

Kolita-grāmaka, nt., (Pali °gāma) name of the village (half a yojana from Rājagṛha) where Maudgalāyāna was born: Mv iii.56.13. Cf. prec.

Koliya (= Pali id.; cf. **Koḍya**), n. of a tribe, neighbors of the Śākya: Mv i.355.13 (story of their origin 352.15–355.13; they were descendants of a Śākya girl and the ṛṣi **Kola**, q.v.; Pali has a similar story, but the father is a king of Benares, there is no personage named Kola, and the mother is not a Śākya); Mv ii.76.7; iii.93.20 (koliyā śākiyā ca). Cf. **Vyāghrapadya**.

Kolisovā (v.l. Koliśovā), n. of a sister of Māyā: Mv i.355.17.

kovidāra, m. (in Skt. n. of a tree, and also, in Hariv., of a heavenly tree, equated by BR with pārijāta; same two mgs. belong to Pali kovilāra), in Mv i.32.4 and ii.452.1, at least, n. of one of the groves of the Trāyastriṃśa gods; elsewhere it is regularly equated or associated with pārijāta(ka), which seems as a rule to have its Skt. mg., or pāriyātra(ka), q.v.; cf. DPPN 'The pāricchattaka (= pārijātaka, °yātraka; called a tree, but 100 leagues in circumference) is generally described as a kovilāra; it is certainly sometimes a (heavenly) tree, e.g. Gv 193.9-pārijātaka-kovidāra-sadrśān (vyṛkṣān), but at other times it is hard to be sure whether it is conceived as a tree or a grove; e.g. Mvy 4199 (after pāriyātraḥ 4198, which is preceded by names of groves, but with 4200 ff. come words for individual trees); Divy 219.20 pāriyātrako (mss.) nāma kovidāro, 27 pārijātako kovidāro; SP 360.13–14 pārijātakasya kovidārasya, and same Av ii.89.6 (°jātasya); Gv 501.11 (here pāriyātrakasya). Perhaps the explanation is that, like the Pali pāricchattaka, it was a single tree of such size as to be equivalent to a grove.

kośagatavastiguhyā, kośavastiguhyā, see **kośopagatavastiguhyā**.

kośamba (m. or nt.; semi-MIndic for Skt. kośāmbra), n. of a plant: °ba-kaśāya (one of five ka°): MSV i.iv.6. (Or is the Skt. form popular etymology, as if for kośāmbra? Cf. AMg. kosamba.)

? **kośāvika**, m. (pl.), some sort of tradesman or artisan, possibly a corruption of some form or deriv. of Skt. kauśikāra, see BR, *sheath-maker* or *box-maker*: Mv iii.113.7 (here mss. koṇāvika or nāvika); 442.13; both prose; in both °kā stands between gandhikā and taillikā.

kośikāra (m. or nt.; = AMg. kosiyāra; cf. Skt. kauśika, *silken, silk cloth*), *silk cloth*: (read) dukūlapaṭṭorṇa-kośikārehi Mv i.149.5 = 216.1 = ii.18.16 (vs).

kośopagatavastiguhyā(-tā), or **kośagata**° (= Pali kosohitavatthaguyha), No. 10 of the 32 **lakṣaṇa**: kośopa° Mvy 258 = Tib. ḥdoms kyī sba ba sbubs su nub pa, *having the privities of the pubic region sunk in a hole* (better, *in a sheath*); LV 105.21; 429.20; kośagata° Bbh 375.16; kośagata° tā Dharmas 83 (kośa°); Gv 400.11 (with gloss, making mg. clear, *with privities concealed*); Bbh 379.4 (kośa°); cf. Mv ii.305.10 kośavastiguhyā.

koṣṭhika (semi-MIndic for kro°; Pali koṭṭhika), *jackal*: LV 117.2 (vs; v.l. kro°).

koṣṭha(ka), see **carana- dvāra-k°**.

Koṣṭhaka, m. or nt., n. of a town: Divy 434.15.

koṣṭhikā (to Skt. koṣṭha; cf. Pkt. koṭṭhiyā), *storehouse*, in dhāraṇa-k°, *a place for storing and keeping* (sacred books): MSV ii.143.6.

Koṣṭhila, also **Mahā-k°** and (**Mahā-**)**Kauṣṭhila**, qq.v. (= Pali Koṭṭhita or °ika or Mahā-k°, who was declared 'first of the paṭisambhidappatta' among Buddha's disciples, cf. below), a disciple of Buddha: in Av ii.195.4 declared first of the pratisamvitprāpta; here and in 195.7, 196.9 (also called Mahā-k° 195.5) he is evidently identified with **Dirghanakha**, q.v.; this identification not recorded in Pali but confirmed MSV iv.15.14 ff.; it should be noted that in Pall (**Mahā-**)**Koṭṭhita** is intimately associated with Sāriputta, who in Av, MSV is a nephew of Dir-

ghanakha, and who was present on the occasion of the Dighanakha-sutta even in Pali (MN i.497 ff.).

kaukṛtika, adj. (cf. next), (*over-*)*scrupulous, worried in one's conscience*: MSV ii.107.19.

