

as the country (of the Mallas); but the comms. seem to have taken it as a place-name, specifically the name of the śāl-grove where the Buddha died. And this is perhaps confirmed by one passage, Dpv. 6.19 yadā ca parinibbāyi saṃbuddho Upavattane, where the gen. Mallānaṃ is not found, and Upa° most naturally would be a n. of a place (but see below). In Akanuma's Dictionary of the Proper Names of Indian Buddhism the word is misquoted as Upavattava = Skt. °vartava (but the Chinese transcriptions quoted end consistently in -tan, supporting °vartana); the Chin. translations seem regularly to interpret it as a common noun, *uncultivated land* (the word for *land* usually rendering bhūmi, *land, country*). This may be interpreted as support for use as a common noun, as it is used (rarely) in Skt. Note that in BHS the name of the grove is clearly **Yamakaśāla(ka)vana**, q.v.; not so in Pali. Modern editors and interpreters seem unanimously to take Pali Upavattana as n. of the grove (see DPPN s.v. for some other references; but the important Dpv. 6.19 is not cited there). On the other hand, Divy ed. prints upavartanaṃ with a small initial letter; it fails to record the word in Index or Notes. I am inclined, with some dubiety, to understand the BHS word as a common noun, *country*. Even the Pali word may have had that meaning originally, and in the canonical passages still. Later, the Pali comms. seem clearly to have understood it as the n. of the śāl-grove; and in Dpv. 6.19 it looks like a place name. Yet, if the Chin. translation *uncultivated* (waste, barren) *land* be accepted, perhaps upavattane might be understood in this sense in that passage.

upavarṣita, ppp., *rained down* (upon): Divy 357.6 (prose) muktāhāram ca varṣopavarṣitam, ... *rained down in a shower*.

upavāyati (= Pali id.; also Vedic, not recorded for Cl. Skt.), *blows near* (intrans.): Mv i.7.8 (prose) vātāni upavāyanti yais tāni asipattrāṇi pantanti; iii.367.12, 17 (rṣiṇāṃ gandho ...) upavāyati erito mārutena.

upavāsaka, °sika, see **śvāsopav°**.

upavāsita, adj., ppp. (= Pali id.; to *upa-vāsayati, unrecorded otherwise), *perfumed*: LV 59.15 (vs) divyagan-dhopavāsitam; 97.17 (vs) divya°tāḥ; Mv ii.180.12 (prose) nānāprakārehi ca mālyehi upavāsitam.

upavicarati (= Pali id., not in Childers or PTSD, but occurs MN iii.239.30 ff.; cf. next two), *ranges over, occupies oneself with*: Śikṣ 244.20 (see s.v. **upavicāra**); 251.17 (atra hi manas) carati, upavicarati, tasmān manogocarā ity ucyante; Gv 390.12 (sarva)lokatīṣu copavicaranti.

upavicāra, m. (to prec.; in mg. 2 = Pali id., badly defined in PTSD), (1) *environs*: Mvy 5505 (Tib. ñe lkhor) grāmopavicārah; Gv 161.4 (yena suprabhasya) mahānagarasyopavicāras tenopasaṃkramya; kṣetrāṇi samāni samopavicārāṇi MSV ii.50.9; (2) *range, scope*; substantially = Skt. gocara, see Śikṣ 251.17 s.v. **upavicarati**: Divy 19.25 udakastabdhiḥ manuṣyāḥ snānopavicārāḥ (text snāto°), ... *devoted to bathing* (lit. *having bathing as their range of interest*; cf. note p. 704, where this word is wrongly interpreted); Bhik 15a.5 tataḥ paścāc (not cpd. with the following as note suggests!) chravaṇopavicāram vijahayya darśanopavicāre kāyam avanāmya ..., *after that, causing her to leave the range of hearing* (of the assembly of nuns, but still) *in the range of* (their) *sight, having made her bow down her body*, etc. (what follows is a private examination of the initiate by a specially designated nun; it is to be held in sight of the assembly but out of their hearing); Bbh 37.13 (pāne yāne) vastre alaṃkāropavicāre bhāṇopaskare ..., *in regard to the sphere of ornaments* (i. e. things that fall under the head of ornaments); Śikṣ 244.12 aṣṭādaśamana-upavicārāḥ (Bhvr.), *having 18 spheres of mental activity* (said of man; cf. Pali aṭṭhādasamanopa° MN iii.239.28), listed in Śikṣ 244.18 ff. aṣṭādaseme ... mana-upavicārāḥ ... cakṣuṣā rūpāṇi dṛṣṭvā saumana-

syadaurmanasyopekṣāsthānīyāny upavicarati, *on seeing forms with the eye he ranges over* (experiences) *such* (forms) *as give rise to pleasure, pain, or indifference*; (20) evaṃ śrotārdīṣu vācyam (with the other five senses, incl. manas), so that there are 6 times 3 = 18 in all.

upavicārayati (otherwise unrecorded: formally caus. to **upavicarati**, q.v., but seems to be used in same mg.; possibly denom. to **upavicāra**, q.v.), *occupies oneself with, dwells on* (mentally): Gv 83.25 muktakasya ... guṇān udānayann upavicārayann abhilaṣan ...

upavicinoti, *accumulates, heaps up*: SP 136.1 (prose) avidyāndhās ca saṃskārān upavicinvanti.

