = upa-labh and derivatives!) smra (speech), defined by *excretion, reviling* (apavāda)!

upalambha (cf. Skt. id.; not recorded in Pali; cf. prec., **an-upa°**, **an-upalabdhi**, the next items, and **upalambhika**), acc. to standard interpretation, *mental perception or apperception, realization by the intellect*; Sūtrā. xviii.92 comm. buddhyā pratipattiḥ; Tib. dmigs (-pa) *thought, fancy, imagination; to construe in one's mind*, etc.; see also La Vallée-Poussin, AbhidhK. Index s.v. upalabdhi. Were it not for this persistent tradition, some occurrences, esp. of the neg. forms (**an-upalambha**, °**labdhi**), could easily be interpreted as related to upalabhyate (1) and mg. (non-)occurrence, (non-)existence. These mgs. are attributed by CPD to an-upaladdhi, °labbhana; and tho not recognized in PTSD, *occurrence, existence* seems to me the probable mg. of upaladdhi in the two passages cited for it, Miln. 268.7 and Vv. comm. 279.10. In many BHS places *inconceivability* or *non-occurrence, non-reality* would make equally good sense for an-upa°. I do not, however, venture to abandon what

seems to have been the standard tradition. Reliance on upalambha, *mental perception, fancy*, is an error, stigmatized as upalambha-dṛṣṭi, *the heresy that relies on upalambha*, LV 35.6 (or as Bhvr., *one who adheres to that heresy*, SP 383.12); see also °dṛṣṭika. Similarly upalambha-samjñin Śikṣ 315.1, *having the (false) notion of upalambha*; upalambha-yogena, *by the (erroneous) method of upalambha*, ŚsP 1042.16, repeated formulaically (cf. anupalambha-yogena s.v. **anupalambha**).

upalambha-dṛṣṭika (see prec.) *one who holds the heretical view of reliance on mental perception or imagination* (see **upalambha**): RP 18.18 °ko . . . bodhisattvena na sevitavyaḥ; KP 123.6; 134.14.

upalambhika? see **aupa°**, **opa°**.

upalādana (nt., = Skt. upalāna; to next), *coddling, amusing, spoiling*: Bbh 302.13 ātmopalādana-parāḥ, *bent on amusing themselves* (with shows and other amusements).

upalādayati (= Skt. upalāyati), *caresses, coddles, treats affectionately*: Prāt 516.10 upasthāpayed vā upalādayed vā; Divy 114.26 tās tvām atyartham upalādayanti; 230.11–12 (see note p. 707); 503.9. Cf. prec.

upalāpana, nt. (= Pali id.; to next), *wheeling, cajoling, humbugging*: Śikṣ 261.8 bālopalāpanam (. . . of fools, or children) mūrkhassammohanam. The more usual term is bāloppāna, see **ullāpana**.

upalāpayati (cf. Pali upalāpeti, and prec.), *flatters, cheers up*: pass. pres. pple., Jm 113.11 strīṅṅtagitair upalāpyamānaḥ.

Upalāla, n. of a nāga king: Kv 2.9.

upa-vatsati, or (v.l.) **upa-vatsayati** (denom. to vatsa; as to preverb, cf. **upalādayati**), *treats affectionately*: Bbh 362.23 kālena ca kālam vaiśeṣikeṇa lābhena priyavādītayā copavatsati (v.l. °tsayati), *na caiṣu dāśi-dāsa-samjñām karoti* (sc. a bodhisattva, in dealing with servants and dependents).

upavadati (= Pali id.; also Vedic, but not Cl. Skt. in this mg.; cf. **Anupavadya**, **nirupavadya**), *blames, reproaches*: Mv i.70.2 (vs) te hi no upavadeyur (so 4 mss.; Senart with v.l. upapadeyur, but this form is bad, it should be °padyeyur) anudagrā (mss.), *they would blame us as ignoble* (or, if anudagrā is nom., *being displeased, distressed*; this is perhaps more likely).

upavarga (m. or nt.; cf. JM. uvavajjana = Skt. *upavarjana, *abandonment*), *abandonment*: Gv 364.16 (vs) svargopavargair viniveśya sattvān sarvajñābhūmim pravidaṛṣayanti.

upavarta, m. Mvy 7791, or nt. id. 7920; Gv 134.1: *a high number*. In Mvy 7920 cited from Gv, which in the source of the quotation, 134.1, has the same, but in a corresponding list 106.17 **udvetana**, q.v.

upavartana (nt.; Pali Upavattana, see below; Skt. upavartana, nt., *country*, Lex., and once Śukasaptati text. orn. p. 340 (24), line 32, virāṭopavartane), *land, country* (? in Pali, at least later, n. of a locality in the Malla country or of the śāl-grove there where Buddha entered nirvāna); Divy 208.25, 209.3 (tathāgato . . . pari)nirvāṇāya gamiṣyati Mallānām upavartanam Yamakaśālavanam; Av i.227.6 (viharati sma Mallānām) upavartane (ms. °tate) Yamakaśālavanane; virtually the same Av ii.197.5; Mmk 580.9(–10) (vss) Mallānām upavartane (text °te), Yamakaśālavanane madhye nirvāṇam me bhaviṣyati; 580.17 (vs) Yamakaśālavanane tatra Mallānām upavartane (so read for text upadartate!); 598.22–24 (vss) Yamakaśālavanane vane caitye makuṭabandhe tu (cf. 580.11 caitye makuṭavardhane) Mallānām upavartane, parinirvṛte (? read °to or °taś) ca tatrāhaṃ . . . Occurs in Pali and BHS only in reference to the place of the Buddha's parinirvāṇa. In the canonical Pali texts, e. g. DN ii.137.3 (cf. comm. ii.572–573) yena Kusinārā upavattanam Mallānām śālavanam ten(a) . . . and cf. esp. Dpv. 15.70 Kusinārāyam bhagavā Mallānām upavattane, it could be understood