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\*ujñā, \*uñā, or \*ūñā (Skt. avajñā), see s.v. **ujñā-ka-ūti**, f., *effort* (cf. BR s.v. 7: cited once from BhagP.; no other mg. seems possible in Divy): Divy 654.27; 655.2 utsāhany ūtir aprativāṇih . . . yogāḥ karaṇīyah.

**uddhata**, in Ud xii.2 °tam raja(h), *raised*, for uddhataṃ; note suggests that ū is due to confusion with Pali ūhata; a later var. is uddhṭam; it may be noted that PTSD associates Pali uddhata with Skt. uddhṭa, from ud-dhṛ.

**ūna-māna**, m., *pride of* (thinking something) *too little* (i. e. unworthy of oneself): Mvy 1951. So Tib.: chuñ zad sñam paḥi ṅa rgyal, *pride of thinking small*.

**ūna-vāda**, m. (corresp. to Pali omasa-vāda, Vin. iv.6.5; see Childers; not in PTSD), *depreciative language, speaking of defects* (of others): Mvy 8421 = Tib. skyon (nas) smra ba.

-**ūrupikā**, ifc. Bhvr., fem. (to ūru, thigh; on formation see § 22.45), *having . . . thighs*: LV 322.21 (vs) gajābhujasamniḥa-ūrupikāṃ, *having thighs like an elephant's trunk*.

**Ūrñatejas** (v.l. Ūrñi°; read Ūrñā°? Tib. mdzod spu = ūrñā), n. of a former Buddha: LV 5.8 (prose).

**Ūrñapāśa**, see **Ūrñakośa**.

**Ūrñasīripabhāsamati**, n. of a former Buddha: Gv 258.10 (vs); ā here may be m.c.

**Ūrñā** (= Pali unñā; very rare in Skt. in this sense, see pw; essentially Buddhist term; cf. **Ūrñā-kośa**, which seems unknown in Skt.), *the circle of hair between the eyebrows of a Buddha* (or other mahāpuruṣa): LV 316.9; chiefly in the 31st of the 32 **lakṣaṇa**, q.v. (elsewhere ūrñakośa is generally used); *white color* is prevailingly mentioned.

**Ūrñā-kośa**, m., = **Ūrñā**, q.v.; usually as place from which a Buddha emits rays of brilliant light (raśmi, prabhā): bhagavāms . . . ūrñakośād raśmim prāmuñcat SP 243.3; similarly LV 393.17; Mmk 169.4; Lañk 13.4; ūrñā-(m.c.)-kośā LV 116.7 (vs); bhrūvivarāntarād ūrñakośād SP 20.8 (ekā raśmir niścaritā); LV 300.7; rarely in lists of 32 lakṣaṇa, Mvy 239, where erroneously °keśa for °kośa (so also Mironov; Burnouf, Lotus 563, records the same error once); Tib., as regularly for both ūrñā and ūrñakośa, mdzod (= kośa) spu (= hair). In LV 357.9 (vs) na tapatī abhibhūtā bhānuvatyornapāśā (v.l. °nakośā), *does not shine, being surpassed by the* (Buddha's) *resplendent hair-curl*, I understand bhānuvatyā ūrñā-(m.c. for ūrñā)-pāśā (or -kośā), instr. sg. (pāśa, *lie, knot, mass*; but in view of the fem. adj. perhaps an otherwise unknown fem. pāśā must be assumed).

**Ūrdha-** (semi-MIndic, or possibly orthographic error) for ūrdhva of Skt., cf. Weller 23, Senart note on Mv i.116.3 (where ūrdhva is said to be the reading of mss., tho the Crit. App. omits r; Lefm. regularly ūrdha, usually without note of variant); LV 85.6; 129.19; 208.11; 249.10-11; 258.13 (twice); 306.19; 307.8, 12, 16; 408.10; 413.9.

? **Ūrdhva**, adj. (in fig. sense), *exalted, lofty, great*, of power: Mv i.116.3 adhivāsanam viditvā rājāsyā durjayordhva- (mss. °yorddha-, or °yoddha-, see prec.) bala (mss. balam) eva. Senart's note suggests em. durjayarddhi-bala. For this mg. of ūrdhva may be compared Pali uddhehi vatthehi Jāt. iv.154.15, *in rich, lofty clothes* (PTSD, doubtfully); but Dutolt's transl. understands *with up-lifted garments* (presumably to wipe his eyes; the person is weeping).

**Ūrdhvaḡa**, **Ūrdhvaḡa**, see **Ūrdhvaḡa**.

**Ūrdhvajaṭā** (printed Ūrdhva°), n. of a rākṣasi: Māy 243.27.

**Ūrdhvbhāgiya**, adj. (Pali uddhambhāgiya), (*binding*) *to higher states* (viz. rūpa-, arūpa-dhātu), only said of the second group of five **samyojana** (q.v.), cf. **avara-bhāgiya**: Mvy 2155 (without mention of samyojana); this in Pugg. 22.14-15 called *external* (bahiddhā).

