

a-kāla (m.?, neg. of 2 **kāla** 1, *day*, q.v.; cf. Skt. *vikāla*), *night*: *akālāt kālībhūtam* Divy 336.14, *from night it became day*; *akālībhūtam*, *it became night*, Divy 335.17; 337.11 (*kālād akā°*).

akālaka, (1) nt. (from **akāla**), *food (delicacies) suitable for eating at other than meal times* (= **akālakhādyaka**, q.v.): *śālinām odanavidhim akālakam* (so Senart em., mss. *odanam viditakālakam*, or *°kārakam*) *anekavyañjana-mupetaṃ* Mv i.306.13 (vs; otherwise Senart); *tair °kāni sajjīkṛtāni* Divy 130.22; (2) adj. (cf. Pali *akāla-cīvara*), of monks' robes, *provided at extraordinary times*: (*akāla*) *kaśī cīvaraiḥ* MPS 40.54.

akāla-kaumudī, *an irregular festival*, i. e. one not held at any fixed time: *puṇyāni kriyatām °mudī ca kriyatām* Divy 514.17 ff.

akālakhādyaka, nt. (cf. **khādyaka**) = **akālaka** (1), q.v.: *°kāni śighraṃ sajjīkuruteti* Divy 130.21 (consisting of *ghṛta-guḍa-śarkarā-pānakāni*, 130.20).

Akāladarśana, n. of a mountain: Kv 91.17.

akālīka, adj. (= Pali id.; ep. of dhamma; also BHS **āk°**, q.v.), *immediate, not dependent on lapse of time* (said of dharma-vinaya): Mv iii.200.10, see s.v. **ehipaśyika**.

akīlāntaka, adj. (for **a-klāntaka**), *unworn*: *°kā LV 359.20* (vs), *voc. sg., m.c.*; to Buddha.

a-kilāsi-tā (to next), *non-indolence, non-weariness*: *°tayā, without weariness*, AsP 104.21.

a-kilāsin, adj. (Pali *akīlāsu*; see **kilāsin**), *unworned, not indolent*: (of a *kalyāṇamitra*) *pratisamkhyānabahulāḥ °sī . . . dharmadeśanāyāi* Bbh 238.11; *saṃharśakaś cā °sī* (m.c. for °sī) *nityam* SP 204.10 (vs).

a-kisara-lābhīn, adj., and **°bhi-tā**, abstr.; also in Skt. form as **a-kṛcchra°**, (*state of*) *obtaining without difficulty*: *akṛcchra-lābhī* (n. sg.) Mvy 2432 = *dkāḥ pa med par thob pa*, and *akisara-l° 2433 = tshēgs med par°*, or, *ñan ñon ma yin par°*; *akṛcchrākisara-lābhī-tā* Bbh 388.13 = (acc. to note) Tib. *ñan ñon ma yin par thob pa dañ tshēgs med par thob pa*. The three Tib. translations are synonymous; it is striking that both the MIndic and the Sktized forms are recorded together in both Mvy and Bbh. Pali has both *akāsira-lābhī(n)* and *akiccha°*; otherwise the cpd. is not recorded. Even *akṛcchra* is not recorded in Skt. except for *akṛcchra-laṅghya* in pw 5.240 (from *Rājat.*; perhaps due to Buddhist influence?). See **kisara**; it appears that in Pali, too, *kasira* and *kiccha*, both historically from *kṛcchra*, came to be understood as different words. This suggests that BHS *a-kṛcchra-lābhīn* may be a Sktization of an older MIndic *a-kiccha°* (= Pali and Pkt. id.), specifically, and not of BHS **kisara**, which maintained an independent existence for a time, tho ultimately it was crowded out by the Sktized *kṛcchra*.

Akutobhaya, n. of a former Buddha: Mv iii.237.10.

-akumbha, *best of its kind* (lit. *no pot, no commonplace thing*), ifc.: *avatamsakṛtākumbham kretum icchatī kaḥ kumbham* Jm 101.14 (vs; with word-play), *who wants to buy this jar which is a no-jar made into a crown?*; 186.16, see s.v. **sātman**.

Akulika, n. of a nāga king: Mmk 18.10. Follows (in a list of nāga kings) immediately after *Kulika* (Skt.), and evidently fashioned on that.

? **akulejyeṣṭhāpacāyaka**, m.: Divy 293.26 *°kaiḥ, not honoring the elders of the family*; neg. of *kulajyeṣṭhā°*, see s.v. **apacāyaka**; prob. read *akula°*, tho a loc. in a *tatpuruṣa* cpd. *kulejyeṣṭha* would not be impossible (*eldest in the family*).

akuśala, nt. (= Pali *°sala*), *sin, evil*; ten (3 of body, 4 of speech, 3 of thought): Mvy 1681-4 (not named); Dharmas 56 (named; opposites of the 10 **kuśala**, q.v.).

akuśalamūla, nt. (= Pali *akus°*), *root of demerit*, opp. of **kuśalamūla**: three (*lobha, moha, dveṣa*), as in Pali which has *dosa* for *dveṣa*): Dharmas 139.

