

Z. Wbch.d.RV., s.v.; not in this sense Skt.), *heeds, pays attention to*: Mv i.163.(3-4) parehi ukto paruṣaṃ punaḥ-punaḥ, prabhūḥ samāno kṣamate na ūhate (v.l. ūhyate, uhy°), ... *he endures it, pays no attention.*

**ūhanati** (= Pali id.; cf. § 3.2; Skt. uddhanti in this sense at most Ved. and BhāgP., hardly Class. Skt.), *removes, puts away, destroys, gets rid of*: Mv ii.404.14 (adya sarvabhavamūlam aśeṣaṃ) ūhanāmi. Cf. **ūhata**, the ppp. to this (? or = Skt. uddhṛta).

**ūhasati** (= Pali id.; whether it represents Skt. ud-, ava-, or upa-has- is a moot question), *laughs (in joy)*:

Mv i.218.18 = ii.20.20 (vs), all mss. mahāhāsaṃ ca ūhati, kept by Senart (see his note); I think we must read ūhasi (or °se), 3 sg. aor.; ii.268.13 ff. mahā-ūhasitam ūhasē (repeated several times), *laughed a loud laugh*; i.221.20 = ii.24.7 (vs) ūhasāsi (seems guaranteed by meter and sense; mss. in ii.24.7 ūhāsasi, ūhasari; in i.221.20 more remote; the laugh is one of joy over the following thought:) ayam dānim eko bhavo paścimo (t)ti.

**ūhasita**, nt. (orig. ppp. of prec.; cf. Pkt. ūhasiya, used Deśin. 1.140 as gloss on Deśi ūhaṭṭha), *a laugh*: Mv ii.268.13 ff., see **ūhasati**.

## R

**ṛkta-**, hyper-Skt. for rikta-, in tucchata ṛktato 'sārato Śāl 88.14, cited Śikṣ 227.6; ṛkta- LV 212.14 (prose); 214.8; and see **riktamuṣṭi**.

**ṛgava**, nt., a high number, corruption for **mṛgava**, q.v. (but occurs 3 times): Gv 133.3.

**ṛg-iti** (also **rig-iti**) = **ṛṭ-iti**, q.v., *instantly*: Mvy 8223 (also in Mironov). Cf. Skt. jhag-iti for the more usual jhaṭ-iti.

**ṛji-kṛta-vant**, adj. (perf. act. pple.), *having made straight*: LV 10.11 (prose) adhimuktīm ṛjikṛtavataḥ (gen. sg.). Regular Skt. would be ṛjū°; the only v.l. cited is ms. A ṛjvi°; even Calc. ṛji°. Tib. also draṅ por byas pa, *having made straight*. Presumably i is due to analog. influence of stem-form in i from stems in a, ā, i, i before kr-.

**ṛjuka**, adj. (also **ujjuka**; = Pali ujuka, ujjuka; Skt. ṛju plus kā), *straight, right*: SP 324.2 (but see s.v. **ujjuka**); KP 8.1 (prose) ṛjukasya bodhisattvasya ṛjukalakṣaṇāni; Śikṣ 285.9 (prose) (āśayo...) ṛjukaḥ akutilatvāt; MSV i.47.4; adv. °kena, *straight out, straightforwardly, honestly* (before a **daśavarga** of monks), Śikṣ 169.1 (prose) āpatir daśavarge ṛjukena deśayitavyā; adv. **ṛjukam**, id., Bbh 6.17 (prose) arthikeṣu ca sattveṣu ṛjukam pratipadyate, na māyāsāthyenainān vilobhayati; abstr. °ka-tā, Gv 186.8 (prose) mārgakuṭilatām mārgarjukatām anuvilokya (here literally, *straightness*).

**ṛjubhāva**, m. (= Pali uju°), *uprightness*: Mv ii.97.10 °vena.

**ṛju**, adj. (also **ujju**; for ṛju, § 2.82; Pali uju beside uju; AMg. app. only ujjū), *straight, right, honest*: Mv ii.63.15, read asaṭh' (or asadh' ? mss. asadh') ṛjubhūto (with one ms.); in ii.80.13 mss. ṛjubhūtaḥ or ṛjū°, meter demands ṛju°.

**ṛṭ-iti** (also **ṛg-**, **rig-iti**, qq.v.), *instantly*: Mvy 8224 (also in Mironov); Dbh.g. 51(77).27, repeated 52(78).2. 18; the same line repeated with sapadi instead of ṛṭ-iti 52(78).6, 10, 14. But for the repeated occurrence one might suspect a merely graphic corruption for Skt. jhaṭ-iti (var. jhag-iti).