kaukṛtya, nt. (Skt. Lex.; cf. prec.; = Pali kukkucca, of which or of a MIndic antecedent this is surely a Sktization), usually *regret, remorse, worry, mental disturbance, 'difficulties of conscience'* (SBE 13.51 for Pali kukkucca). This is the usual mg. in Pali; but sometimes the etymological mg., seemingly *wickedness, evil deeds*, must apparently be assumed (as in Jāt. i.119.29 hattha-kukkuccam vā pādakukkuccam vā). Cf. LaVallée Poussin, trns. of AbhidhK. ii.166: 'le regret (kaukṛtya) . . . au propre . . . est la nature de ce qui est méfait (kukṛtabhāva); mais on entend par kaukṛtya un mental qui a pour objet (ālambana) le kaukṛtya au sens propre, à savoir le regret (vipratīṣāra) relatif au méfait . . . Le kaukṛtya au sens propre est le point d'appui, la raison d'être du regret; donc le regret est nommé kaukṛtya'. In BHS this is the only certain mg. of the word: Mvy 1358; 1980; 5237 = Tib. ḥgyod pa, *regret, remorse*, in 5237 = vipratīṣāra; similarly Chin.; Prāt 504.9 bhikṣūṇām kaukṛtyāya vilekhāya . . . ; 518.3 bhikṣoḥ saṃcintya kaukṛtyam upasamharet, *shall consciously cause disturbance of conscience* (but see below) *to a monk*; Mvy 8487 kaukṛtyopasamhārah, *the causing of disturbance of conscience*; KP 3.6 (vs) pareṣu kaukṛty° (= °tyam) upasamharanti; SP 285.9, 11 kaukṛtyam upasamharati; 287.2 kaukṛtyasthānam (here Tib. the tshom gnas, *position of doubt*, but better *occasion for mental disturbance* in another) ca na jātu kuryān, *na lapsyase jñānam anuttara(m) tvam*; Mv iii.48.14 °tyam utpādetasuḥ; 173.9 cauro ahan ti tasya kaukṛtyam utpannam; 173.19 mā kaukṛtyam janehīti; Kv 80.5 (mā tvam . . .) kaukṛtyam utpādayasi; Śikṣ 138.1 lajjābhiḥ kaukṛtyasampannaiḥ paralokāva-dyabhayadarśibhir; LV 32.19 anupanāho . . . akaukṛtyāya samvartate, . . . *leads to freedom from remorse*; SP 71.4 bhikṣūṇām kaukṛtyavinodanārtham, *yathā . . . niṣkāṅkṣā nirvicikitsā bhaveyuh* (see below); Śikṣ 135.16 tena niṣkaukṛtyena bhūtvā nirvicikitsakena . . . ; Bbh 83.14 kaukṛtyaprativinodana-paricaryā; 137.24 niṣkaukṛtyo bhavati; 250.20 sva-kaukṛtye samutpanne . . . yā lajjā; one of a list of upakleśa, Dharmas 69, and elsewhere associated with such things as vyāpāda, styāna-middha, auddhatya, vicikitsā, Bbh 173.1; auddhatya-kau°, one of the 5 **nīvarana**, q.v.; **pariyavasthāna** (q.v.) *or possession by, fixation in*, these 'depravities' leads to misery and must be avoided, Bbh 145.10 f.; 223.14; 243.22; kaukṛtya-**pariyutthānam** (= pariyavasthānam) Śikṣ 178.14; similarly, *drṣṭi-kaukṛtya-pratiṣṭhitasya* KP 96.4, where Tib. renders as usual by ḥgyod, *regret, remorse*, which tends against interpretation of the word in this connection (as an upakleśa) etymologically, as *state of wickedness*; Śikṣ 191.7 a-kaukṛtya-tā, immediately followed by a-pariyutthāna-tā (cf. Śikṣ 178.14 above); Śikṣ 171.4 āpatti-kaukṛtya-sthānam viśodhayitum, *perhaps to wipe away any occasion for remorse due to sin* (but Bendall and Rouse *state of sin and wickedness*, taking kaukṛtya etymologically; the Tib. is not cited); Lañk 139.(13–)14, 15 (yasya kasyacid anyasyānantaryakāriṇaḥ) kaukṛtyam, *tasya kaukṛtya-drṣṭivinvartanārtham niṣṣiptadhurasya kaukṛtyadrṣṭyā-bhāvārtham* (Suzuki *wickedness*; but *remorse, troubles of mind or conscience* would seem preferable); Sādh 17.11 kaukṛtyam ājivamalam ratim samganikāsu ca (here *wickedness* seems more likely than in any other passage, but even here the word may mean only something like *mental perturbation*; note association with vicikitsā, kāṅkṣā, above; Chinese translations sometimes are said to render kau° by *doubt*, e.g. acc. to Finot on Prāt 518.3; so perhaps understand SP 71.4, above).

kaukkuṭika, m. (kukkūṭa plus -ika), *dealer in poultry*: Mvy 3763 (Tib. *poultry seller, bya gag ḥtshoḥ ba*); Bbh