

uttarottari-(v.l. °ra)-viśiṣṭatara-kuśalamūla- LV 429.14 (prose), *more and more exceedingly superior roots of merit*; (ekam pudgalam sthāpayitvā) śaikṣapratipady uttari-karāṇiyam Sukh 2.13 (prose), (except one person) *who had something left to do in the śaikṣa course* (the rest all being arhats); note that Pali has the same cpd. uttari-karāṇiya, but acc. to PTSD only as a karmadhāraya, *an additional duty*, not as a bahuvrīhi as here; in some of the above it is not certain whether uttari- is compounded with the following word or a separate adverb; in LV 246.16; 263.11, above, uttari must be prep., governing manuṣyadharmā; to these passages correspond Mv ii.121.7, 12; 122.2 uttari-manuṣyadharmasya jñānāye darśanāye sambodhāye; Senart takes the word as a cpd., depending on jñānāye etc., prob. rightly, tho the gen. manuṣyadharmasya might be dependent on prep. uttari; the latter construction is impossible, and a cpd. (= Pali uttarimanussadhamma, *superhuman faculties or conditions*); the analysis of the Pali comm. cited by Childers is inconsistent with that indicated by LV 246.16 and 263.11) must be assumed in Mv ii.130.12 kaṃcid uttarimanuṣyadharmam; Divy 145.21, 28 and 146.16 uttarimanuṣyadharme (so with mss., ed. wrongly em. uttare man°); Śikṣ 62.4 uttarimanuṣyadharmair; besides this, the same cpd. is recorded in BHS (not in Pali) as uttara-manuṣyadharmā(-pralāpa, m.), Mvy 8367, *declaring* (falsely the possession of) *superhuman faculties* (one of the *parajika* sins); also uttarāman° Divy 144.4, 28; 145.18 (mss., in 144.4 ed. em. °re); Bhk 26a.3; uttare-man° Divy 144.9, 13, 21, 23, 27; 145.3, 11, 13, 17; 146.8, 25 (in all these read as cpd.; ed. takes uttare as separate adj., misled by the fact that the cpd. is a loc., ending °dharme; see above for evidence that uttare = uttari as adv. and prep.); in Divy 144.5 apparently anuttare is used as synonym of uttare in this cpd. (taken by ed. as separate adj.), yady ekam śramaṇo Gautamo 'nuttare-manuṣyadharme riddhi-prātihāryam vidarśayisyati vyaṃ dve (see *anuttara*; but this word does not fit and must be either a corruption, or a sign of misunderstanding by the author of the passage; elsewhere in the same passage only forms of uttara-, uttari- etc. are used).

uttarika (Pali, see below), in Śikṣ 332.1 (vs) ājivika-dharma-carāṇām uttarikāṇa anuttarikāṇām, *of Ājivika-sectarians, superior and not superior(?)*; acc. to Bendall and Rouse, Transl., *those who have or those who have not the higher aim*, which is hardly illuminating. See Bendall's note in Text p. 414 for report of a Chin. interpretation, for which I find no basis in Indic. In Pali uttarika is reported only Nett. 50.10 °kānam phalānam pattiyā; obviously superior or the like. Pali has no anuttarika.

uttari-karāṇiya, see s.v. **uttari**.

uttarikā (to Skt. uttara), *superiority*, in bhaktottarikā, *superiority of food*: Divy 284.24 yo °rikayā jeṣyati . . . ; 285.15 na kvacid °kayā parājayati; 285.20.

uttarim, see s.v. **uttari**; **uttari-manuṣyadharmā**, and other cpds. of **uttari-**, see id.

uttari, **uttarim**, **uttare**, **uttareṇa**, and their cpds., see s.v. **uttari**.

1 **uttarya**, nt., and °ryā, f. (cf. Skt. and Pali uttariya, AMg. uttariya; perhaps a hyper-Skt. form for the latter?), apparently *a covering* (for a part of the body: hands, ears, or back), but cf. 2 **uttarya**: karna-prṣṭhottaryāṇi stambhāni (?) maṇiratnakaṭakakeyūrakāṇi pralambitāni samdrśyante sma Kv 7.20; in Kv 30.12 in a long cpd. describing ornaments and clothes of girls, keyūra- . . . kaṭimekhalā-hastottaryā-karnaprṣṭhottaryā-hastāṅguliya-samāyuktānām (kumārīṇām); in Kv 78.(20-)21 at end of a long cpd., list of ornaments and garments, maullikunḍala- . . . ratnahāra-skandhopariṣvajāṇika-(corrupt?) -prṣṭhottaryāṇy anguṣṭha-vibhedikāny (q.v.) anyāni ca vividhāni vāstrāṇi.