**Ūrdhva-lokanā**, *consent* (so Tib., gñah bar): °nā dātavyā MSV iv.98.11.

**Ūrdhva-virecana** (nt.; = Pali uddha-vi°), *'purging upward'*, *emetic treatment* (for disease): MSV ii.45.12 °nena.

? **Ūrdhvasamdhī**, see **Oddhasamdhī**.

**Ūrdhva-srota(s)**, °śrotas (= Pali uddham-sota), *going upward in the stream* (of transmigration, i. e. to better existences; so comm. on Dhp. 218): Mvy 1019 °śrotāḥ; Ud ii.9 (= Dhp. 218) °sroto; both nom. sg.

**Ūrdhvāḡa-** (ūrdhvāḡa-, ūrdhvaḡa-, ūrdhvaga-; also written ūrdhā° without v, see **Ūrdha-**; for other variants see below) **-roma(n)**, adj. (= Pali uddhagga-loma), *having* (*body*-) *hair standing up*, lit. *with upright tips*, one of the 32 **lakṣaṇa**, q.v. The form ūrdh(v)āḡa-, supported by Pali, is prob. orig. (so Burnouf, Lotus, 571); it is found in Dharmas 83; Mv i.226.18 (mss. kṛtvāḡa); ii.305.15 (mss. ūrdhāḡaromarājino or uddhā°); but in ii.30.2 mss. ūrdhvaḡa, urddham ca (Senart ūrdhvāḡa). Mvy 257 has ūrdhva-ga-romāḥ, but Mironov ūrdhvaḡa° (both *going upward*; cf. mss. in Mv ii.30.2); and Bbh 375.17; 381.24 also ūrdhvaḡa-romā, adj.; romatā, subst.). In Bbh 379.10 the ms. has the further change to ūrdhvāḡa-(romatām; ed. em. ūrdhvaḡa), as if ūrdhva-aḡa-roma-; so Gv 402.9-10 ūrdhvāḡaromā (Bhvr.); LV 429.15 ūrdhvāḡa-(dakṣiṇāvarta-)-romakūpa(h). Finally in LV 105.21 there is great confusion; Lefm. (only with B mss.) ūrdhāḡrā(bhipradakṣiṇāvarta)-romāḥ (read °mā, Bhvr.); other mss. u(d)dhāḡā°, uccāśā° (ucca-āśā); Tib. obscure, yan lag gi spu gyas phyogs nas gyen du ḥkhyil ba, lit. *hair of member(s), from* (after) *right direction* (generally = diś or āśā), *upward twist* (generally = āvarta). As Burnouf points out, Foucaux's transl. is inaccurate. The expression (abhi-pa-)dakṣiṇāvarta is inserted here in the epithet only in LV (both passages); it is attached to the lakṣaṇa ekaikaroma(n) in Mvy 256 and Dharmas 83, and in the commentarial expansion of the latter Gv 402.9; but Pali commentarial expansions of uddhagga-loma have a corresponding term, Burnouf, Lotus, 571.

**Ūrmi**, m. or f. (in this sense AMg. ummi, see Ratnach., but not Skt. ūrmi, Pali ūmi, ummi), *crowd, throng* (of creatures): Mv i.222.14 = ii.24.22 samantormijātā, *forming a crowd all around* (here of gods); LV 173.13 (vs) naṭaraṅgasamā jagi-r-ūrmi-cutī, *like an actor's stage-set is the passing of the crowd* (of people) *in the world*; so if Lefm.'s text is right, but v.l. janmi for r-ūrmi, which (or rather janma) seems supported by Tib. skye.

**Ūsmagata** = **uṣma°**, q.v.

**Ūhata**, ppp. (both mgs. = Pali id.; cf. § 3.2 and **samūhata**; in Skt. uddhṭa has both mgs.; uddhata, to root han, is somewhat dubiously assigned to mg. 2, still more dubiously to mg. 1; but BHS has **ūhanati**, q.v. in mg. 1), (1) *removed, put away, destroyed*: Mv i.247.17 rāgadveśā ca ūhatā (mss. °tam); 354.4 tiṣṭham yathā kāṣṭhagataṃ an-ūhatam (the context resembles Dhp. 338); Ud x.13 tāla-mastur (see **mastu**) iv' ūhataḥ, *like the top of a palm tree destroyed*; (2) *arisen*: Mv ii.58.12 (vs) aruṇasmim (read °smim or °smi, m.c.) ūhate; 415.14 ūhate ca aruṇe; so with mss. both times; Senart em. udgate, but cf. Pali Jāt. v.403.30 aruṇasmim (mss.; ed. em. °smi, m.c.) ūhate (comm. gloss uggate).

**ūhate** (Vedic ohatē, to root ūh- or oh-, see Neisser,