? **upavitarka** (m.?), in Mv ii.74.3 °keṣu vā, at the end of a list of arts and exercises (in Mv almost wholly martial; LV p. 156 in corresponding passage includes many non-martial) in which the Bodhisattva challenges the other Śākya youths; preceded by rathasmim vā dhanusmim vā tharusmim vā, which does not fit well with any intellectual exercise (*reasoning* or the like) such as the apparent etymology suggests.

-upaviśeṣa, adj., at end of cpds., lit. *forming a subordinate variety* (of ...), *a kind or sort, variety* (of ...): LV 44.3 (vs) devy-upaviśeṣa marutsnuṣeṣa, *a kind of goddess* ... (said of Māyā); Mmk 73.7 (bodhisattvānām upāyakaūśalyatā ... nirvāṇoparigāminī) vartmopaviśeṣā, *a particular kind of way* ...

upavistīrṇa, adj., ppp. of *upa-vi-str-, or cpd. of upa- plus vistīrṇa (?), *extended, or rather extended*: Gv 400.17, in explaining simhapūrvārdhakāyāḥ (one of the 32 lakṣaṇa), (anupūrvodgataśarīra) upavistīrṇavṛtorasko.

upavusta, adj. (= Pali upavuttha, MIndic ppp. = Skt. upoṣita, to upa-vas), *having fasted*: Mv iii.216.5 (vs) sarvato yaṣṭukāmasya upavustasya (mss. opa°; no metr. reason for o- instead of u-; Senart em.) me sataḥ; the same vs in Pali, DN ii.244.3, has upavutthassa.

Upaśamavant, n. of a Bodhisattva: Gv 442.15.

upaśamika, adj. (= AMG. uvasamiya), *peaceful, characterized by tranquillity*: LV 205.14 (prose) °kam (Lefm. with all mss. upasamikam) ... dharmam saṃprakāśayeyam. See **upaśamika**.

? **upaśayana** (m. or nt.), perhaps *a small bed, cot*; or, *surface of a bed*: Suv 195.12 (prose) tena ... samayena Jalavāhanaḥ śreṣṭhīdāraka upaśayane (but reading uncertain; 3 mss. om. upa; one mss. upasamane) śayitaḥ.

Upaśanta, n. of a former Buddha: Mv iii.237.11 f.

Upaśantā, n. of a lokadhātu: ŚsP 34.11.

? **upaśiṣṭa**, ppp. of *upa-ṣiṣ-, *taught*: Senart's em., Mv i.135.(1)-2 yāni ca bhāṣajyāni loke pracaranti sattvānām hitasukhārtham sarvāṇi tāni bodhisattvabhyaḥ upaśiṣṭāni (mss. upariṣṭāni or °sthāni; like Senart I find it hard to interpret either form; but the absence of record of any upa-ṣiṣ- or equivalent in Skt. or MIndic makes the em. dubious; cf. however Skt. upa-ṣiṣ-).

Upaśuklaka, n. of two nāga kings: Māy 248.1.

upaśrambhayati, *confirms, strengthens, encourages*: Gv 321.14 (sarvāryadhana-)pratilambhair upaśrambhayām āsa (sc. sattvān).

upaśrava- (m. or nt.; = Skt. upaśrutī, Pali upassuti; cf. next), *listening secretly, eavesdropping*: Mvy 8501 °vagatam.

upaśrutika, adj. or subst. m. (= Pali upassutika; from Skt. upaśrutī, see prec.), *an eavesdropper, or* (adj.) *engaging in eavesdropping*: Prāt 521.6 tūṣṇim upaśrutikas tiṣṭhed, yad ete bhikṣavo vakṣyanti tad aham (śrut)yāvāpya dhārayiṣyāmi. Cf. Pali Vin. iv.150.20 upassutim tiṭṭheyya.

upasaṃvarayati, *causes* (a man) *to choose, take to himself* (a woman, as wife): Divy 525.6 tad arhasi taṃ mamopasaṃvarayitum, *so please make him take me as wife* (said to a merchant by an ogress pretending to be the deserted bride of another merchant).