

**utkrośana** (nt.; = **utkrośa**, q.v.), *outcry*: Gv 326.21 mahāntam ārtasvaram utkrośana-śabdām śrutvā.

**utkrośayati** (denom. to AMg. ukkosa, see below), *exalts, magnifies*: AsP 419.4 ātmānam utkrośayati parān pamsayati. The AMg. ukkosa is derived by Sheth and Ratnach. from utkarṣa (or utkrṣṭa) and defined as adj., *highest, supreme*, or, as n., *pride*. If this is the true etym., our word would be a hyper-Sktism, by false etym. Possibly, however, the AMg. word may really represent a Skt. \*utkrośa, which, like Eng. *a crying-up*, could conceivably have meant *glorification*. To be sure I find no record, otherwise, of such a mg. in any deriv. of ut-krūś.

**utkṣipana** (nt.; from ut-kṣip plus -ana, but new MIndic formation, like Pali ukkhipana; cf. Skt. utkṣepaṇa), *lifting up*, nom. act.: LV 114.10 (vs) caraṇotkṣipane, *in the lifting of their feet*.

**utkṣipati** (Skt. in mg. *lifts up*, etc.), (1) *lets up* in sense of *permits to ascend*, opp. **nikṣipati**: LV 186.(12-13) f. ekaikasya ca prāsādasya sopānāni pañca-pañca puruṣa-śatāny utkṣipanti sma nikṣipanti sma (*let go up and down*); teṣāṃ tathotkṣipyamānānām nikṣipyamānānām ca śabda 'rdhayojane śrūyate sma; (2) (= Pali ukkhipati) *suspends* (from the order of monks); ppp. utkṣipta: Bhik 29b.1 utkṣiptānuvartaka (see **anuvartaka**); similarly Mvy 8480 utkṣiptānuvrttiḥ, *the following (cleaving to) a suspended (monk)*, so Tib. spaṅs paḥi . . .; (3) *averts* (the senses, particularly the eyes, from forbidden objects): Divy 278.29 indriyāny utkṣipati, and in the following lines; indriyāny utkṣipyāvasthitāḥ MSV iii.18.11, *stood averting their eyes* (in embarrassment); in this sense = Pali (indriyāni) okkhipati from avakṣipati, see **avakṣipta**; apparently BHS utkṣ° is false Skt. for MIndic okkh°; acc. to Chin. (*eyes not cast to one side*), anutkṣiptacakṣuṣo Prāt 529.10 would belong here; curiously the Pali equivalent, Vin. iv.186.29 okkhittacakkhu (note lack of negative!), appears to mean *with downcast eyes*, which the old comm. interprets by observing that it is a sin to enter a house or sit down *looking around at this or that* (tahaṃ tahaṃ olokento), so that okkhitta-, as opposite of this, would mean essentially the same as BHS an-utkṣipta- as interpreted by Chin. But for this evidence, an-utkṣipta- might be interpreted, in accordance with Skt. usage, as *not lifted up* (thus in another way = okkhitta-).

**utkṣiptaka**, m. (°pta, see prec. 2, plus specifying -ka; = Pali ukkhittaka), (a monk) *that has been suspended*: MSV ii.113.12, 15, etc. Read this for utkṣepaka(-tva) MSV iii.67.11, 12; cf. 69.6.

**utkṣepaka**, m. (= Pali ukkhepaka, Vin. i.338.24 ff.; to **utkṣipati** 2 with -aka), *one who moves suspension* (of a monk): MSV ii.177.6 ff.; 191.7 ff. See prec. for MSV iii.67.11, 12.

**utkṣepaṇīya**, adj. (gdve., to **utkṣipati**, 2; = Pali ukkhepaṇīya, with kamma), with karma, (*ceremony of suspension* (from the order): Mvy 8646 °ṇīyam (doubtless supply karma); Divy 329.10 kurutāsyotkṣepaṇīyam (so text) karma; Bhik 28b.4 yasya bhikṣoḥ samagreṇa bhikṣusamghenotkṣepaṇīyam karma kṛtam; MSV ii.176.4; 201.13; penalty for refusal to recognize or correct sins, MSV iii.28.10 ff. (as in Pali Vin. ii.21.21 ff.), or for heresy, ib. 30.9 ff.

**utkṣepa-lipi**, n. of a kind of script: LV 126.5; followed by **nikṣepa**°, **vikṣepa**°, and (6) **prakṣepa-lipi**; also, line 7, **utkṣepāvarta-lipi**, and (in some mss., supported by Tib.) **nikṣepāvarta-lipi**. All these terms seem to be intended to refer to the shape of the letters, rather than to the countries where they are used. It is hardly possible to guess what the author meant by them, and the woodenly literal Tib. translations give little help; Tib. renders utkṣepa, gdeg pa, *elevation* (and āvarta, skor ba, *turn*); **nikṣepa**, bzhag pa or bzhog pa, *putting down*; **vikṣepa** (which Tib. transposes to the point in line 6 where Lefm.'s

ms. A has it), rnam ḥthor, *scattering*; prakṣepa, bsnan pa, *addition, increase*.

