

huhuva, m., n. of a (cold) hell: Mvy 4933 (Tib. treats it as derived from an interjection expressing distress from cold, a-chu!); Divy 67.23; 138.7; Av i.4.9 etc. In Dharmas 122 replaced by **hāhādhara**.

hū, see **hu**.

hūṇa, **hūṇa** (-lipi), *Hun-script*, in list of modes of writing: **hūṇa-lipi** LV 126.1; **-hūṇāpīrā** (dvandva; sc. lipi) Mv i.135.6.

hūma, nt. (Mironov *ḍuma*; v.l. both edd. *hama*), a high number: Mvy 7711 = Tib. *zam zim*; also corresp. to **poma**, q.v.

hr̥di, stem in comp. for **hr̥d** (= *hr̥daya*), *heart* (unrecorded otherwise; Speyer refers to BR s.v., but **hr̥di** is cited there only thrice from RV, and later Vedic scholars have almost unanimously agreed that these forms are locs. of **hr̥d**; cf. § 15.14): **hr̥di-maitryā sphuṭam** Av i.79.14 (prose), *suffused with heart-love*; **bhāryām priyām hr̥di-sukhām** ca **sutām śīrāmsi** (... *dattvā*) Mv i.83.15 (vs), *sons that rejoice the heart*; **śravaṇa-hr̥di-nayana-subhagaih** 99.4 (vs), *pleasing to the ear, heart, and eye* (meter seems correct); **manohr̥dinandanam** 99.6 (vs), *rejoicing the mind and heart*. In the three Mv passages meter might be concerned; there is no real v.l.

? **hr̥dimano**, obscure and prob. corrupt, in otherwise corrupt and metr. impossible line (first of an *āryā*): **evam** (mss.) **ekaikasya vaśibhūṭasya dhārenti hr̥dimano** (so 2 mss., 3 *hr̥mano*, one *hr̥tmano*) Mv i.116.9 (vs). The word could be n. pl. or gen. sg.; it is possible, but by no means evident, that it contains the stem **hr̥di** (prec.). Senart's note is not helpful.

heṭhaka, adj. (= Pali id.; to next plus -aka); *injurious*: **°keṣu** Ud xxx.48. See also **a-he**.

heṭhati, **heṭhayati** (= Pali *heṭheti*; Skt. Gr. *heṭhati*; the root is not recorded in Pkt.), *injures, vexes, annoys* (= Skt. *hims-*): **°yanti na cānyonyam** LV 97.22 (vs); **ma** (m.c.) **heṭhatā** (impv.) 123.5 (vs); **heṭheti** Mv iii.215.14 (vs); **heṭhayitvā** 369.8 (vs). Commoner is **vi-heṭh-**, q.v.

heṭhanā (= Pali id.; to prec. plus -anā), *injury*: **prārthayāmi na jinasya °nām** RP 9.14 (vs).

heṭhayitar (to **heṭhayati** plus -tar), *one who injures*: Mv iii.215.18 (vs) **°tā na vidyati**.

1 **heṭhā** (to **heṭha[ya]ti**), *injury, annoyance, vexation*: **karonti ... heṭhā** (acc. pl.) LV 341.21 (vs); in Mv repeatedly in prose, always **heṭhām**, object of a form of **utpādayati** (in ii.236.13 **utpādema** for **°dayema**; in i.365.10 **utpadyema**, see § 38.24), Mv i.365.10; ii.236.13; 447.17; 448.7; 486.1; 489.3.

? 2 **heṭhā**, **heṭhe**, adv., = **heṣṭā**, **heṣṭe**, qq.v. (no forms with single **ṭh** are recorded in Pali or Pkt., and these are very rare and not very certain), *below, underneath*: **heṭhā** ca **dharāṇi sarvā** Mv ii.351.3 (vs), so Senart with 1 ms., but v.l. **heṣṭā**, which is read by both mss. and ed. in repetition of the line iii.275.5; **tatra heṭhe** (perh. to be read with 1 ms.; v.l. **heto**; Senart em. **heṭhato**, cf. **heṣṭato**) **nihito nidhiḥ** Mv ii.438.16 (prose).

? **heṭhya** (m. or nt.; cf. **heṭhā** and relatives), in a list of athletic and martial arts in which a prince is trained: **chedye vā bhedye vā heṭhye** (v.l. **hāthe**, with **th**) **vā saṃgrāmaśīrṣāyām vā ...** Mv ii.434.13.