**ṛṇa-dhara** or °hara, °hāraka, adj., in cliché said after birth of a son, jāto 'smākam ṛṇaharo (254.11 °dharo; 87.17 °hārako) dhanaharo (om. 498.21; 87.18 °hārakaś ca) Divy 87.17-18; 254.11; 301.10; 498.20-21; MSV i.87.5. After saying this, the father announces his intention of going on a business trip to make money. The situation suggests ṛṇadhara, *debt-establisher*, and dhanahara, *remover of wealth*; i. e. a financial liability; cf. AMg. aṇa-dhāra, rendered *debtor* (Ratnach., Sheth). But (a) ṛṇahara rather than ṛṇadhara, (or else ṛṇahāraka), is read every time but once (h Mīndic for dh?); and (b) in Divy 5.12 mahāsamudram avatīrṇo dhanahārakaḥ, the latter means *to get wealth* (see **hāraka**; Index *with money*, not accurately); similarly, mahāsamudram avatāreyaṃ dhanahārīkaḥ (read °rakaḥ? but cf. s.v. -hārīka) Divy 100.28. Not clear.

**ṛṭiyati**, °te, = **ar(t)tiyati**, q.v. Usually written riti°; only in Bbh; °yate 168.23; °yamāna 166.11; 171.9; °yante 282.23 (perhaps also 282.8 °yeraṇ).

**ṛtuka**, adj. (ifc.) and subst. nt. (Pali -utuka, in sabbotuka), (1) *of, belonging to, a season*: Divy 167.8 kālartukaiś (of the time and season) copakaranair anuvīdhīyate; Mmk 27.21 yathartukena (text yathā°) vā sugandhapuṣṇa; (2) *fruit of the season*: Divy 531.5 (navaśasyāni navaphalāni) navartukāni; so MSV i.7.6; Divy 531.8 navaiḥ phalaiḥ navaiḥ śasyakair navartukaiḥ.

**ṛtu-pariṇāma** and **ṛtu-vipariṇāma**: cf. Pali utu-pariṇāma, *change of season*, as a source of disease, e. g. AN ii.87.30-31 (vedayitāni...) utupariṇāma-jāni (comm. iii.114.19 = utupariṇāmato atisita-atuṇha-ututo jātāni); ṛtupariṇāmāye, Mv ii.15.6 (Senart wrongly), or ṛtuvipari° ii.424.(3-4), perh. adj. *subject to change of season*; or, prob. reading °nāma-tāye, *because of change of season?*; in vipācāṇīye grahaṇīye samanvāgatā nāpy atisītāye nāpy atiusṇāye (424.3 na cāti° both times) ṛtu- (424.4 ṛtu-vi-) pariṇāmāye. A like passage Mv i.211.7 reads, instead of ṛtu(vi)pari°, in the mss. samāye cintamatāye (v.l. vinta°), which is obscure; Senart em. sammāpariṇāmāye, but this seems violent; samāye seems sound, as it occurs just before. Senart understands this as *causing good digestion*, and infers that ṛtu-pari° means the same. He does not mention ii.424.3-4, which reads vipariṇāma; this, unlike pariṇāma, seems never to be used in Skt., Pali or Pkt. in the sense of *digestion*; and the established Pali cpd. utu-pariṇāma certainly goes against Senart's view. The only question is, can ṛtupariṇāmāye, fem., be an adj. going with grahaṇīye, or should we take it as a noun? In the latter case an em. to °matāye seems probable.

**ṛtupariṇāmika**, adj. (to prec. plus -ika), *due to change of season* (disease): MSV ii.45.9 (ābādha).

**ṛddhati** = Skt. ṛdhyati, *is successful* (§ 28.19): Divy 102.9 ṛddhiṣyati te praṇidhir iti.

**ṛddhi**, f. (= Skt. id., Pali iddhi), *supernatural or magic power*, hardly significantly different from its Skt. use; ṛddhi-vaśitā Mvy 779, one of the 10 vaśitā of a Bodhisattva; knowledge of ṛ° is the fifth **abhijñā**, q.v.; ṛddhi-prāthīhārya, see **prāti°**; ṛddhi-balatā and -vaśitā, Mv iii.67.2; aiśvarya-ṛ° Mv ii.166.8 simply *the magic power of aiśvarya*, as in Skt. (otherwise Senart); see **ṛddhi-pāda** separately.

-**ṛddhika**, ifc. Bhvr., in **maharddhika**, q.v.; in Karmav 35.8 Lévi reads nāgena ghoreṇa ṛddhikena, but by em.; ms. marddhikena; read maharddhikena, which gives correct meter and sense. There seems to be no Skt. ṛddhika nor Pali iddhika, uncpd.

[**Ṛddhidatta**, error of mss. at Av ii.9.7 for **Ṛsidatta**, q.v.]

**ṛddhi-pāda**, m. (= Pali iddhi°), usually pl., *the (four) elements or bases of supernatural power*, viz. (Mvy