

having, characterized by up°, and neg. an-up°, nir-up°, without up°: (1) fuel (app. as the *substratum* or *material cause*) of fire: Mv ii.270.14 analo upādānam (sc. bhasmīkaroti); Gv 502.10–11 agnir yāvad upādānam labhate; Śiḥ 226.1 yathāgnir upādānavaikalyān na jvalati; (2) grasping, clinging, addiction: Śiḥ 104.14 paśad-anupādānatayā, (by) having no addiction to company (Bendall and Rouse); in most passages not clearly distinguishable from (3); Lañk 23.7 (vs) te bhonti nirupādānā ināmutra nirañjanāḥ; Mvy 2144 upādānam, foll. by granthaḥ, nivarāṇam; 7066 upādāna-hetuḥ; LV 180.12 sarvopādānaparigrahair anarthiko (of the Bodhisattva); 244.(2)–3 (nāpi saṃskṛtānām sāsraṇānām) sopādānānām dhyānasamādhisamāpattinām doṣo datto bhavet; 358.20 (vs) yāsyanti nirupādānāḥ phalaprāptivaram śubham; 392.13 anādāno 'nupādāno' vijñāpto ... (of Buddha's dharma); Av ii.188.10 abhinandanāyopādānāya adhyavasānāya (em.) samvartate (of a heretical opinion); Dbh 48.9 (saṃskārair avaropitam cittabijam) sāsraṇam sopādānam ... bhavati; (3) clinging to existence, specifically (undoubtedly this is meant in some passages cited under 2); esp. as one of the links in the chain of the **pratītyasamutpāda**; it is produced by tṛṣṇā, and produces bhava (as in Pali, taṇhāpaccayā upādānam, upādānapaccayā bhavo): Mv ii.285.10–11 tṛṣṇā-pratyayam upādānam, upādānapratyayo bhavo; Mvy 2250; Dharmas 42; modulations of the same formula LV 346.12, 15; RP 48.6; Dbh 48.16; a peculiar one LV 420.4–5 (vs) tṛṣṇā sarva upajāyati' duḥkhaskandhaḥ, (5) upādānato (read up° m.c.) bhavati sarva bhavapravṛtṭih, where obviously duḥkhaskandha = upādāna, see below, 4; also pañcopādāna-skandhāḥ (= Pali pañc' upādānakhandhā), the five skandha which are the basis of clinging to existence (otherwise called simply the 5 skandha, q.v.). Mvy 1831; Av ii.168.1; pañcasu upādānaskandheṣu Mv iii.53.3; Divy 294.4; (listed as rūpa, vedanā, samjñā, saṃskāra, pl., vijñāna, Mvy 1832–6; Mv iii.53.4–7; Divy 294.5–7); skandhā sopādānā jñānena mayā parijñātā LV 371.20 (vs); in the first of the 4 noble truths, saṃkṣeṣeṇa (LV °pāt, Mv saṃkṣipteṇa) pañcopādānaskandhā (Mvy °dha-) duḥkham (Mv duḥkhā) Mvy 2240; Mv iii.332.4; LV 417.7; (4) in SP 75.2 sorrow, misery (cf. LV 420.4–5, cited under 3 above), prītiprāmodyajāto nir-upādāno (free from sorrow) vigata-nivarāṇo (see s.v. nivarāṇa), said of the man whose sons have been brought out of a burning house. Burnouf cites Tib. as rendering upādāna here by mya nan, which regularly renders Skt. śoka, grief; and no other interpretation seems possible. It is an outgrowth of (3) as used in religious language.

upādāya, ger., postp. (= Pali id.; cf. upādāna, upādīyati; also samupādāya; note an-upādāya, used in a sense not corresponding to any known Pali or BHS mg. of upādāya; formally ger. of Skt. upa-ā-dā-, in BHS and Pali used in special senses), fundamentally (and in Skt.) taking to oneself, assuming, making use of, etc.; BHS meanings (probably all paralleled in Pali, see Childers, whose article on this word is far better than that of PTSD): (1) on the basis of, with preceding acc.: (a) in view of, in consideration of, on the ground of, because of: LV 395.18 dharmasya cātigambhīrodāratām upādāya, and in view (because) of the very profound nobility of the Law; Mv iii.61.3–4 pratītyasamutpannām dharmām (acc. pl.) ... śāstā upādāya pratīḥsargam vijñāpeti, on the ground of states-of-being as originating in dependence, the Teacher teaches abandonment (of them); Śiḥ 151.6 (sa ... sattvānām ...) prañamati, dharmagrāhyatām upādāya, (he salutes creatures,) in view (because) of the fact that they must be made to grasp the Law; (b) making use of, employing: parikalpam upādāya Śiḥ 87.15, 16; 166.11, making use of a hypothetical assumption, 'to put aṅ imaginary case' (Bendall and Rouse); anukampām upādāya (extremely common; also in Pali, °pam up°), employing (manifesting,

