

iii.249.8; Divy 22.4 ff.; 54.12, 25; 76.26 ff.; 192.25 ff.; 233.21 ff.; 336.21; 337.17; 344.4 ff.; 347.1 ff.; 465.25 ff.; 504.26; Av i.237.11; 247.15, et alibi; Karmav 159.7; LV 172.9; 260.10; Mmk 104.17 ff.; (2) n. of one of Buddha's leading disciples, also called **Mahā-k°** (= Pali Kassapa or Mahā-k°), q.v.; there is no doubt that the same person is, as a rule at least, meant by the two forms, notably Kā° in Mvy 1031; Mv iii.48.2; SP 116.4; 121.3 ff.; 144.2 ff.; 206.8 ff.; Divy 83.10 ff.; 396.1; K. is given the title dhutaṅgaṅgraparāga Mv i.64.14 (ff.), where he is involved as an interlocutor at the First Council, perhaps its presiding officer (as in Pali, DPPN); he then and there causes Kātyāyana to discourse on the 10 bhūmi; similarly Divy 61.28 calls him dhutaṅga-vādinām agro, and cf. Pali AN i.23.19 where Mahākassapa is dhutavādānaṃ (v.l. dhutaṅgadharānaṃ) agga; mentioned in Candropama Sūtra, Hoernle MR 40 ff., = Pali SN ii.197 ff. where (Mahā) Kassapa corresponds; among mahāśrāvakas, Divy 182.22; 268.6; in Divy 573.8 it appears, strangely, that ārya-kāśyapasya is an epithet of (the next word) Kātyāyasya (pañcaśataparivāryasya; in the story which follows only Mahākātyāyana appears!); it is not clear whether the same person is meant by āyusmān daśabalaḥ Kāśyapaḥ Divy 275.5, and 7 daśabala-Kāś°; \*no monk of this title is recorded in Pali; in Vv. comm. 148.24 Kassapassa dasaballaśa kāle refers to the Buddha Kāś°, tho I find no evidence to support PTSD and DPPN in stating that dasabala was 'especially' an epithet of his, 'to distinguish him from other Kassapas' as DPPN says; dasabala (BHS daśa°) of course usually refers to a Buddha, and in Pali generally to the B. Gotama; there are at least four other disciples of his having this name, see **Uruvilvā-k°**, **Kumāra-k°**, **Gayā-k°**, **Nadi-k°**; (3) n. of an ascetic (ṛṣi) who once lived in the Himālaya: Mv ii.106.16, a previous birth of **Mahākāśyapa**, q.v., 114.12; (4) n. of another (?) ascetic (ṛṣi) who lived in the hermitage **sāhamjanī** (q.v.); this is not mentioned in connection with the prec. Kā°, and the stories told of them are different: Mv iii.143.13 ff. (in story of Ekaśṛṅga and Nalinī; = Pali Kassapa 9 in DPPN); prob. the same (at least also living in Sāhamjanī) Mv iii.362.14; 363.19. See also **Pūraṇa Kāśyapa**; **Jaṅghā-k°**; **Vṛddha-k°**. — \*Correction in proof: MPS 49.16 names four mahāsthavirāḥ in the world (pṛthivyām) at the time of Buddha's death; two of them were Daśabala-Kāśyapa (one word) and Mahā-Kāśyapa. This settles the above question; D.K. is a separate person.

**Kāśyapa-parivarta**, n. of a work (our KP); see Stael-Holstein, Intr., XIV note 4; generally called **Ratnakūṭa** or **Mahā-r°**, in itself, and in Śikṣ. (The text, even in its prose parts, contains an exceptional number of MIndic forms.)

**Kāśyapa Pūraṇa**, see **Pūraṇa Kāśyapa**.

**Kāśyapiya**, m. pl., (1) *followers or disciples of the Buddha Kāśyapa*: Divy. 336.2 (here text Kaś°); 337.5; 338.5; MSV i.57.8; (2) n. of a (Buddhist) sect: Mvy 9079 (v.l. Kaś°).

**kāśāya** (= Skt. kaśāya; cf. Skt. kāśāya, Pali kāsāya, which = Skt. kaśāya in other mgs.), (1) *nt.*, *decoction*: Mv iii.70.11 . . . kaṭukāgrāṇi kāśāyāni; (2) *impurity*, in sakāśāyasya ca kāśāya-dhāraṇaṃ KP 117.1-2 (prose), *the wearing of the yellow (robe)*; Skt. kāśāya and Pali kāsāya are used in *this sense!* on the part of one characterized by *impurity*; Tib. *of impure thoughts*, which also translates sakaśāyacittasya (kāśāya-dhāraṇaṃ) 117.5 (vs), where note short a in -kaśāya, m.c.; read also kaśāya-dhāraṇaṃ, m.c.

**Kāśāya-grahaṇa**, nt., n. of a caitya on the spot of the Bodhisattva's first assumption of monk's garb: LV 226.12.

**Kāśāyadhvajā**, n. of a lokadhātu: Gv 81.7.

**kāṣṭha-puṣpa**, nt. (pl.), some kind of flowers; per-

haps *flowers of woody plants or trees*: Kv 8.4-6 tatra vividhāni °pāny utpadyante, tad yathā: campakāśoka-karavīra-pāṭalanīrnmuktaka-sumanā-gandhavārṣikāṇi, etāni manoramāṇi kāṣṭhapuṣpāni . . . ; Kv 79.2 vividhāni kāṣṭhapuṣpāni (text °puṇyāṇi), campaka-karavīra- etc. (similar list).

