

idle sport, and mental indolence, lack of seriousness of mind ('the property antithetical to attention', Aung and Rhys Davids, Compendium of Philos. 18; *frivolité*, AbhidhK. LaV-P. vii.20); Mvy 1979 = Tib. rgod pa, *laughter* (acc. to Jā. and Das also *langor, indolence*, which the Dict. of the Fr. Cath. Miss. questions); here it stands between asaṃ-prajanyam aud kaukrtyam, styānam; Bbh 169.5 (see s.v. *drava*; here seems clearly related to *amusement*); see *drava* also for MSV iii.16.2 where read auddhatyam for audatyam (Tib. mig zur gyis lta bar byed, *making glances with the corners of the eyes*); Jm 184.6 (said of women) tyakta-vibhrama-vilāsauddhatyā(h); as one of the 6 āvaraṇa (q.v.) to samādhi, Dharmas 118; usually assoc. with such qualities as *styāna, middha*, and esp. *kaukrtya*, qq.v., in formulaic lists which hardly give much help, Bbh 173.1; 223.13; 243.21; Sādh 365.12; Dharmas 30; auddhatya-kaukrtya, together, constitute one of the 5 nīvaraṇa, q.v.

**audbilya, audvilya**, nt. (also *udbilya, udvilya*, q.v.; these sometimes occur as vv.ll. for aud°; = Pali ubbilla; acc. to Geiger 15.1 to ud plus vell-; other theories, see PTSD), *joy, pleasurable excitement*: °bilya-prāpta, often with adbhuta-p°, SP 6.5; 60.3; 100.3; Mmk 105.24; °ya-jāta SP 61.6; °ya-kāri (n. sg. °kārin) Mvy 2939; atīvaudbilyam utpannam Divy 82.30; cittasya prāmodyam kāyasyaudbilyam (n. sg.) Śikṣ 183.6; cittaudvilyapriti-karaṇyodārayā prabhayā (cf. under *udbilya*) Gv 203.18; cittaudvilyakaraṇī (prabhā) Sukh 30.2.

**aupakramika**, adj. (also *upa°*, q.v.; = Pali opakka-mika, not well defined in PTSD; cf. AN ii.87.31 opakka-mikāni, defined AN comm. iii.114.23 vadhabandhādi-upakkamena nibbattāni), *caused by violence*: Bbh 63.5 dhātu-vaśamkāṃś (see *vaśamika*) ca aupakramikān amanuṣyābhīrṣṭāṃś copasargaṃ vyupaśamayati; 246.23 pañcavidham duḥkham: (the first of the five is) aupakramikam; so also in 293.10 aupakramika-duḥkha- is one of the same five kinds of duḥkha; 247.12-13 svayamkrtau-pakramikam duḥkham, *pain caused by self-inflicted violence*. **Aupagaṇa** (text Opa°), n. of a Bodhisattva: Gv 442.16.

**aupacāyika**, or (Mvy) **aupacāyika**, adj. (Skt. upacāya plus ika), *based on accumulation*: Bbh 247.17 °cāyikam duḥkham (not explained); cf. AbhidhK. LaV-P. i.69 d'accumulation, ii.290 d'accroissement (venant de la nourriture, etc.); Mvy 7089 °cāyikaḥ = Tib. rgyas pa las ḥbyun ba, *originating from increase* (application not clear).

**aupadhika** (1) adj. (once also *upadhika*, q.v.; Pali opadhika, acc. to PTSD always with puñña = puṇya); in Pali opa° = *relating to the substratum or basis of rebirth*, i. e. *leading to rebirth*, so e. g. Vv. comm. 154.23 ff.; in BHS the word acquires a new meaning based on **upadhi** (2), q.v., *material, consisting of or relating to material things*; chiefly as ep. of **puṇyakriyāvastu**, q.v., as also **upadhika**, q.v.: Mvy 1703 °kaṃ puṇyakriyāvastu; Śikṣ 138.7 °kānām °vastūnām; similarly MadhK 487.1 (vs) puṇyam aupadhikam; MSV ii.86.5; (2) subst., *what relates to material things*: with forms of sthā- (see Lévi, Sūtrāl. xvii.3, note, °dhika-sthiti, refus . . . d'accepter un don matériel), bhagavān °dhike 'sthāt abhinirhṛtapīṇapātāḥ (Divy sthitaḥ, om. abhi°), *the Lord remained* (without partaking of) *the material gift* (a meal which his monks received) MSV ii.128.3; 180.5 (Tib. bsgrubs pa na bzhugs nas, *remained when [the meal] was supplied*). Divy 542.17; both texts (Divy in 18, after another sentence) continue, pañcabhiḥ kāraṇair buddhā bhagavantāḥ aupadhike tiṣṭhanty (MSV adds abhinirhṛta-pīṇapātāḥ, Divy varies, see **abhinirharati** 1); the five reasons (special things which need attention) are listed in MSV ii.128.5 ff.