showing) compassion, commonly preceded by a gen., or in comp., as a merciful favor to ... SP 166.1, 2 (asmākam ...); LV 6.2 (lokasyānu°), 21 (lokānu°); 64.19; 382.13, 21; 413.7; Mv i.255.1; 307.9; iii.171.12–13; Divy 36.27; 52.11–12; Av i.42.4; 290.13; etc. etc.; (c) with reference to: Bbh 224.2, 3 (katamā ... viśuddhā arthacaryā? sā) daśavidhā draṣṭavyā; bahiḥsuddhim upādāya pañcavidhā, antaḥsuddhim upādāya pañcavidhā; (d) for the purpose of: Gv 242.4 (sudhanasya ...) paripākam upādāya; -vaśam upādāya = -vaśena or -vaśāt (see s.v. vaśa), the ger. up° being as it were the equivalent of the (causal) instr. or abl. ending, as is neatly shown by SP 320.4 tathāgato 'parinirvāyann eva parinirvāṇam ārocayati, sattvānām vaineyavaśam upādāya, the T., not entering nirvāṇa at all, lets his nirvāṇa appear, for the sake of conversion of creatures (see s.vv. vaineya and vaśa), to which a close parallel in SP 319.1 reads vaineyavaśena, or (v.l.) °vaśāt, omitting upādāya; in a very similar passage Gv 206.5 (na ... tathāgataḥ parinirvṛto na parinirvāti na parinirvāsyati) ... atyantaparinirvāṇenānyatra vainayikasattva-vaśam upādāya, ... except, for the sake of those who are to be converted by his (apparent or reputed) absolute complete nirvāṇa; (2) beginning from (orig. taking as basis), with prec. acc. (usually) or abl., once ā plus acc., once loc.; often followed by a complementary phrase, yāvāt as far as (with following acc. or nom., once loc., in one doubtful case, Mv i.17.10, possibly abl.); when such phrases with yāvāt occur in the examples below, they are quoted; equivalent to prabhṛti with prec. abl. or in comp., and exchanges with it in Av i.255.10 yad upādāya ... tataḥ-prabhṛti, from what time ... beginning from that time; (a) in expressions of time or temporal sequence: SP 18.6 pūrvakam tathāgatam upādāya yāvāt paścimamakam tathāgataḥ, so 'pi ... abhūd, from the first T. to the last T., even he was ...; LV 160.18 asaṃkhyeyān kalpān up°; Mv i.128.2 prathamāyām bhūmau up° (the only case of loc. noted), beginning with (in) the first (bodhisattva-) stage, but in i.128.6 below, prathamām (mss. °mā) bhūmim up°; Mv i.170.3 and 246.11–12 dipaṃkaram up°, from (the time of) D. on; Mv iii.393.7 adya (mss. asya) saptarātram up°, from a week ago today; Bhik 9b.2 imam divasam up°; Divy 25.29 tam eva divasam up°; 413.19–20 garbhādānam (so text, read °dhānam?) up°; the acc. preceded by ā, Mvy 9215 ā saptamam yugam up°, beginning from the seventh (previous) generation (so Chin.); Mv iii.44.3 yad upādāya rājā vipravāsito, tad up°, ever since when ... ever since then ...; instead of yad ... tad, yataḥ ... tataḥ, Mv ii.211.18 yata up° ṛṣikumāro vijñāprāpto tata up°; and tata up° alone = tataḥ-prabhṛti, RP 39.8; Gv 176.5; Sukh 56.17, cf. Av i.255.10, above; (b) in expressions of place or local sequence: LV 61.16 ito brahmalokam (note mixture of abl. with acc.! Brahmā Sahāpati is speaking) up° yāvāt trayatiṃśad- (so text! see s.v.)-bhavanam; 64.12 adha-āpaskandham up° ... yāvad brahmalokam; 273.16 nadīm ca nairāñjanām up° yāvad bodhimaṇḍo; Mv i.6.4 pārṣṇi up° yāvad (? adhi-)krkātīkā; i.17.10 pārṣṇi up° yāvāt krkātīkāto (abl.! but v.l. °ṭīkā, nom., which should perhaps be read); ii.302.3 bhūmitalam up° yāvad bhavāgram; Samādh 8.10 bhaumān devān up° yāvad brahmalokam; Mv ii.2.8 cāturmahārājīkām up°; ii.349.20 bhūmyā devā (acc. pl.; v.l. °myām devām) up°; Divy 162.16 akaniṣṭhabhavanam up°; 359.11–12 bodhimūlam up°; Suv 122.4 pṛthivītalām up°; Bbh 122.17–18 vṛddhāntam up° yāvan navakāntam; Mv ii.378.21 heṣṭā (adv.) upādāya bhavāgra-pūram (instead of yāvad bhavāgram, as in ii.302.3 above); the abl. is less common, Mv iii.148.3 mūrddhāto upādāya yāvāt pādeṣu (loc.; only case of this recorded); iii.288.6 mūlato up° yāvāt puspam; (c) in serial expressions, neither temporal nor spatial: Bbh 100.3 sarve caite apekṣā-hetum upādāya pratīnyama-hetv-antā hetavaḥ, and all these (are) causes, beginning with