**kāṣṭha-bhāraka**, m. (= Skt. °ra plus -ka svārthe), *load of wood*: MSV ii.32.13, 15 (prose).

**kāṣṭha-hāraka**, m. (= Pali kaṭṭha-hā°; see **hāraka**), *wood-gatherer*: Mvy 3776; Divy 500.3 ff.; Av ii.101.5; Śikṣ 9.5-6.

**kāṣṭhikavitta**, m. (var. °kācinta; Mironov id., vv.11. kaṣṭhikavitta, kāṣṭhikacitta), Mvy 3815, acc. to Chin. *messenger*; follows **kathyāyitta**, q.v.; Tib. rañ rta, which is not in Tib. Dictt. (rañ = *self*, rta = *horse*).

**kāsana**, and °naka, adj. (cf. AMg. kāsana, nt., *act of coughing*), *afflicted with coughing*: Mv iii.3.15 (vs) kāsano murchito cāham; ii.428.1 (prose) aham jirṇo vṛddho kāsano ca.

**kāsi**, etc., aor. of kṛ, q.v. in Chap. 43.

**-kāsi**, see s.v. **gomaya-kārṣi**.

**kāhala**, adj. (in this mg. only Pkt. acc. to Hem. i.214, 254), *downcast, fainthearted* (= kātara, Hem.): mā °lo bhava MSV ii.20.11; so Tib., mi dgyes par ma mdzad cig.

**kāhiti**, etc., fut. of kṛ, q.v. in Chap. 43.

[**kiṃkanikṛta-**, see s.v. **kiṃikṛta**.]

[**kiṃkara**, (prob. corruption) for **kaṃkara**, q.v.: Gv 133.1.]

**kiṃkara**, n. of a yakṣa: Māy 90.

**kiṃkaraṇi-**, prob. error or misprint for next, q.v.: Gv 463.25 (prose) kiṃkaraṇi-pradakṣiṇa-grāha-tayā (see **pradakṣiṇagrāha-tā**).

**kiṃkaraṇiya**, also °ya-ka (m. or nt.), and °ya-tā (all = Pali kiṃkaraṇiya; cf. Skt. kiṃkartavyatā), *job to be done*: Mv i.211.3 (prose) kiṃkaraṇiyaka-pratisam-yuktehi (not 'abstract-forming suffix ka' with Senart; same mg. as °ṇiya); Śikṣ 21.23 ayam eva mayā kāyaḥ sarvasattvānām kiṃkaraṇiyesu kṣapayitavyaḥ; 143.9 sarvasattva-kiṃkaraṇiya-prāpaṇatayā; °yesu MSV i.50.2; °ṇiya-tā, Mvy 6448 (sarvasattvānām); Śikṣ 230.2 (sarvasattvānām . . .) °tāyai utsuko bhavati. Cf. also prec.

**kiṃkiṇikā** (Skt. °ṇika, m., and °ṇikā; Pali °ṇika, m., nt., see also next), *bell*: Mv iii.227.15, 16; (with v.l. °ṇikā) 229.1.

**kiṃkiṇiyā** (so Senart, m.c.; mss. °ya-), = prec. (or Skt. kiṃkiṇi), *bell*: Mv i.235.4 (vs) tapaniya-kiṃkiṇiyā-rucirā.

**kiṃcana** (= Pali id.), prob. *attachment, defilement* (see Childers and PTSD): RP 35.12 kleśābhībhūtāḥ sa-khīlāḥ sa-kiṃcanāḥ (Bhvr.). Undoubtedly sa-ki° and the noun kiṃcana (in Pali) were abstracted from a-kiṃcana, adj., orig. *having nothing*, then *disinterested, unattached, without attachment or defilement*, whence finally (sa-)kiṃcana, as above. In late Skt. (Schmidt, Nachtr.) sa-kiṃcana occurs, glossed sa-dhana. In RP it could possibly mean *propriety, interested in wealth*, but Pali usage is prob. to be followed.

**kiṃcanaka**, n. of a nāga-king: Mvy 3259; Māy 247.23.

**kiṃcanin**, n. of a nāga-king: Māy 247.23, °nī, n. sg. **kiṃcitka** (= Pali kiṃcikkha) to which it may be a hyper-Skt. back formation; kiṃcit plus ka), a *tiny bit*, noted only in āmiṣa-k°: āmiṣakiṃcitkahetoḥ (= Pali āmiṣakiṃcikkahetu), *for the sake of a trifle of worldly things*, Mvy 2475; Bbh 166.4; āmiṣakiṃcitkābhīlāṣi (n. sg. to °ṣin) AsP 246.21.

**kiṃcit-prāṇa**, adj. (recorded by Monier Williams as Skt., without reference, but not found otherwise), *barely alive*: LV 227.17 (prose) dharaṇītale vinipatitāḥ kiṃcitprāṇāḥ; 253.6 (vs) ko me dady' (= dadyā, dadyāt)