**aupanayika**, adj. (= Pali opa°; ep. of Buddha's dhamma; from Skt. upanaya plus -ika; cf. next), *con-*

*ducive* (to the desired religious end), ep. of dharmavinaya: Mv iii.200.10 (see s.v. **ehipaśyika**).

**aupanayika**, adj., = prec. (in same formula): Mvy 1295. (So also Mironov.)

? **aupapatti-**, in Gv 243.14 nānaupapatti-nirmāṇa-kāyameghān nīcaritvā (read before this -samāpannān, as proved by 243.25; also in 244.9 read sarvasattvasamāpannān nānāvārṇa-); the parallel 244.10, see s.v. **-upa-pattika**, indicates that either nānaupapatti(-ka?) or nānaupapattika(nir°) should be read; *various clouds of magic bodies spontaneously produced*; or perhaps . . . of various origins (nānaupapatti).

**aupapattyaṃśika** (= *upa°*; see s.v. **-aṃśika**), *relating to* (the part of) *birth*, opp. to māraṇāntika, Śiks 226.7 ff. (cited from Sāl 87.10 ff.); 253.3, 5.

**aupapattyaṅgika**, app. equivalent to preceding, *participating in birth*, of citta, LanK 277.6. See s.v. **-aṃśika**.

**aupapāduka** (°dika?), or **upapāduka**, adj. (the two forms identical in mg. and both included below; list of occurrences of **upapāduka** s.v.; **upapādika** only SP 408.12, where 2 mss. °duka; corresp. to Pali opapātika, Jain Skt. aupa°, AMg. uvavāia, °ya; der. from **upapāda**, q.v.; with Leumann, *Aup.S.1*; Weber I.St. 16.377, I believe BHS shows the etymologically historical form, from upa-pad, contrary to Childers, s.v., and Lévi JA.1912 Pt. 2 p. 503; the counter-argument that upa-pad means to be born in the usual [rather, in any] way is inconclusive, since the passages cited below show that in BHS these words are definitely associated with upa-pad, see esp. SP 260.11-12; 408.12; Divy 300.17), *born by spontaneous generation*: often the fourth of 4 kinds of beings classified as to manner of birth, aṇḍajā(h vā) jārāyujā(h vā) samsvedajā(h vā) aupapādukā(h vā), SP 346.8; Mv i.211.16 = ii.15.15-16; ii.163.21; Sādh 26.7; or °upapādukā(h vā) Mvy (2279-) 2282; Mv i.212.7 (v.l. aupa°); Dharmas 90 (n. sg. forms); also in cpd. -aṇḍaja-jārāyuja-samsvedajaupapāduka- Dbh 15.8; jarāyujāṇḍajasamsvedaja-upapāduka-sattva- Mmk 16.14; with omission of one member, aṇḍaja, samsvedaja, upapāduka, Gv 264.24; jarāyuja-samsvedajaupapādukā-nām Divy 627.17; sometimes with addition of other terms, as rūpiṇo vārūpiṇo vā samjñino vāsamjñino vā etc. SP 346.8; Sādh 26.7, and similar additions in some others of the above; other occurrences: Divy 300.17 aupapādukāḥ sattvā ghaṭṭyantraprayogena cyavamānā upapadyamānāś ca (*falling and being reborn in the manner of a bucket-machine*, sc. for raising water from a well) kartayvāḥ (as part of the **pañcagaṇḍakam**, q.v., cakram); usually, as here, of human beings, esp. Buddhas, Bodhisattvas, and cakravartins; they often appear sitting on lotuses, which may themselves be *spontaneously generated*, as in SP 260.11-12 yasmimś ca buddhakṣetra upapatsyate tasminn aupapāduke saptaratnamaye padma upapatsyate; SP 455.4 (vs; in 3 'there is no sexual intercourse') upapāduka te jinorasāḥ padmagarbheṣu niṣaṇṇa nirmalāḥ; Śikṣ 175.8 te (bodhisattvāḥ) tatra nānāraṅgeṣu padmeṣūpapādukāḥ prādurbhavanti; contrasted with birth in the womb, Sukh 65.16 (anye garbhāvāsam) prativasanti, anye (sc. bodhisattvāḥ) punar aupapādukāḥ padmeṣu paryaṅkaiḥ prādurbhavanti (also 66.6), *some dwell in the dwelling of the womb* (Müller. SBE 49, 2, p. 62 calyx); others, *spontaneously generated, appear sitting cross-legged on lotuses*; similarly Mv i.145.4 (na khalu . . .) bodhisattvā mātāpitṛnirvṛttā bhavanti, atha khalu svagūṇanirvṛtṭyā (so with mss., by the creative power of their own virtues) upapādukā (v.l. aup°) bhavanti; in Mv i.153.6 ff. it is explained that Bodhisattvas, after rebirth in the Tuṣita heaven, do not engage in sex relations, and hence Siddhārtha was not Rāhula's father; Rāhula nevertheless entered (in some way not explained) the womb of Yaśodharā; but R. was not aupapāduka as cakravartins are, 153.16-154.3 (rājānaś cakravartināḥ) aupapādukā bābhūvu . . . cakravartigaṇāḥ