**utkhalati**, see **utskhalati**.

**Utkhalin**, m., n. of one of the 16 devaputra guardians of the Bodhimaṇḍa: LV 277.12. (Tib. ut-ka-li.) Cf. next.

**Utkhalī**, or (v.l. supported as to vocalism by Tib. u-khu-li) Utkhurī, n. of a goddess, attendant on the Bodhisattva in his mother's womb: LV 66.8. Cf. prec.

**utkhāṭayitar**, m. (cf. Dhātup. khādayati = bhedane?) is there some confused relation to Pali ukkheṭita, Vin. iii.97.21, *abandoned?*, *one who causes to depart from* (abl.), *to abandon*: Gv 462.23 (kalyāṇamitrāṇi) . . . °tāro lokaniketāt (sc. for a Bodhisattva).

**Utkhurī**, see **Utkhalī**.

[**utta**, implied in (duḥkhena) cotto LV 133.16; read either cātto = ca-ātto, with ms. A, or cārto = ca-ārto (one ms. cited as cortto); Foucaux affecté par la douleur, which must be substantially the meaning.]

**-uttaka**, adj. ifc., perhaps *made, produced*: Mv ii.457.14 (prose) hastisālāya patalāni ghanāni mahantāni bahujana-uttakāni, (when a fire had broken out in the elephant-stables) . . . *the thatches of the elephant stable, thick, great, made by many people* . . . This assumes a ka-extension of AMg. -utta in deva-utta, bambha-utta, *produced (created) by (the) god(s), by Brahmā* (see citation in Sheth s.v. utta). The origin of the word is obscure; Sheth and Ratnach. regard it as identical with Skt. upta, *sown*. Senart has no suggestion as to mg. or etym.

**uttanūruha**, adj. (ut plus tanū°), *with hair erect* (thru joy): Jm 204.18 mudottanūruhāḥ.

**uttapta**, ppp. (to Skt. uttapati, cf. BHS uttāpayati), orig. (and in Skt.) *purified by fire* (of metals; so also BHS, suvarṇam uttaptam Mv i.165.2); here fig., *purified, pure*, of food: uttaptottaptair upakaraṇa-viśeṣair MSV iii.19.20; 134.10; of mental and abstract qualities, Mv i.106.1 uttapta- (so mss., Senart em. °tam) jñānam teṣāṃ pravartate; LV 8.2 smṛti-mati-gati-dhṛty-uttapta-vipula-buddheḥ, *of vast enlightenment purified by* . . .; 11.6 -prāmodyottapta-vipula-smṛti-samjanane; uttapta-kuśalamūlās te Suv 5.4; °ta-kuśalamūlena 159.6; 167.9; 171.12; °tam (mss. uptam, but Tib. and Chin. render uttaptam) kuśalamūlam 172.11; °mūlānām Gv 268.3; uttaptāḥ Mvy 1816, where context suggests *earnest, strenuous*, and one of three Tib. renderings, sbyaṅs pa, means primarily *purified*, but also *exercised, trained*; **uttapta-tā**, abstr., *state of being purified*, LV 422.1 (vs) tena hitakareṇa uttaptatā-prāpta (so read, as cpd.) bodhiḥ śivā, . . . *attained thru being purified*.

? **Uttaptarāṣṭra**, Senart's em. at Mv i.139.13-14 for mss. Attapta°, Attapta°, see s.v. **Ātapta**°. But the em. may be right: *having a pure rule or kingdom*, see **uttapta**.

**Uttaptavīrya**, n. of a previous incarnation of Buddha: RP 22.20.

**Uttaptavaidūryanirbhāsa**, n. of a former Buddha: Sukh 5.19.

**Uttaptaśrī**, n. of a kalpa: Gv 447.3.

**uttama** (1) (nt.?), *top part* (of a building), *roof* or *top story*: Divy 321.17 (yuvatayo) rodanti veśmottame; (2) (m. or nt.; = Pali id., see PTSD s.v. kāśika), *upper garment*: kāśikottama-dhāriṇaḥ (mss. °vāriṇaḥ) Mv i.296.4. In Pali also, apparently, only after kāśika; (3) m., n. of a nāga king: Māy 247.27.

**Uttara**, m. (and nt., see 8) (1) n. of a former Buddha: Mv iii.239.2 f.; (2) n. of a follower of the Buddha Kāśyapa, who later became Śākyamuni: Av i.239.7; ii.23.5; 51.8; 88.1; referred to MSV i.217.13 as if concerned in the story of (Nandīpāla) **Ghaṭikāra**; also MSV i.261.20; (3) n. of a maharṣi (perhaps = 1 or 2?): Śikṣ 189.9; (4) n. of a brother of Nālaka Kātyāyana: Mv iii.382.14; 383.1; (5) n. of a youthful (mānava) follower of King Prasenajit (cf. DPPN Uttara 10): Divy 156.10 ff.; (6) n. of a mer-