hetu, (1) (substantially = Skt. id.) *cause*; on relation to **pratyaya** (1) see this; normally m. as in Skt. and Pali (Childers), but mss. make it f. in Mv i.43.10 (vs), intending **sarvābhi** (°hi) **hetūbhi upasthitāhi**, where Senart em. **sarvehi ... upasthitehi**, in accord with repetition i.242.20 (where read **upasthitehi** instead of Senart's violent em.); six **hetu**, Mvy 2259-65 and AbhidhK. LaV-P. ii.245 (in different order), **kāraṇa-h°** (*raison d'être*, LaV-P.), **sahabhū-** (*cause mutuelle*), **vipāka-** (*cause de rétribution*), **saṃprayukta-** (*cause associée*), **sarvatraga-** (*cause universelle*), **sabhāga-** (*cause pareille*); La V-P.'s note here, and the foll. pages of his transl., explain the terms at length; (2) **hetu**

as adv. (= Pali id.; only noted ifc. in BHS but in Pali used alone with prec. gen.; acc. to Senart i note 536, an 'atténuation' of Skt. **hetoh**), *for the sake of, because of, in order to*: **bodhihetur** (*for the sake of enlightenment*, Tib. **byañ chub don du**; is -r 'Hiatus-bridger', § 4.62? or may -hetur be m.c. for -hetor, supporting Senart's theory? a nom. sg. is impossible here) **aprameya tyaktu dustyajā tvayā** LV 170.14 (vs); **āraksahetu**, *for the purpose of guarding, for a guard*, Mv i.204.6, 11 = ii.8.1, 6 (vss); **parasya vismāpanahetu** (so Tib., *no mtshar ...*; text **viśvāp°**) KP 126.14 (vs), *to astonish another*; (3) a high number: **hetuḥ** Mvy 8018.

hetuka, adj. or subst. (cf. AMg. **heuya**, adj., *causal*), *causal*, or (= **hetu**) *cause*: **°kās trayāḥ saṃjñā(h)** LV 374.11 (vs), *the three false notions which are causal, or causes* (= **hetu**); see s.v. **saṃjñā** 4.

hetudr̥ṣṭi, *rationalistic heresy*: **°ti-samudghāto dharma-lokamukham** LV 33.6.

hetuna, nt., a high number: Gv 133.14, see s.v. **hatuna**.

Hetupadma, n. of a Tathāgata: Gv 310.16.

hetupratyaya, see s.v. **pratyaya** (1).

Hetumant(a), n. of a former Buddha: Mv iii.233.4 f. (acc. **°tam**, nom. **°tas**).

hetura, nt., a high number: Gv 133.9; = **hevara**, q.v.

hetu-śas (written **°sas**, **°so**; = Pali **hetuso**), *according to (the several) cause(s)*: **-hetuso-vipākaso-jñāna-** LV 433.6.

hetu-hila, nt., a high number: LV 148.4, cited Mvy 7966; = Tib. **rgyu rig** (Mvy adds **h̥dzin**), *cause-knowledge* (-grasping).

hetv-indriya, nt., a high number: LV 148.5, cited Mvy 7968; = Tib. **rgyu dbaṅ** (lit. transl.).

? **Hemakroḍa** (em.; mss. **Ahoma-**, one **Ahema-**, and **-kroḍha**), n. of a former Buddha: Mv i.137.5 (prose).

hema-jāla (not noted as cpd. in Skt.; Pali id., defined as covering for gift-elephants, gift-chariots, a heavenly mansion or *vimāna* and the body of a possessor of one; AMg. **°jālaga**, *a kind of ornament*, Ratnach.), lit. *gold-net*, but seems to have acquired a special mg., which is not clear: in Mv i.171.8 (vs) one of the 60 qualities of a Buddha's voice is that it is **hemajāla-tulya-ravā**, *sounding like a ...*; in Mv i.195.5 the *railing-networks* (**vedikā-jāla**, see **vedikā**) of **Dipavati**, and in 196.4 each of its city gates, are covered with two **hemajāla**, one of gold and the other of silver! (195.5) **dvihi hemajālehi praticchannā abhūṣi suvarṇa-mayena** ca **°lena rūpyamayena** ca; the next sentence, both times, says that the golden **hemajāla** had bells of silver, the silver one bells of gold; Senart supposes that **hema-** has come to mean *precious substance* in general, but I know of nothing else to support this; on the other hand, in Mv ii.453.17 the lit. mg. may well apply, elephants being described as **hemajāla-praticchanna** (misprinted **hemalāla°** in text), as in Pali AN iv.393.21 (°**saṃchanna**).

Hemajālapratichannā, n. of a lokadhātu in the northeast: LV 294.8.

Hemajālaprabhu (Senart em. **°prabha**), n. of a former Buddha: Mv i.141.3.

Hemajālālamkr̥ta, n. of a Bodhisattva: LV 294.9 (he came from **Hemajālapratichannā**).

hemantika, adj. (to **hemanta** plus -ika; = Pali id. Skt. **hai°**), *of or pertaining to winter*: **°ko** (sc. **prāsāda**, *palace*) Mv iii.405.13.

Hemaratha, n. of a former Buddha: Mv i.139.5.

Hemavarṇa, (1) n. of two former Buddhas in the same list: Mv i.136.15, and 137.1 (in the latter all mss. make **Hemavarṇa** a separate name; Senart reads **Hemavarṇalambadāma** as one name); also of a former Buddha in LV 5.6; (2) n. of a cakravartin: Mv i.153.16.

hemātra, m., a high number: Mvy 7755 = Tib **gar gzhai**; cf. **nahimantra** and **himantra**.

heri (cf. Pkt. **heria**, Skt. **Lex. herika**; late Skt. **herika**;