

utkāsa, (1) (m.), *clearing of the throat* (= Skt. utkāśana): LV 416.11 (vs) utkāśaśabdu napi śrūyati tanmuhūrtaṃ (mss. vary greatly, but Tib. lud pañi sgra confirms this form and mg.); (2) m. utkāśaḥ, see s.v. **utkāśa**; if the theory there stated be rejected, the word would have to be classed with (1) and would seem to mean something like *hemming and hawing*, or rather *ominous sound* (calling attention to the future disappearance of the dharma), in Gv 307.23.

-utkīra, m. (in Skt. adj., *aufhäufend*), *heap, something thrown or dug up*, in mūṣī-utkīra, see s.v. **mūṣī**.

Utkīlaka, m., n. of a mountain: Divy 450.9, 11; 455.28, 29.

(utkīlayati (= Skt., pw 7.322, also 1.220 utkīlita; wrongly defined in Divy Index and for Divy passage in pw 7.322), *opens*: Divy 528.9, 11 nagaram (a stronghold of ogresses) utkīlayitvāyatra gacchatha (11 gatvāvasthitāḥ), *having opened up the city* . . . ; Mmk 395.19 sādha-kechayā utkīlayati mocayati yathāvyavasthāyām upasthāpayati, *opens, frees*, etc.)

utkuṭa (? reading stated in note to be 'not clear'; cf. utkuṭuka?), seems to designate some kind of entertainer: Śikṣ 330.16 (vs; after naṭa-nartaka jhallaka-mallāḥ) utkuṭa-śobhika-hāraka (qq.v.) . . . (Tib. cited as bzhugs; not clear to me.)

utkuṭa-sthāyin (cf. prec. and next), lit. *remaining in a squatting position* (?), designation of certain ascetics, app. Ājivikas (cf. note in ed., and 332.1): °yina ekacarāṇām Śikṣ 332.7.

utkuṭuka, adj. (cf. **utkuṭa**-; acc. to BR, occurs in Skt. (Sūtrā) only as utkaṭuka or utkuṭaka; the Pali form is app. only ukkuṭika; AMg. usually ukkuṭua, °ḍuga, °ḍuyā, but also ukkaḍuya), *squatting on the heels* (see PTSD s.v. ukkuṭika for detailed description); as adj. applied to persons, to postures, also in comp. either adjectivally or adverbially; adv. utkuṭukam (?), °kena, *in squatting posture*: °kā niṣaṇṇā (n. sg. f.) Av i.315.11; °kām niṣādayitvā Bhik 16a.1 *having made her sit squatting*, but in 10b.3 °tukena niṣādaya, *sitting in a squatting posture* (adv.); in 10a.4 °tukām niṣādaya, in sense = 16a.1, °kam either adv., or MIndic (or corruption?) for °kām; °kena adv. also Mv i.144.10 (na . . .) bodhisattvā mātuḥ kuṣigatā utkuṭukena (so read, Senart °ḥakena, mss. utkutumbakena) pārśvena vā yathā kathameid vā sthitā bhavanti (but paryaṅkam ābhujjivā); in i.213.7; ii.16.11 situation is the same, but adj. is used, na utkuṭuko (so Senart with both mss. ii.16.11; in i.213.7 Senart °ṭiko, but one ms. has -uko); in cpds., Mvy 6709 °kāśanam, Tib. tsog tsog por; 9275 °ka-sthaḥ, Tib. cog (read tsog) bur; see next; °ka-prahāṇam (see this), an ascetic exercise, = Pali ukkuṭika-(p)padhāṇam, Mv iii.412.17 (vs) = Divy 339.24 = Pali Dhp. 141; °ka-sthaṇḍila-śayanaṁ ca LV 249.4, and by sleeping in a squatting posture or on bare ground; 258.15 (vs) utkuṭuka-dhyāyī (so read with best mss., metr. superior to Lefm.'s reading utkuṭa-dh°), *meditating in a squatting posture*; °tuka-sthitena, adv., *while sitting in a squatting posture*, Bbh 153.12; 181.20.

utkuṭukikā (to prec.), *squatting posture*: Mvy 8548 notkuṭukikayā (instr.); Tib. rtsog (read tsog?) bus ma yin. (Jäschke and Das record tsog pu, *squatting*; the French Catholic Dict. tsog pu or °bu; see prec.)

utkubjāpayati, caus. (to Pali denom. ukkujjati), *causes to be set (right side) up*: °yiṣyatha MSV iv.140.15.

utkumbhati, prob. *rears* (of a balky horse; so guessed from context): KP 108.2 (yatra . . .) aśva(h) skhalati utkumbhati vā khaḍunka- (q.v.)-kriyā vā karotī, *when a horse stumbles or rears or acts viciously*. Tib. seems to have no correspondent for this word; the several Chin. versions, likewise, fail to clarify it; they seem to have only two verbal expressions for three of the BHS.