2 **uttarya**, ger., in Kv 32.17 vāmanakarūpam abhinirmāya, mrgājīnenottarya, veṇudaṇḍam upagṛhya . . . , evidently *covering* (with a deerskin). Cf. 1 **uttarya**. As a ger. the form seems inexplicable, unless as an extension of the Skt. usage with ut-thā-, ut-tambh-; is a MIndic uttharya intended (to utstarati, see s.v. **uttharati**, = strṇoti; or to Skt. ava plus str-)? Note that Kv is also the only text where 1 uttarya is recorded; has the noun influenced the form of the gerund?

uttāna, adj. (= Pali id.; in this sense hardly Skt., but see pw for approximations; cf. **uttāni-karoti**), *open*: of the face, in uttāna-mukha-varṇa (= Pali uttāna-mukha, wrongly defined PTSD), *of open* (frank) *countenance* (suggesting accessibility, friendliness; so Pali DN comm., contrary to PTSD), Bbh 123.11; 217.9 (in both foll. by smitapūrvamgama); *clear, manifest*, of dharma, Mvy 1304; Av ii.106.11 (with vivṛta); uttāna-kriyām āgamyā Bbh 81.11, *coming to manifestation*; °nām dharmadeśanām, °nām avavādānuśāsanīm Bbh 224.15; te (sc. doṣāḥ) . . . uttānā viśaditāḥ prakāśitāḥ Bbh 45.20; of doctrines that are *obvious* and so *simple, easily comprehensible*, in contrast with such as are profound (gambhīra) and hence comprehensible only to superior minds, Bbh 82.18; 283.19.

uttānaka, adj. (= Pali id., Skt. uttāna), *supine, on the back*; *upturned* (with back down): Mv i.213.7 (prose); parallel **ottānako**, q.v.) na uttānako (tiṣṭhati; the Bodhisattva in his mother's womb); °kā prapatsuh Mv ii.283.1; 412.15; (bhūmāv . . .) °kān pratiṣṭhāpya Divy 375.10 (these all prose); °kān kṛtva . . . bhūmau SP 84.9 (vs); hastau . . . °kāvasthitau Mmk 407.3 (prose); the hands upside down, in a mudrā; °kaḥ Mmk 362.23 (vs).

uttāni-karoti (= Pali id.; to **uttāna**; in Skt. mukham °nikṛtya, *opening the mouth*, see pw), *publishes, makes known*: Mv iii.408.18 (āryasatyam . . .) °roti prakāśayati; Mvy 2771 °kariṣyati (sc. dharmam); Av i.287.5 karma . . . prakāśitam uttānikṛtam; ii.151.3 atayam . . . vivṛtam uttānikṛtam; Gv 48.3 vibhajaty °roti; 67.3 (dharmaparyāyam . . .) °romi vivarami; 149.2 °kurvatām, gen. pl. pres. pple.

uttāni-karman (= Pali °kamma; to prec.), *publication, proclaiming, making known*: Bbh 408.14 tesām (sc. dharmāṇām) samākhyaṇam vivaraṇā °karma.

Uttāpanarājamati, n. of a Bodhisattva: Gv 442.8 (read °rājasyottāpana° for °rājasyattāpana°).

uttāpayati (caus. of Skt. ut-tapati; on mg. see uttapta; Skt. caus. not recorded in this sense, even of metals), *purifies* (orig. of metals; here fig.): Gv 385.17 (bodhisattva-vimokṣam . . .) uttāpayan, *purifying*.

uttāraṇa (nt.; in this sense not Skt. or Pali; see **uttarayati**), *carrying out* (of a promise): Śikṣ 126.7 prati-jñottāraṇavacanā vā; a neg. is needed; either delete preceding punctuation and understand a-prati°, in samdhi with preceding vā; or read with m. of Bodhicaryav. pañjikā on 5.54 (ed. 124.3, with note) pratijñānuttāraṇavacanā; in either case, *not carrying out one's promise*. La Vallée Poussin erroneously corrects to the reading of Bendall's text of Śikṣ.

uttārayati (in this sense not recorded), *carries out, fulfils*: LV 184.14 (vs) °raya pratijñām, *fulfil your promise*; or, rather, with Corrigenda (and metrical requirements) pratikāṅkṣām, *carry out the expectation* (of people, i. e. what they hope from you). Cf. prec. and **samuttāraṇa**.

uttārayitar, m. (in this sense not recorded; to Skt. uttārayati), *one who brings forth, rescues*: Gv 462.25 °tāro bhavaughebhyaḥ.

? **uttiṇi-karoti**, see **uttiṇi°**.

uttima, adj. (= Pkt. id., Sheth, and Pischel 101; in AMg. uttimaṅga = uttamāṅga, Pischel l. c.; Skt. and Pali uttama; see § 22.16), *highest, supreme*: Mv iii.268.1 °ma-yasam, mss. (Senart em. uttama-yasam).

Uttiya, n. of a śreṣṭhin: Mv i.36.3 ff.