a-kuśida-vartin, adj. (cf. **kuśida**), *not living sloth-*

fully: Mv i.357.13 *°vartī*, n. sg. m., in same vs as Pali Sn 68 *akusitavuttī*.

a-kūhaka, see **kūhaka**.

a-kṛcchra-lābhīn, see **a-kisara°**.

akṛtaka, adj. (see **kṛtaka**; cf. Pali *akata* as ep. of *nibbāna*, and **akṛtajña** 1), *not created, unfashioned, intangible, immaterial*, in Lañk standardly as epithet of *ākāśa, nirvāna, nirodha*. Often mistranslated as if active by Suzuki, *no doer, not working*, or the like: Lañk 60.6; 72.5; 77.1, etc. Also more generally: *sarvam . . . kṛtakam*, or *sarvam . . . akṛtakam* Lañk 176.11 and 13, *all is created or all is uncreated*, as doctrines of two materialistic schools; the question is raised Lañk 187.9 whether the *Tathāgata* is *uncreated* (*akṛtakam*) or *created* (*kṛtakam*).

akṛtajña (in mg. 1 = Pali *akatanu*), (1) adj., *knowing the uncreated* (i. e. *nirvāna*; cf. **akṛtaka**): Ud xxix.33 = Pali Dhp. 97; (2) (Skt., also Pali *akataññu*, adj., *ungrateful*) n. of a prince, brother of **Kṛtajña**: RP 25.5.

akṛpṇam, adv., *not poorly, very well*: SP 79.12 (Skt. *kṛpṇam* and Pali *kapaṇam* are used as adverbs, *miserably*).

akoṭī or **ṭī**, see **bhūtaḥkoṭī**.

akopya, adj. (= Pali *akuppa*, used with *cetovimutti*; cf. **avikopita**), *immovable, steadfast, fixed, sure; not to be violated* (of a command): *cetovimukti* or *cetomukti* LV 418.17; Mv ii.139.6; iii.333.13, 16; *dharma* LV 426.20 (*akopyadharmā-deśaka*); Mv iii.200.15; Divy 617.13 (*akopya-dharmā*, said of a *bhikṣuṇī*); (*dharma*-) *cakra* LV 422.17; *ājñā* (śāstur) Divy 185.8.

akausīdya, see **kausīdya**.

akrudhyana-tā (a plus *krudhyana* = Pali *kujjhana*, *°nā*; to Skt. *krudhyati* with *-ana, -anā*, plus *-tā*), *state of not being angry*: *°tayā* Śikṣ 35.9.

aklāntaka, see **akīlāntaka**.

Aklīnagātra, n. of a former Buddha: Mv i.141.9.

a-kliṣṭa, see **kliṣyati**.

akṣana, m. or nt. (= Pali *akkhaṇa*), *inopportune birth, birth under such circumstances that one cannot learn from a Buddha*. There are eight such in Pali, DN iii.287.12 ff.; AN iv.225.19 ff. (9 in DN iii.263.31 ff.), viz.: (at a time when a Buddha is living) one is born (1) in a hell, (2) as an animal, (3) as a preta, (4) as one of the 'long-lived gods', (5) in border countries or barbarian regions, (6) with perverted, heretical mentality, (7) dull, stupid, incapable of distinguishing the gospel from what is inconsistent with it; or (8) he is born capable of profiting from the gospel but at a time when no Buddha exists to teach it. (DN iii.263 ff. adds as 9th, after No. 3, birth as an asura.) These same 8, transposing 6 and 7, are briefly listed Mvy 2299-2306: (1) *narakāḥ*, (2) *tiryāṇcaḥ*, (3) *pretāḥ*, (4) *dīrghāyūṣo devāḥ*, (5) *pratyantañjanapadam*, (6) *indriyavai-kalyam*, (7) *mithyādarśanam*, (8) *tathāgatānām anutpādaḥ*. In Dharmas 134 No. 5 is put before 4, otherwise 1-7 as in Mvy, but 8 (obviously by a secondary change) is wholly different: (1) *narakopapattis*, (2) *tiryagupapattir*, (3) *yamalokopapattih*, (4) *pratyantañjanapadopapattir*, (5) *dīrghāyūṣadevopapattir*, (6) *indriyavikalatā*, (7) *mithyā-dṛṣṭis*, (8) *cittotpādavirāgitatā* (seems to be a different version of 6, which corresponds to Pali 7, while 8 of the others is omitted). As opposed to these there is only one **kṣaṇa**, *opportune birth*; see s.v. Eight *akṣaṇa* Mv ii.363.3; LV 412.14; Śikṣ 2.4; 114.14; Gv 116.16; Suv 41.13. The word never means *misfortune* in general, but only *unfavorable birth*, and in most cases clearly in just the sense described above. So Śikṣ 147.14 *akṣaṇagatim na gacchaty anyatra sattvapariṣkāṭ*, (a *Bodhisattva*) *is not born in an inopportune birth, except to mature creatures* (the transl. misunderstands); LV 278.22 *akṣaṇāni pithitāny abhūvan*, and 279.19 *akṣaṇāḥ pithitāḥ*, are explained by Gv 112.19 *sarvākṣaṇadvārapātāni pithayīṣyati* (or with text