utkūla, adj., *high, rising*; only with nikūla, *low,*

descending, and usually in cpd. utkūla-nikūla (cf. Pali ukkūla-vikūla, interpreted as *high and low*, AN comm. ii.35.21), *high and low*, hence *uneven*: Mvy 2708 °lam, and 2709 nikūlam (the Tib. definitions, śaṅ ṅam ṣoṅ 2708, ḥbar ḥbur ram mtho dman 2709, seem to refer confusedly to the pair of words together, and mean *uneven, high-and-low*); LV 77.17 utkūlanikūlāś ca prthivipradeśāḥ samāḥ samavasthitāḥ, *and the high-and-low (uneven) places became even*; 272.17 utkūla-nikūla-sama-karacāraṇa-gatīḥ (of the Bodhisattva's gait), . . . *making even places that were uneven*; MSV i.14.19 (as an ādinava). The cpd. utkūla-nikūla occurs VS 30.14, where it is unexplained in comm. and not definable by context; utkūla occurs once or twice besides; nikūla is hardly recorded otherwise, and seems to be unknown in MIndic (Pali has vikūla instead, above).

Utkūlaka, m., n. of a mountain (= **Kūlaka**, q.v.): Divy 450.10. Cf. preceding.

utkrṣṭataraka, adj. (compv. of utkrṣṭa plus ka), *rather superior*: Bbh 16.8 (prose) utkrṣṭatarakebhyo guṇebhyo na vicchandya . . . niḥnatarakeṣu guṇeṣu samādāpayati.

utkrṣṭikā, prob. *cocking or throwing back or up* (of the head): Mvy 8541 notkrṣṭikayā; Tib. (mgo mi gyog, *head not covered*; or) mgo mi brdze (= our def.); °kā-kṛta, *one who has adopted the above attitude*: Mvy 8607 °kṛtāya (Tib. only brdzes, or rdzes, pa, as above); Prāt 536.4 °kṛtasya (but here Chin. is said to mean *qui a la poitrine découverte*).

utkoṭana, nt. (see below), or (var. in Kyoto ed.; and Mironov without v.l.) khoṭana, nt.: °nam Mvy 8423. Both form and mg. obscure; occurs between bhikṣu-paiṣunyam and duṣṭhulārocanam. Tib. skyo śnogs (var. brñogs) byed pa, *causing quarrels*; Chin. *disturbing the saṃgha*; Jap. *raising questions about a matter already decided*. The last implies derivation from **utkoṭayati**, q.v. Skt. has nothing helpful on either reading. Pali ukkoṭana-ka, Vin. ii.94.7, means *reopening a settled question* (wrongly PTSD), just as the verb ukkoṭeti seems always so used. But ukkoṭana is defined by DN comm. i.79.30 as *taking bribes* (to obstruct justice), which finds support in AMg. ukkodā, *bribery* (Ratnach.), and seems to fit better the Pali occurrences; it is always found in a list of instances of trickery and deceit (typical is DN i.5.22 ukkoṭana-vañcana-nikati-sāciyogā paṭivirato); cf. the Skt. root kut. If khoṭana (Skt. Gr., *limping*) is the true reading, I know of no plausible interpretation.

utkoṭayati (= Pali ukkoṭeti; cf. prec.), *reopens a question already legally settled*: Prāt 503.4 (yaḥ punar bhikṣur jānaṃ saṃghena yathādharmam) niksīptam adhi-karaṇam punaḥ karmaṇy utkoṭayet, *pāṭayantikā*.

utkrośa, m. (to ut-kruś; nowhere recorded except as n. of a bird), *outcry*: LV 230.5 (vs) utkrosu (n. sg.) mukto, and 8 utkrosu (acc. sg.) kṛtvā aho mama eka-putro!; 232.20 (vs) utkrosu (mss. utkrāsu, utkāsu) kṛtvā dharaṇitale nirasto; Gv 326.6 mahāntam ārtasvaram utkrośam akārsuḥ. Uncertain is Divy 453.21 (in a list of five individuals who sleep little at night) utkrośa (v.l. utkoṇa) ṛṇī; possibly *a debtor in case of an outcry* (made against him by his creditor? understanding utkrośe). But Tib., as translated in the note p. 709, is said to render utkrośaḥ *the red duck* (see below; in Skt. a bird, -*Seeadler*), and seems to omit ṛṇī; probably read for this ṛṇī (below). Divy Index *watchman* (?); implausible; PTSD compares this word with Pali ukkusa, a bird, apparently *osprey* (= kurara). Lacuna in this story MSV i.149.10; N. Dutt, on basis of Tib. srog chags (*living being*) ṅur pa (*red duck*), conjectures utkrośa-ṛṇī. Should not Tib. be corrected to ṅu ba, *weep(ing)*, = ut-kruś-?

utkrośate (not recorded in this sense), *cries for, demands* (alms): Divy 473.11 (Śakro . . .) dvāri sthitvā bhakṣyam utkrośate.